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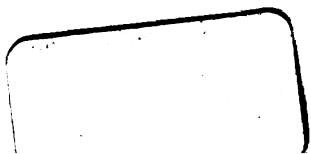
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With an APPENDIX.

"Non enim tam cunctos in disputando, quam rationis momenta querenda sunt."
CICERO.

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OF THE

TITLES, AUTHORS' NAMES, &c., of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms and Extracts*, see the INDEX, at the End of the Volume.

✱ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c., of which Accounts are given in the Review,—see the *Index*, printed at the End of each Volume.

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ERRATA in Volume LXX.

Page 93. l. 9. dele 'have'

170. l. 13. for '*sanuerunt*,' r. *sanuerunt*.

210. l. 16. insert this note after "Atides' brethren;" viz. 'What is meant by these words?'

223. l. 20. for 'knowledge and the improvement,' read, *the knowledge and improvement*.

312. l. 25. dele the comma after 'age.'

314. l. 26. dele 'aa.'

THE MONTHLY REVIEW,

For JANUARY, 1813.

ART. I. *Organic Remains of a former World.* An Examination of the Mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson. In Three Volumes. Volume III. containing the Fossil Star-fish, Echini, Shells, Insects, Amphibia, Mammalia, &c. 4to. pp. 470. Twenty-two Plates. 3l. 13s. 6d. Boards. Sherwood and Co. 1811.

IN the prosecution of his researches, Mr. Parkinson has, with great propriety, adjusted his references to the nomenclature of those modern naturalists, whose arrangements admit the insertion of such species as may happen to be found in a fossil state. The present volume, which completes the plan of the publication, consists of thirty-three letters, of which the first five are occupied with the consideration of fossil star-fishes, urchins, &c.; the ten following with a review of shells; the sixteenth and seventeenth with fishes; the eighteenth with insects; the nineteenth, twentieth, and twenty-first with amphibious animals; the twenty-second with birds; the succeeding ten with the mammiferous fishes; and the last with an inquiry into the connection of fossils with the strata in which they are contained.

With regard to the comparative fewness of fossil remains of that numerous family of animals which is included under the title of *Asterias*, the author at once expresses his doubts whether the fact can be satisfactorily elucidated, and points at the same time to an obvious explanation of the difficulty, namely, the easy and speedy resolution of these bodies into shapeless matter, after they have been deprived of the principle of life. Much of their composition, indeed, seems to consist of water and animal membrane, while carbonate of lime forms a very inconsiderable portion of their coriaceous covering. Owing to this evanescence of their pulpy consistency, they can scarcely be preserved in any tolerable condition in the cabinet of the naturalist. In a recent state, however, their anatomical structure is much more complete than a casual observer might be supposed.

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2 Parkinson's *Organic Remains of a former World*, Vol. III.

posed to imagine, and will amply repay the trouble of the minutest scrutiny; since, in a single individual, of rather a small size, the patient Réaumur reckoned fifteen hundred and twenty apertures, through which issued or to which were attached as many tubes; and Belon counted five thousand in one of a different species. The retractile tubes, which are probably analogous to the spines of the urchin, greatly add to the preponderance of perishable matter in the fabric of an animal whose external covering is merely coriaceous. Yet, even of these delicate and fragile models of organization, some distinct relics have been preserved in chalk and lime-stone; and most of them seem to be referable to recent species described by Linck, Bruguière, &c. Examples of at least thirteen species are adduced in the present volume, besides others which are not so readily reducible to their precise stations. Most of them have been obtained from the chalk or lime-stone of England or France, the pyrites of the Isle of Sheppey, &c.: but one which appears to correspond to the *Stella lumbricalis*, *corpore pentagono, lateribus lunatis*, of Linck, is said to occur in the *micaceous sand-stone* of Cobourg. As this account of the minute stellites of Verona, and other places of Italy, extracted from the manuscripts of the late Mr. Strange, would be unintelligible without the plates, we must beg leave to refer the curious reader to the work for the particulars of their history.

Among the fossil vestiges of the *Echinus*, which chiefly occur in chalk, flint, and lime-stone, those of the esculent species are very rare; and several others have not hitherto been found in a mineralized state. The variety of echinites is, however, supposed to exceed that of living echini. In his review of the former, which is both minute and comprehensive, Mr. Parkinson has evinced his usual industry and ability: but his comments require an almost constant reference to the plates. Klein had included in his monography all the submarine and petrified species with which he was acquainted; and his exposition was so enlarged and reformed by the learning and ingenuity of Leske, as to assume the appearance of a new work. At the same time, since Klein's divisions and subdivisions are sufficiently formal and cumbersome, it might have been advisable to have adopted the more simple arrangement of Lamarck; who distributes the family into seven genera, according to characters of obvious apprehension.

The slender membranous tenure, by which the spines of these animals adhere to their bony covering, renders the preservation of such appendages, in their original position, a case of extreme rarity. The author quotes the following instances:

' In the specimen in chalk, one of these spines, of a subulated form and striated surface, is seen in that situation, which gives full reason to suppose its relationship to the shell which it accompanies. The flint specimen is interesting, from its shewing that *E. sanatilis* is provided with spines of a similar shape: in one part the spines are seen, with their articulating terminations, lying close to the points to which they belonged; and in another, one of the spines is seen in the substance of the flint, still attached to the shell. In the remarkably fine specimen from Stunsfield, in Oxfordshire, some little variation is observable with respect to the spines. Like the former, they are striated, subulated; and rather bent; but they gradually, though very slightly, swell a little above their middle, and thence become somewhat fusiform.

' In the flint fossil, which was considered as one of the most valuable in the Leverian Museum, spines of this class are still seen adherent to the echinital crust, and imbedded and passing into the solid flint. These are subulated like the preceding, but are more straight. The echinite of this specimen appears to be of the variolated kind.

' In the interesting specimen of *Cidaris papillata*, from Calne, spines of the same class are fixed. But these appear to have been longer, and more of a cylindrical form than those above described.

' In a fossil from Hertfordshire, in which an echinite, probably of the variolated kind, is involved in a mass of pyritous clay, innumerable subulated and capitated aciculæ are seen piercing through and laying [lying] in the surface of the mass.

' The capillary aciculæ are so small as to give but little chance of detecting them, mineralized, in an attached state; and I know but of one instance in which they have been found petrified and adherent. This has lately occurred in a mass of siliceous cordated echinites from Devonshire, imbedded in a matrix of chert. In this specimen, the capillary acicular spines are accumulated on the echinites, in prodigious numbers.'

The ensuing information is likewise deserving of notice, both on account of its novelty and of its importance in all attempts to estimate the nature of the *Belemnite*:

' The echinital spines which are found in chalk, are known by the chalk-diggers by the names of files, and chalk bottles: by the former, are meant the striated and prolonged cucurmerine *clavicle*; and by the latter, those which are of an olive form. The belemnites have also, from early times, been distinguished by them as *pencils*. About two years since, among the chalk fossils which I had obtained from Kent, were several pencils; and among them one, which, when cleared of the chalk, and carefully examined with a lens, I could plainly perceive was not only not a belemnite, but a complete palæodoe-spine, possessing a perfect circular articulating cavity, and a grained surface, somewhat resembling the manufactured surface of seal-skin. Like most of the recent spines of this genus, it is of a triquetral form, at the end which is attached to the shell: but, unlike all those figured by Klein, it not only soon becomes larger and

4 *Parkinson's Organic Remains of a former World, Vol. III.*

rounded, but terminates in a rounded cone. Its colour, at its articulating end, is of a very light fawn colour, which shades off to nearly white, at about one third of the length of the spine, the remaining part being again of a fawn colour, but much darker than that in the other part of the spine.

As a collector, I highly estimated a fossil, which I had not hitherto known to exist, and consequently treasured it with some care. But comparison with some specimens of the Folkstone belemnites, which possess somewhat of a similar form with that of this fossil, and at the same time the transparency of the Prussian fossils, which, although generally regarded as belemnites, had been suspected by Klein to be echinital spines, induced me to suspect a similarity of substance in both fossils. To determine this, I broke the fossil spine in two, and was astonished to find its substance exactly agreeing with that which is constantly found in belemnites: a dark brown spar, with *stris* radiating from the centre, and intersected by concentric circles.

Having thus got rid of this erroneously assumed mark of distinction, the brown radiating spar, and ascertained that a body, indisputably an echinital spine, had by its mineralization been rendered similar in its substance to belemnites; and having thereby established the position of Klein, that every body possessing a similar structure with the belemnite is not therefore to be considered as one of those fossils, we are absolutely left without any distinctive character, by which, in many instances, these fossils can be separated. It is true, that we sometimes have, on the one hand, as in the specimen just spoken of, not only the articulating termination, but so much of the colour and surface preserved, as determines its echinital origin; and, on the other hand, we have the concamerated shell, or the alveola, which contained it, evincing the fossil to be a belemnite. But much more frequently we meet with fossils, in which, from having been broken, rubbed down, or otherwise injured, these parts are entirely removed, and their figure so altered, that it is no longer possible to determine in which class of fossils they are to be placed. The discovery of this specimen induced me to examine, with more care, those fossils in my possession, which had been hitherto regarded as belemnites; and I was much pleased at soon perceiving that many, which I should before, without hesitation, have termed belemnites, were, in all probability, spines of echini. In three specimens, this origin was indubitable.

In the same letter from which we have made these extracts, will be found several other curious and sensible remarks on the spines of echini.

In his illustration of fossil conchology, Mr. Parkinson follows the divisions of Lamarck; though frequently in such a cursory manner, and with such pointed reference to the figures, as to preclude every attempt at satisfactory analysis. It were unpardonable, however, to pass in silence some of the more striking passages, which relieve the monotony of technical

detail. Thus the description of the fossil volute of Harwick, of which the analogue is unknown, suggests the following remarks :

‘ A very fine fossil shell, bearing much of the form of this volute, is found in some parts of Yorkshire, I believe in the neighbourhood of Whitby. This shell is so perfect, and its colours are so well preserved, that a specimen of it, having fallen some years since into the hands of Mr. George Humphries, he was deceived into the opinion of its being a dead shell, and being satisfied that it was of a species which was entirely unknown, he cleaned it and polished it as a recent shell ; and was not undeceived, until at a subsequent period he saw another specimen, by which he was enabled to ascertain its being really a fossil shell.’

Of the genus *Cerithium*, Lamarck has discovered, in the neighbourhood of Paris alone, sixty species ; scarcely any of which are known in a living state. Many of them occur in fine calcareous masses, near Courtagnon, and others in an opake matrix, of a pale greyish colour ; and of a gritty, calcareous, or siliceous consistency : while the shells are converted into a chalcidonic substance, which is transparent, and of a yellowish brown hue. The most remarkable of these species is the *gigantic*, which is generally a foot in length, and sometimes measures even from fourteen to twenty-eight inches. Impressions of some of this family are also frequently observed in the Portland free-stone.

The *Turritellites perforatus*, of Lamarck, has the columella perforated through the whole axis of the shell ; a peculiarity which likewise exists in the specimen figured by the present author. In another fossil specimen, belonging to the same genus, the shell appears to have been completely fractured, and afterward united by that power of reparation which is supposed to be possessed by most testaceous animals.

A remarkable serpulite, found in the Kentish chalk, is thus described :

‘ It is formed of four spiral turns, the last of which is carried out a little way in a straight line, and then appears to have had its termination marginated. From its aperture, another tubular body appears to have proceeded, the inferior part of which closely imitates, in its general appearance, the fringed, rugous, flat disc, serving as the foot of the snail. This also terminates with a marginated ring, forming a round aperture. The whole surface of the shell is marked by very fine transverse striæ ; and at distances, increasing as the shell has grown, distinct annular projections are observable.

‘ The extraordinary form of this shell, and particularly the appearance of that part, which, though it must always have been of a shelly hardness, bears so close a resemblance to the soft rugous part of the snail, led me very anxiously to seek for opportunities of

examining its internal structure. I at last obtained two other specimens; and then found, on carefully breaking them, that at each of these annular projections, and at that part where the shell seems to commence anew, a close internal septum existed, which presented externally a concave surface, and which prohibited any communication of the chambers with each other, or with the animal, which doubtlessly lived only in the last formed chamber.

In this fossil we first observe a peculiarity of formation, which, as far as my knowledge extends, has not yet, although known to exist in several instances, obtained that attention which it seems to demand. In the nautilus, it is generally believed, that the division of the shell into chambers, into each of which a part of the animal is extended, gives to the animal a power of raising or of lowering itself in the water, as its will directs. But in this shell the posterior chambers are shut up distinctly separate from each other, and of course have no communication with the last, or anterior chamber, in which the animal resides.

A slight attention, only, being paid to this fossil, it is probable, that the first idea excited respecting it may be, that its original construction was deficient in that astonishing adaptation of means to the ends proposed to be accomplished, which always exists in the works of nature. Cut off from all communication with the closed apartments which he had quitted, but to which he was still adherent, the animal could have had no power in influencing its librations in the water, and consequently seems to have been fastened to an useless and ungovernable incumbrance.

But here, as in every other apparent deficiency of design in the works of nature, only a further extension of our inquiries is necessary to discover the wisdom of the Almighty creator. The conformation of the inferior part of this shell shows it to have been adherent to the shell of some other animal; a circumstance, indeed, which at first thought seems to add little to our information; since the parasite, depending on the shell which supports it, for its loco-motion, seems to need no other peculiarity of conformation than that which secures its firm adherence. But the shell to which it was attached might have been likely to have been impeded in its own librations by an unlimited increase of the weight which was accumulated on it.

To prevent the occurrence of this circumstance, the structure of this appendage appears to be admirably well calculated; since the animal, with its shelly appendage, was, in all probability, thereby constantly kept at the same degree of specific gravity, through all the stages of the animal's growth. The formation of these several chambers doubtlessly resulted from the animal increasing the size of its receptacle, by lengthening and widening it at its anterior part, quitting, as it advanced, the posterior part; and having finished its chamber for that period, shutting and sealing up so much of the hinder part of the shell as it had then quitted. To enable it to do this by forming a transverse septum of an appropriate form, it needed only to possess, at its posterior termination, an organization calculated for the secretion, deposition, and modelling, of shelly matter.

'The

‘The absolute weight of the animal must necessarily have increased with its growth: but if with this increase of growth an additional chamber of air was produced, the animal and its appendage would preserve the same degree of specific gravity. It is evident, that while a due proportion was preserved between the solid part of the animal and these testaceous air-vessels, the animal to which they were attached would not be at all affected by their weight, let the number or size of those which were accumulated on it have been ever so considerable.

‘It seems to be a characterizing property of the animals belonging to some of the shells of this genus, to close or fill up all that posterior part of the shell which they do not inhabit: and in some of these we have seen, that by leaving these chambers empty, the shell and animal have probably preserved the same degree of buoyancy through their whole growth. But in another very curious species, the *Serpula heliiformis*, known only in a recent state, the whole dwelling of which appears to be not testaceous, but actually spathous, the posterior seeming snail part is gradually filled up, so as to become a solid mass of apparent spathose matter.

‘To account for this difference, it only seems to be required to consider that this shell does not attach itself to light bodies, whose buoyancy it would affect, but that it is always found imbedded in fixed masses of madrepora, and in general of *Madrepora meandrites*, Linn., where, from the body being fixed, in which it inhabits, no regulation of its weight is necessary.’

Mr. Parkinson's remarks on the structure of *Nautilites* and *Orthoceratites*, and particularly on the uses of the syphon to the living subject, though detailed with some degree of prolixity, will be found highly deserving of attention; for here, as in various other instances, an accurate examination of the remains of extinct or unknown species at once illustrates and enlarges the speculations of the anatomist and physiologist.

The various and discordant conjectures, which have been hazarded relative to the origin and nature of *belemnites*, are dismissed with becoming brevity; and the several sorts are reduced, with more convenience than accuracy, to three provisional species, namely, the *fusiform*, *cylindriciform*, and *coniform*. With much plausibility, it is supposed that the sparry portion of these fossil bodies was originally a light pithy substance, by which the animal and its appendage were so poised in the water, as to be readily susceptible of those occasional changes in situation which the siphunculus seems to have been capable of producing.

‘It is in favour of this opinion respecting the original structure of the belemnite, that on immersing a belemnite in a very weak mixture of muriatic acid and water, in the proportion of about twelve drops to a pint, several exceedingly delicate membranous *floculi* became evident, hanging from the mass, and waving with the fluctuations of

the fluid. The notion, then, which we seem to be authorized in forming, respecting the previous state of the belemnite, is, that it was a conical concamerated shell, imbedded in a light porous body : a siphunculus passing through the septa, and perhaps terminating in the cellular part : the ascent or descent of the animal, with its dwelling, depending on the admission of air or of water into the siphunculus, and perhaps into the cellular part of the light body itself.

That this singular animal, of which the relics are very generally diffused over the world, has now ceased to exist, is an opinion which has been maintained by some of the most celebrated oryctographers, and which we cannot directly disprove ; but, if they constituted a truly pelagic race, they may still continue to exist in the depths of our present oceans ; and the discovery of the recent *orthocera raais*, in the Mediterranean, certainly tends to favour the supposition.

Among the writers who have treated of *Ammonites*, Bruguière deserved to have been particularly mentioned, on account of his excellent article on these fossil shells in the *Encyclopédie Méthodique*, although his twenty-two species might be at least tripled in France alone. In the chain of secondary mountains, which stretch from Langres to the neighbourhood of Autun, in that near which the town of Caen is situated, and in several others, these ammonites are so abundant, that they are used as materials for the public roads. Mr. Parkinson illustrates a very few of the more singular varieties, including two or three specimens which probably belong to other families. He alleges that some of the Wiltshire samples, and one from Steyning, exhibit their original form, and prove that shells of this genus do not always owe their oval figure to compression : but we are unapprized of the circumstances which have induced him to affirm that the specimens in question retain their original form,

Of *Schaphites*, a new genus, so denominated from its resemblance to a *boat*, specimens have been procured from Dorsetshire, and the neighbourhood of Brighton.

Some ingenious observations on the organization of *Nummulites* tend strongly to confirm the commonly-received opinion that these lenticular bodies, notwithstanding the hesitating or rather sceptical language of Saussure and Patrin, are the mineralized remains of animals. At the same time, the singular species of cleavage which they exhibit, and by which they differ from ammonites and other similar animal remains, would seem to bespeak an alliance with some of the mineral tribes. If struck on the sharp edge of the disk, or if heated to redness, and then immersed in cold water, they separate in the direction of their larger axis. Among the repositories of these
pro-

productions, Mr. Parkinson might have quoted the neighbourhood of the pyramids of Egypt, which are constructed of a stone that consists almost entirely of closely agglutinated nummulites. Some of the houses in Soissons are built of a similar material, which is found in an adjoining quarry. Besides the four species particularized by Lamarck, two others are described in a memoir by Bosc, which, if we rightly recollect, was inserted some time ago in the *Bulletin des Sciences*; and Fortis takes notice of twelve, though the last of his enumeration appears manifestly to belong to some other genus.

Among the *Pinnites* which have been hitherto discovered, we looked for a reference to those fragments of a gigantic sort which have been observed in the chalk quarries of Meudon, and the individuals of which, in an entire state, must have measured at least four feet in length.

Of *Trigonia*, besides the *margaritacea* of Lamarck, found in a recent state on the coast of New Holland, nine fossil species are here described. The siliceous and calcareous matrices of the English specimens sufficiently confute the assertion of Bosc, that all the species of this genus occur only in primitive schistus, or in the argillaceous masses of the primitive mountains.

The particulars related of *Teredo* derive considerable interest from allusions to the observations of Mr. Everard Home, contained in a paper published in the *Philosophical Transactions* for 1806, and intitled "Description of a rare species of worm-shells, discovered at an island lying off the north-west coast of Sumatra."

An observation of some consequence, and which we have reason to believe is strictly accurate, occurs with respect to the *Grypbites*; namely, that they shade so imperceptibly into the oyster-tribe, as to offer no warrantable generic discriminations. Among other facts relative to their history, mention might have been made of the extreme profusion of the recurved species about Autun, in a stratum of argillaceous schistus, which is upwards of six feet in thickness. The account of fossil oysters, especially of such as are found in England, is more copious and entertaining;

* The most extraordinary shell of this genus, for size, is the large fossil oyster, the recent analogue of which, from Virginia, appears to be depicted by Lister, *Hist. Conch. Pl.* 200., *Fig.* 34., and *Pl.* 201., *Fig.* 35. It is chiefly found at Hentlingen and Aristorf, in Switzerland. The shell of this oyster is sometimes from two inches to two inches and a half in thickness; and, of necessity, of a considerable weight; the cavity which had been left for the dwelling of the animal being, in proportion, but small. The shells appear evidently

dently to be formed of laminae, so placed on each other that their several projecting edges terminate with much irregularity, and give a considerable degree of asperity to their external surfaces. Their size varies considerably, some being hardly five inches in length, and about an inch and a-half in width, whilst others attain to the length of twenty inches.

' In the mountain of Hentlingen there existed a considerable stratum of these fossils, the uppermost of which had both their valves united, but these were in so fragile a state that very few indeed could be removed. An under valve which I possess, which is more than thirteen inches in length, and three in thickness, weighs four pounds. To this species may be perhaps referred, *O. canalis* of Lamarck.

' The broad flat oyster, from Shotover Hill, Oxfordshire, is a very remarkable fossil. It differs in its form, even admitting that it may have suffered some degree of compression, from any oyster, recent, or fossil, which has been hitherto described.

' Both valves are equally flat; their form subtrigonal, but very irregular. The external surface is smooth, with the exception of the fine transverse striæ resulting from the terminations of the different laminae, which do not prevent its resembling a plate of roofing slate. On the internal surface, the very shallow cavity for the oyster, the muscular impression, and the broad pit of the hinge, are very accurately preserved. They differ very considerably in size, having been found from two to more than six inches in diameter.

' I am happy in being able to place before you an account of the situation in which these fossils were found, about forty years ago, as given in a letter from that assiduous inquirer in this department of natural history, Mr. Joshua Platt, of Oxford, to Mr. Strange.

' The depth of the pit, from the surface to stone, is about twenty-seven feet.

' 1 Foot, vegetable earth.

' 2 Feet, brown loamy earth, containing spines and plates of echini.

' 11 Feet, strong blue clay, with no animal remains, except a few of echini.

' 14 Foot, bed of large white lime-stone nodules, in the upper part, containing anomia striata, cockscomb oysters, auricularia plotii, (gryphites,) and small ammonites.

' 12 Feet, blue clay, of an unctuous feel, which terminates on the bed of stone.

' Mr. Platt says, "In this clay, about four feet above the stone, lie the broad flat oyster, with some belemnites and vertebræ of fishes. I was present at the falling of more than a hundred tons of this clay, by undermining it at the surface of the stone, and was much entertained by seeing the pretty appearance which the broad oysters made in their number and different sizes, all lying horizontally; some as broad as my two hands, others small as a shilling."

In the present volume, however, we find no record of ostracites that measure a *toise* in diameter. Bosc, who quotes them,

them, admits that they are *not very common*; and, as they are said to have been observed in the schisti and primitive limestones of *France and other countries*, we should have been glad if Mr. Parkinson had either proved or disproved their existence.

A correct figure, by Lister, of the cast of a supposed ostracite from Shotover Hill, has enabled the author to ascertain that it properly belongs to the newly instituted genus *Crenatula*. The valve of an apparently different species of the same genus was picked up in a small pit, near Sheffield, in Bedfordshire. The only two species noticed by Lamarck are the *avicularis*, brought by Captain Baudin from the West Indies, and the *mytiloides*, which is a native of the Red Sea.

The *Terebratula* suggest some ingenious conjectures concerning the organization of a few of these shells and their inhabitants: but the number of fossil species, which the author has illustrated, is extremely limited.

In the sixteenth letter, we are presented with a short statement of the principal known repositories of fossil fishes, and with the ensuing judicious remarks:

‘The paucity of fossil fish is attributed, by M. Faujas, to the quickness with which fish are decomposed after death, and to the vast number which are destroyed by the strong devouring the weak. But these two circumstances by no means account for this interesting fact. It is true, that the flesh may, if exposed to the air, soon run into putrefaction; but even then, the bones in the spinous fishes, and the scales and spiculæ, would be left; the two latter being, as has been observed by Mr. Hatchett, true bony substances, containing much phosphate of lime, with a greater proportion of the membranaceous part than in common bone. The destructive wars between these animals must immediately be seen to have no bearing on this particular fact; since, if the waters continued to be well peopled, the number of fossils of this class would not be thereby diminished.

‘I should not have noticed the insufficiency of M. Faujas’s arguments, but from a fear lest they should have been too easily admitted, and the further consideration of this important fact too speedily closed. I am the more anxious to prevent this, since I conceive that the desired explanation may be more likely to be found in the circumstances under which the bed was formed, in which they have become mineralized.

‘The same writer conceives that the opinion of the fish of *Vesuvius Nuova* having been instantly killed, (*asphixiés subitement*), is supported by the position and the horizontal and tranquil situation in which they are found: *Essai de Géologie*, p. 107. It may be sufficient to shew how little reliance is to be placed on this reasoning, to observe, that the celebrated Werner has deduced the same inference from the opposite fact; he being of opinion, from the contorted aspect

aspect of the fish, in the bituminous slate of Mansfeldt, that the fish have been suddenly killed by an irruption or instantaneous formation of sulphureo-metallic matter*.

‘Nor does the particular circumstance which has been so much insisted upon, as a proof of this opinion of M. Faujas, appear to be at all conclusive. The circumstance to which I allude is, that which is displayed in one of the specimens from Vestena Nuova, in the Museum of Natural History at Paris. In this specimen a pike is seen, which has died, with another fish of the same species still in his throat; it having been supposed that its instantaneous death was produced by a sudden volcanic irruption into the water, at the moment of its having swallowed its prey.

‘The fact, however, really is, that fossil fish are found in ~~all~~ the different quarries in which they exist, in almost every state and position which can be conceived. Sometimes with their altered flesh still covering their bones, and at other times the skeleton only is preserved. Many are seen laid out in a straight line, but nearly as many are also seen in various contorted positions.

‘There are no fossil remains of any class of animals, except, perhaps, of the *Crustacea*, which accord so much with the existing genera, and even species, as those of fish. The proportion, indeed, of fossil fish, which have existing analogues, is so great, as to render it by no means improbable, considering how frequently, in the present day, new genera are discovered, that the analogues of such as are now only known in a mineralized state may yet be found.

‘Among the fossil fish, whose living analogues are known, the pike, the carp, the perch, the eel, the sea-scorpion, the scarus, the mackerel, the turbot, the sword-fish, cod, gadus mustela, gobius, and several others, have been mentioned by different authors, among the fishes found in the neighbourhood of Verona. M. Faujas particularizes a *Fistularia* of Japan; a pegasus of the Indian sea and of Brazil; and three chetodons of India. M. Lacepède, in the preliminary discourse to the second volume of his Natural History of Fishes, informs us, that more than thirty Asiatic, African, and American species of fishes have been here discovered. M. Fortis also observes, in a letter to M. Faujas, that the approximation which he has been able to make of these fishes to the figures of those of Otaheite, published by Broussonnet, has convinced him that it is absolutely in that distant sea that the actually living descendants of the ancient generation, now found mummified in the quarry of Vestena Nova, are to be sought for: as it is in these same parts that we find the originals of almost all the petrified shells of the mountains of Verona and of Vicentino. (*Essai de Géologie*, p. 112.)’

Of the parts of fishes, the teeth are most commonly found in a fossil state; and among them, the conical or triangular sorts, very improperly denominated *glossopetra*, are the most numerous. The largest specimens appear to have belonged to

* System of Mineralogy, by Mr. Jamieson, Vol. i, p. 530.’

some animal of the shark family, which probably measured from seventy to a hundred feet in length. Vertebrae and palates also occur in a state of complete preservation, and several varieties of both are described and figured in the present work.

The remains of insects, and even of crustaceous animals, are, comparatively speaking, so rare that, together with fragments of some unknown species, they are discussed in the compass of a single letter. To the very scanty list of Entomolites, might have been added the *hydrophilus*, discovered by Faujas in a whitish grey schistus, among the extinct volcanoes of the Vivarais, and recognized both by Fabricius and Latreille. Among the *Astautes*, we had expected some notice of the huge craw-fish, fourteen or fifteen inches long, and a foot in breadth, of which the outlines are so distinctly traced on the primitive slate of Angers. The fossil crab observed by Saussure, in a cabinet at Basil, is likewise worthy of particular commemoration, from the circumstance of the ova under its tail being also in a petrified state; a fact which proves that the lapidific process must have been effected with rapidity, since it could arrest the fleeting form of such perishable bodies.

Such mineralized remains, as are referable to the amphibious families of animals, have been ascertained to belong chiefly to the genera *Testudo* and *Lacerta*. Although the term *snake-stone* is abundantly familiar to ordinary ears, it is merely a popular name for *ammonite*: but some German dealers in fossils very dexterously adjust to the latter the sculptured head of a snake, and pass the preparation with the credulous for a petrified serpent. If, however, no well-attested instances of mineralized serpents are on record, not a few very striking remnants of turtles, crocodiles, and the larger sorts of lizards, have exercised the ingenuity of some of the first comparative anatomists of the age. Mr. Parkinson has allotted two letters to the general consideration of this part of his subject, and another to that of the large amphibiolite of St. Peter's mountain; which has been ascertained to be neither a whale nor a crocodile, but, most probably, as Cuvier has nearly demonstrated, one of an intermediate genus between those of the lizard tribe which have an extensile and forked tongue, and those which have a short tongue and the palate armed with teeth. Of fourteen kinds of fossil tortoises which have been observed, one only appears to be of a known species; while, of the remaining thirteen, it is supposed that none can be referred to any known species, but five of them are decidedly non-descripta. The author is, however, fully aware that the obser-

observations even of the enlightened, on these and similar productions, are very liable to error. 'Thus has Faujas St. Fond, in the elegant work where he has displayed so many remains of these animals, mistaken the shoulder-bone of a tortoise for the horn of a stag; fragments of the sternal plates (*plastrons*) of a tortoise for the branched part of the horns of the elk; and two bones of the carpus, belonging also to the tortoise, for the pubis and the clavicle of a crocodile.' With regard to relics of the amphibia, our own island is not destitute of specimens which farther illustrate the interesting deductions of Cuvier; which rest on precise anatomical data, and are deservedly intitled to the respectful confidence with which Mr. Parkinson appeals to them. Examples are quoted from Bath, Dorsetshire, Yorkshire, &c.: but the *aluminous schistus* of Whitby should not be geologically identified with the *blue limestone* of Honfleur, Havre, &c., although they may accidentally coincide in colour, and in containing pieces of the skeletons of amphibious animals.

From the catalogue of *Ornitholites*, the author very properly discards all fabulous and exaggerated statements, and limits his examples chiefly to a few species which have been revealed in the plaster quarries of Paris; as a non-descript pelican, one of the large curlews with naked necks, a wood-cock, a starling, and a sea-lark, all recognized by Cuvier.

'Blumenbach mentions the discovery of the bones of a water-fowl in the marly schist of Eningen, and the bone of one of the *quercus* in the calcareous schist of Pappenheim; *Manuel d'Hist. Nat.*, t. ii., p. 408. Faujas St. Fond has also presented us with two indubitable fossils of this class, being two feathers from the quarries of Vestena Nuova, imbedded in the same stone in which the fishes are found.

'Fossil feathers are very rarely met with. A fine specimen of this kind is figured by Scheuzer, part of a feather being inclosed in a piece of the fissile stone of Eningen. M. Walch also describes two specimens in his possession. One of these is the barrel part of the quill, about the size of a goose-quill, to which a part of the feather is adherent. The other is a small feather, with its tubular part.'

The exposition of the numerous and striking remains of mammiferous animals is chiefly derived, as the author himself candidly avows, from the pages of Cuvier; and, as the most material discoveries of this celebrated Parisian professor have been communicated to the public through various channels, it may, for the present, suffice shortly to advert to some of the leading results.

'The remains of the horse are only found in the looser alluvial depositions. I recollect no instance, in this island, in which its remains

main have been found imbedded in chemical depositions, which possess a stoney hardness. Thus its remains are frequently found in peat-beds, in gravel, loam, &c., but not to my recollection in limestone. From the strata in which they exist being frequently contiguous to the surface, these remains are often turned up with the plough; seldom exciting much notice, from their not being considered otherwise than as the remains of animals of but late existence. This notion has of course derived considerable support from the circumstance of these teeth, bones, &c., not differing from the living species of the present day.

Although so exactly agreeing with those of the present species, the teeth and bones of the horse are often found mingled with the bones of those animals which must have existed at a very distant æra, and even sometimes with the remains of those animals which are now unknown to us. Thus I have met with them, in this country, in the same stratum which has yielded the bones of the great Irish elk, of the elephant, rhinoceros, and hippopotamus, and perhaps of the mammoth. Cuvier himself saw hundreds of the teeth, and bones of horses taken from the canal of Ourcq, mixed with those of elephants; some of the former being really petrified. At Canstadt, in Wirtemberg, they are found in prodigious numbers, with the bones of elephants, tigers, rhinoceroses, and hyenas: they have also been found, thus associated, in Italy, in different parts of France, and in many of those beds, in other parts of the world, in which elephantine remains have been found. This, as is justly observed by M. Cuvier, is deservedly interesting; since, from the remains of the animals with which they are associated, it is probable that they lived before our continents existed in their present state.

A similar remark applies to remains of the Roebuck, in the quarries of Montabusard; where they are found accompanied by those of two species of *Palæotherium*, and of one of *Mastodon*.

The fragments of the ruminant tribes are with great difficulty to be referred to their respective genera and species, because their distinctions can only be recognized by parts; which, from their frequently varying with age, sex, and climate, must, in their mineralized and mutilated condition, be very uncertain guides. The cervine horns, which have been repeatedly dug up in Ireland, and which (as far, at least, as we hitherto know,) appear to be far more numerous in that island than in any other country in the world, essentially differ in their structure from those of the elk, the moose, or the rein-deer: but the dimensions of the head seem to have borne no proportion to those of the horns. With respect to horns resembling those of the common stag, they are very frequent in beds of alluvial soil in various parts of the world. The skulls and horns of large animals of the bovine race have given rise to much discussion and conjecture, on the consideration of which we cannot now enter,
without

without swelling our report of this work into a most disproportionate extent.

The bones included in the calcareous breccia of Gibraltar, Dalmatia, Cerigo, &c., many of which were supposed to be human, are now ascertained to belong to herbivorous animals, of various descriptions, from the size of the stag down to that of a mouse.

The conclusions which M. Cuvier thinks himself warranted to form, respecting these phenomena, are, 1. "The osseous breccia have not been produced by either a tranquil sea, or by a sudden irruption of the sea. 2. They are even posterior to the last resting of the sea on our continents; since no traces are found in them of any sea shells, and they are not covered by other beds. 3. The bones and the fragments of stone fell in the clefts of the rocks, successively, and, as they fell, became united together by the accumulation of the spathose matter. 4. Almost all the stones proceed from the rock, even those in the clefts which contain the breccia. 5. All the bones, properly ascertained, are those of herbivorous animals. 6. The greatest number of them belong to known animals, and even to animals still existing in those parts. 7. The formation of these breccia, therefore, appear [appears] to be modern, in comparison with the great regular beds of stone, and with the alluvial beds which contain the bones of unknown animals. 8. It is nevertheless still ancient, with respect to us, since nothing shews that such breccia are formed at the present day; and some of them, as those of Corsica, contain also the remains of unknown animals. 9. The most striking character which this phenomenon presents is rather the facility with which certain rocks have been thus divided by clefts, than the matters with which these clefts are filled. 10. This phenomenon is very different from that which is yielded by the caverns of Germany, which contain the bones of carnivorous animals only, spread on the ground, in a mould partly earthy and partly animal; although the nature of the rocks in which these caverns are formed appear [appears] to be not very different from those which contain the ossiferous breccia."

In various quarters of the world, relics of elephants, which were formerly mistaken for those of giants, have been found buried in the soil. The species, however, to which they belonged, must have differed in some obvious respects from that which at present inhabits Africa; and, though more nearly allied to the Asiatic species, in the structure of their teeth and other particulars, they do not exactly accord with any of the living varieties with which we are acquainted. These remains are generally found in the more loose and superficial parts of the earth; and most frequently in the alluvial depositions which fill the bottoms of the valleys, or which skirt the beds of rivers. In most instances, they occur mingled with the bones of other quadrupeds of known genera; as the rhinoceros, ox, horse,

horse, &c.; and sometimes, also, accompanied by the remains of marine animals.

The *Mastodon*, or animal of the Ohio, of which many interesting particulars were published by Messrs. Peale, appears from the observations of Cuvier to have been nearly of the same height as the elephant, but a little longer in proportion, with the limbs rather thicker, and the belly smaller. Its tusks and skeleton likewise closely approach to those of the Elephant: but the form and structure of its grinders are obviously different. M. Cuvier supposes that its food must have been similar to that of the Boar and the Hippopotamus, and that it inhabited soft and marshy places, without being formed for swimming or for residing in the water. From the teeth belonging to this family of animals, and which have been discovered in various parts both of the old and the new world, five species have been discriminated; namely, the *Mastodon* of the Ohio, the *Mastodon* with narrow teeth, the small *Mastodon*, that of the Cordilleras with square teeth, and that which has been described by Humboldt and is the smallest of the genus.

From various comparisons of the fossil bones of the *Rhinoceros*, collected from very different regions, it results that the head of the fossil species is not only much larger, absolutely, but that it is also much longer in proportion to the height of the limbs; and, consequently, that the general form of the animal must have been very different from that of the living species.

‘A large quadruped, then, of a species unknown at the present day, is thus found buried, M. Cuvier observes, in numerous parts of Europe and Asia; and one very remarkable circumstance is, that it has not been brought from afar; and another, that it has not been by any slow and insensible change of the earth, but by some sudden change, that this species has ceased to exist. The whole rhinoceros, found with its flesh and skin, buried in the ice, on the borders of the Wiluji, evidently demonstrates, he thinks, these two propositions. How, he asks, could it have come there from the Indies, or from any other warm country, without falling to pieces? How could it have been preserved, if the ice had not involved it suddenly; and, therefore, how could it have been involved in this manner, if the change of climate had been gradual and insensible?’

Teeth of the Hippopotamus have been found in Languedoc, Tuscany, and England, particularly in some parts of Gloucestershire, at Brentford, and at Walton, in Essex; and Cuvier discovered the remains of an individual of this genus, not more than half the size of the common species. ‘The remains of this animal were found in two pieces of sand-stone, in which the bones and teeth were disposed in a manner much resem-

bling that which is observable in the calcareous and stalactitic masses from Gibraltar, Dalmatia, and Cette. Unfortunately, no traces existed by which it could be known where this sandstone had been found.' From the state of the teeth, and the advanced progress of the ossification, its inferior dimensions could not have proceeded from its being a young animal. Besides, a marked difference was observable in the structure of the lower jaw.

The same indefatigable anatomist has recognized, in some of the remains discovered near the Black Mountain, in Laniguedoc, a species of Tapirvery nearly related to that of South America, and which he denominates the *small fossil Tapir*. Indications, though somewhat imperfect, of another and larger species of the same genus, yet still differing from the living prototype, induced him to distinguish it by the appellation of the *large fossil Tapir*. These traces of the Hippopotamus and Tapir are subversive of the theory of Faujas and others, who ascribe an Asiatic origin to our subterranean exuviz of mammiferous quadrupeds.

Most of our scientific readers are doubtless aware that, in the gypsum quarries near Paris alone, M. Cuvier arrived at the discovery of two genera, containing seven or eight different species of herbivorous animals, whose analogues are at present entirely unknown. The first, which seems to have formed a link between the Tapir and the Rhinoceros, he named *Paleotherium*, or *ancient beast*; and the second, *Anoplotherium*, or *unarmed beast*, on account of its want of canine teeth. In consequence of much careful and assiduous investigation, he discriminated four species of the former, namely, *magnum*, *medium*, *crassum*, and *minus*. The largest he supposed to have been about the size of a common cow, or small horse; and the smallest not larger than a fox. The largest of the other genus, *A. commune*, he conjectured to have rather exceeded in size the common wild boar; the *medium* to have corresponded in its dimensions to a small sheep; and the *minus* to have been considerably smaller. 'The examination of some remains of another animal, which must have been about the size of a Rabbit, led him to suspect, but did not allow him to determine, that there had existed a smaller species, to which he would have given the name of *minimus* [*minimum*].' He 'found sufficient reason for exultation, at having been able to carry his discoveries thus far, considering the difficulties of such investigations. The reader, he observes, may form an idea of it, when he learns, that it required six years to collect and combine the materials of the inquiry respecting the forefeet of this genus.'

The

The bones discovered in lime-stone, in the western parts of Virginia, and described by Mr. Jefferson, Dr. Wistar, &c., were ascertained to belong to a large animal, allied to the species of *Bradypus*, or *Sloth*; and which, from its enormous claws, has been denominated *Megalonix*. Judging of the proportion of the other bones from that of the fore-arm, the whole animal must have equalled in size the largest Ox. Relics of the same, or of some unknown analogous species, were also found near Buenos-Ayres, at Lima, and Paraguay, from which were adjusted the skeleton of the *Megatherium*, in the Royal Museum of Madrid. The teeth of the *Megatherium* denote that the living animal fed on vegetables; and its robust fore-feet, armed with sharp claws, point out that roots were the chief object of its search. "It would be very difficult, (says Cuvier,) to recognize in the organization of this animal, the causes of his destruction; and yet if he still exists, where can he be? or can he have escaped from all the researches of huntsmen and naturalists?"

After having described the astonishing accumulation of the teeth and bones of animals in some of the caverns of Germany and Hungary, Mr. Parkinson remarks:

'To the unremitting labours of M. Cuvier we are indebted for almost every important information relative to the nature of these bones. From the numerous specimens which he has obtained, he is enabled to state the astonishing fact, that these bones are similar, in the several caverns of an extent of more than two hundred leagues; that three-fourths of these bones belonged to species of bear not known now to exist; a half, or two-thirds of the other fourth, to a species of hyena now existing; and the remainder to some species of the lion or tiger, to the wolf, dog, fox, polecat, or some similar animals.'

The concluding letter is chiefly theoretical, yet not undeserving of careful perusal, since it points to a real or supposed appropriation of organic remains to several of the strata which are conceived to traverse very considerable portions of England. From the growing spirit of geological inquiry, it is reasonable to presume that the general positions, which the author has been induced to hazard, will ere long be established, or confuted, to the satisfaction of an intelligent public. In the meantime, we cannot refrain from surmising that the bearings and coincidences of the strata, over the extensive range of country assumed by Mr. Farey and the writer of these letters, may have been settled with *precipitation*; that the doctrine of the vegetable origin of coal is not unattended with serious difficulties; and that the orthodox clergy may grumble at the conversion of the *days* of the creation into periods or epochs of undefined duration.

To Mr. Parkinson's labours, we cheerfully accord the praise that is due to ingenuity, diligence, and perseverance; and we may be permitted to express a reasonable expectation that, in virtue of his substantial services, the mere geologist will generously overlook a numerous list of literal errors, much clumsiness of style, and frequent contempt of the rules of grammar.

ART. II. *Report on the Negotiation between the Honorable East-India Company and the Public*, respecting the Renewal of the Company's exclusive Privileges of Trade for 20 Years from March 1794. By John Bruce, Esq. M.P. F.R.S. Historiographer to the Hon. East-India Company. 4to. pp. 344. 15s. Bds. Black and Co. 1811.

WITH all that is *retrospective* in this book we need not occupy and load the minds of our readers. The object in writing it was *prospective*; and only that is worthy of our regard at the present moment. The prejudices, or the interests, or the speculations, which gave birth to the regulations of 1794, are interesting only as historical facts:—our business at present is to take care that no prejudices, no partial interests, no delusive speculations, shall dictate the resolutions of 1813. Mr. Bruce spreads out before us a wide sprawling picture, covering acres of canvas, of the negotiations and intrigues preceding 1794, and cries, "Look here! See, what a beautiful piece! Exhibit such a scene on the present opportunity, and you will do exactly what will ensure you honour and glory through all generations!"

We frankly confess that we are not so much in love with Mr. Bruce's sitter as Mr. Bruce himself is. Affection is like other things, it is governed by causes. Perhaps if we experienced the same causes with Mr. Bruce, we might feel the same effects: but, as that is not the case, we shall examine what reasons the country may have for wishing that the measures of 1794 should be renewed; or for requiring that a total change of theory and practice should, after so long and satisfactory an experiment, be introduced.

Notwithstanding the surprising success which, it must be owned, the Directors have obtained in managing ministers, and (by means of ministers) parliaments, and directing them to their purposes, they are not subtle intriguers. This, when their measures happen to be closely viewed, is visible on a thousand occasions; and the present is one of them. Of all things, the result (now before us) of the regulations of 1794 is the least calculated to recommend a renewal of them; and that

that Mr. Bruce should have been allowed to stumble on this inauspicious topic, in his anxious search after arguments for the service of the Company, is past our comprehension.

By the regulations of 1794, it was promised, *first*, that a great surplus of receipt above disbursement should be effected; *secondly*, that, out of this surplus, two per cent. should be added to the dividends in the Company's stock, raising them to 10 per cent. per annum; *thirdly*, that 500,000*l.* per annum should be paid in liquidation of the Company's debts; *fourthly*, that 500,000*l.* per annum should be paid to the public; *fifthly*, that accommodations, which might encourage the British merchants to extend the traffic with India, should be afforded under the Company; and various other provisions, too tedious to enumerate. A very short observation on this statement suffices, for he must be a sturdy advocate who can deny that it is decisive. The scheme has failed in every one of its conditions; not partially, but totally:—never was a failure so absolute, so complete:—no system set up by the wisdom or the folly of man was ever more disgraced by experience. The evils which it undertook to remove it has increased tenfold; and of the good which it promised to perform it has fulfilled nothing.

Let us contemplate the facts. Instead of a surplus-revenue, since 1794, an aggregate deficit of upwards of 8,000,000*l.* has been produced; that is, even on the face of the accounts. The debt in India, instead of having been diminished, has increased from 7,000,000*l.* to upwards of 30,000,000*l.* Instead of paying annually to the public 500,000*l.*, which was paid one year only, and no more, the Company were authorized by parliament to borrow 2,000,000*l.* in the year 1807; in the year 1810, they obtained from the state a loan of 1,500,000*l.*; in the year 1811, they obtained again from parliament a power to borrow 2,000,000*l.*; and in the year 1812, they received a loan from the state of 2,500,000*l.*; which sums, together with 2,000,000*l.* raised by subscription to their capital stock, amount to 10,000,000*l.* raised within the last 20 years by borrowing, or what is equivalent to borrowing, in England. In the course of 20 years, therefore, under the system of 1792, upwards of 30,000,000*l.*, over and above what has been drawn from their revenues and their trade, has been wanted at home and abroad for the exigencies of the Company. Their receipts have been less than their disbursements to the amount of 1,500,000*l.* every year; that is to say, the annual deficit extends to so great a proportion as nearly one-eighth of the *present* revenues, on a period of 20 years.

One point is eminently worthy of attention. Among the regulations of 1794, it was agreed that, *out of the surplus-revenue*, the Company should be allowed to pay to themselves an additional two per cent. in dividend on the capital stock, raising the dividends, as we have already stated, from eight to 10 per cent. per annum. Now there has been *no* surplus-revenue, but altogether the reverse: yet the Company, still kind to themselves, whatever may become of other people, have continued to pay to themselves the additional two per cent., and have even contrived a pretence for adding to it $\frac{1}{2}$ per cent. more; paying to themselves $10\frac{1}{2}$ per cent. annually, though they have had *no funds whatsoever*, out of which to pay it; and though they borrowed money for *that* among other purposes. It is singularly deserving of observation that the Company pretend that the public should be charged with their debts, if, when the term of their charter has expired, the legislature should at last deem it unfit to be renewed: yet no small portion of that debt has been contracted for what the Company have chosen to *pay to themselves*. The public, therefore, the English people, according to the Company, ought to be burthened with debts — for what? For paying an annual revenue to the proprietors of East-India stock! Other merchants, when their business affords not a profit, go without profit: but not so the East-India Company. They must have a profit, and so large a profit as $10\frac{1}{2}$ per cent, though their business should afford much less than nothing; and how do they obtain it? The people of England must pay it to them! That is to say, they borrow money to pay it to themselves; and the people of England must pay their debts!

To one other only of the failures in the system of 1794 do we deem it worth our while to advert; and that is, the encouragement held out to private trade. That this failure was complete, even the author of the system, Mr. Dundas (the late Lord Melville) himself, long ago confessed, and used his whole influence, *in vain*, with the Company, to have the private trade placed on another foundation. The merchants have complained loudly and incessantly of the conduct of the Company, have declared it impossible to trade under the hardships that were imposed on them, and accordingly have in a great degree abandoned it. The business, therefore, which our own merchants were prevented from transacting, passed into the hands of foreign merchants, and was lost to the British nation.

Such is the result of the system of 1794. The lessons which it teaches, our readers can suggest to themselves.

The term fixed, by the last act of renewal, for the expiration of the Company's charter of exclusive privileges, is now arrived.

It

It was announced by his Majesty's ministers last year, and we hope that they have not altered the determination which was then and has been since expressed, to lay open the trade to India, and to listen no longer to the interested pleas of Directors and their agents for the continuance of the monopoly. The discussion must come on in parliament this session; and we deem it our duty to make such efforts as are within our competence to dispel that unaccountable ignorance, which has hitherto prevailed on Indian subjects, and has enabled those who had an interest in delusion to spread any opinions which they found conducive to their object.

We observe that Mr. Bruce stigmatizes the great philosophical principles on which the utility of freedom of trade, and the mischievousness of restrictions and monopolies, are demonstrated, as *popular* doctrines. It is also to be remarked that, in the nomenclature of some of our compatriots, the word *popular* is a term of reproach: that every thing which is popular is bad; and should the doctrines, therefore, be popular which shew the evils of monopoly, they are bad doctrines. Notwithstanding; we are always very glad when we hear that truth is becoming *popular*, or is obtaining a wider and wider acceptance, because we regard this as the forerunner of its ascendancy; and we are sure that truth, though it may not be always for the advantage of the Court of Directors, is always for the advantage of what we love better than the Court of Directors, — *our country*.

The doctrine that monopoly is mischievous, and that freedom of trade is beneficial, is indeed a doctrine well intitled to become popular; since it is founded on some of the most obvious and certain deductions of reason, and confirmed by an experience to which the whole history of commerce affords not, perhaps, a single well-founded exception. Wherever commerce has been free, there it has flourished; wherever it has been bound in the inauspicious chains of monopoly, its weakness and decrepitude have fully proved the unwholesomeness of the regimen to which it has been subject. Monopoly is the policy of an unenlightened and semi-barbarous age; freedom is the offspring of civilization and philosophy. Monopoly seeks only the advantage of a separate body of individuals, and pursues it at the expence of the nation to which they belong; freedom secures the advantage of the whole community, and on the highest and strongest of all foundations, viz. the principle by which every individual is prompted to find out the most profitable of all possible employments for his capital and talents, and to exercise them in it with the greatest effect.

When a man contemplates this subject, whose mind is not warped by the unhallowed fire of antiquated prejudice or interest, he wonders, on first consideration, where, in the present state of knowledge, arguments that can bear to be produced in favour of monopoly are to be found. In fact, none such are to be found. The Company have been so ill-advised as at times to issue forth some of the old stock, but only to cover themselves with ridicule. It is not by arguments in favour of the monopoly that they have a chance of deluding any body, but by pretended circumstances affecting the little known and sadly misunderstood *government* which they hold in India. It is not the *trade* with India which requires the monopoly: but it is pretended that the *sovereignty* of India requires it. *That* is a sure covert: in that shelter the Directors are safe. So little is known about the government, and so credulous are the mass of full-grown children in the nation, that the Company may assert any thing which they please about the government of India, and will find a ready belief.

The proposition, however, is sufficiently curious to consider it by itself, that the government of India cannot be carried on without a commercial monopoly. This is a new postulatium in politics: nothing resembling it was ever pronounced before; and it arranges itself with nothing heretofore exemplified in the history of mankind. We know not any admitted principle of human nature or human society with which it is connected; nor any speculation by which we may account for so extraordinary a phenomenon. It rests on the assertion of the East-India Company, and *at first* is calculated to do nothing but excite our astonishment.

After a sufficient pause of recollection, however, it indeed occurs to ask the Company for their proofs; and to tell them that, for so miraculous a state of things, proofs not only clear but strong are necessary. The Company answer undauntedly that India is a very wonderful place, and very wonderful things are to be seen in it; that their countrymen have hitherto believed them on their word respecting those things; and that it is not unlikely that they may do so once more: — if so, that success, wealth, and power will be the consequence of the admirable management of the Company, though their debt may be four times as great in 20 years, and millions to keep them afloat may be required every year from the pockets of the people of England.

Of the matters in proof that India cannot be governed without the monopoly, one of the most curious, which fully satisfied the late Lord Melville, of which he made great and frequent use, which seemed to him a notable principle of Indian politics,

tics, and with the management of which he and the Directors seemed prodigiously to delight themselves and each other, was that the surplus-revenue of India could not be realized, as they obscurely termed it,—that is, could not be brought to England,—by any other means than by the Company's monopoly. The present ministry have reprobated this idea, by proposing to abolish the monopoly. On this point, therefore, the authority of the late Lord Melville and the Directors is absolutely set at naught by his Majesty's ministers; who say that there is no occasion to uphold the evils of a monopoly for the sake of the surplus-revenue of India. The proof of their having thought so is that they accounted it wise to abolish the monopoly.

Two notorious and undeniable facts are to be stated: facts known to the East-India Company, and to every man who has attended to the subject, and each of which is an answer in point to the delusive pretence about the revenue.

In the first place, *no* surplus-revenue exists, or has ever existed: but, on the contrary, a *deficit* has always prevailed. The East-India Company have never been free from debt in India, since they had the means of borrowing; have never been free from the most pressing financial difficulties; and have been continually wading deeper and deeper into an ocean of debt. At this moment, a large deficit is the admitted fact. So far as past and present experience, therefore, (two good guides,) are to be trusted, the argument about a surplus-revenue is mere delusion; and whoever produces it as an obstacle to the removal of the acknowledged evils and indisputable mischiefs of monopoly, if we look only to the past and the present, can be regarded in no better light than that of an impostor, or that of a dupe who talks without any acquaintance with the subject.

"But the *future*," it will be said; "look to the future: we promise such fine things for the future!" — *Promise*, yes! we know you will promise. When was the time at which you have not promised,—promised any thing that you chose?—but which of your promises have been fulfilled? We have been so long amused with promises about India, that, unless we are *resolved* to be deceived, unless we absolutely *refuse* to quit our delusion, we shall trust to *promises* no longer.

Let us reason a little with the East-India Company. You have either done all that you could to produce a surplus-revenue in time past, or you have not. Which is the case?—"Oh, we have done all that we could. Our government has been altogether excellent. Nothing could surpass it, hardly indeed equal it. Heretofore, it has been quite impossible to realize a surplus-revenue; otherwise, you may be

be sure that we should have done it." — If your government has been so good in time past, and yet unable to realize a surplus-revenue, is not this an acknowledgement that a surplus-revenue is incapable of being realised? — "But we are going to improve." — Your government has *not* been so good, then, as it is capable of being; and for what reason have you not made it so? But we will waive this question, and allow with you that your government is susceptible of any degree of improvement that you choose; that is to say, that your preceding government has been, to any degree that you choose, bad: but what possible security can we have that you, who thus confess that you have governed badly so long, will not continue to govern in the same style? Bad government proceeds from causes; and as long as the causes remain, the effects must follow. We have not heard that the Company have pointed out any *causes* which have hitherto rendered its government bad, or of their applying for powers to remove those causes. As far as we have learnt, *causes* are all to remain as before; and, in this case, we may predict that effects will correspond. In our humble opinion, the causes which have prevented any surplus-revenue exist in the nature of circumstances, which it is not in the power of the Company to alter; and, if they were to govern India till the final consummation of all things, they would never have any surplus-revenue. The longer they have held the country, the more inadequate to their expences has their revenue always proved; and the more their territory and revenue have increased, the more has the expence of their establishments exceeded their receipt. If this single feature may be taken as proof, their government has been daily growing worse; and their promise of improvement is little better than mockery. With all their efforts, (they say that they have been using the *utmost*,) they have not been able to preserve their affairs, up to this moment, from deterioration. From and after this moment, (though to the *utmost* efforts nothing new can be added,) things are to take an opposite course, and, instead of running down hill, are to run up! *Credat Judæus*. We shall reserve our belief, till the promise-giving Company can produce some better grounds for it than promises offered in the circumstances which we have described. We know no country that has a surplus-revenue. We know scarcely any country that has revenue enough; which finds it practicable to make its revenue keep pace with its expence. Is India, one of the most impoverished regions of the globe, a country equally rich with Great Britain? Do the East-India Company promise to govern better in India, than the King, Lords, and Commons in England? Yet has
England

England any surplus-revenue? Is there a practicability of effecting it? What says the mass of our debt under this head? If the East-India Company *could* realize a surplus-revenue in India, it would be the severest condemnation of the English government that ever was heard. The very promise is a *libel* on that government.

Such is the first of the facts which set aside the statement of the Company about realizing a surplus-revenue. The second is that, if they had as much surplus of revenue as they have *deficit*, it might all be brought home independently of the Company. Those men must really have had a very profound contempt for the understandings of their countrymen, who first ventured to produce the assertion that nobody could bring property from the East Indies but the East-India Company. At the very time when the Company were using this argument, they were complaining that their servants were sending home their fortunes even by foreign and by clandestine hands. The Company formerly supported this argument by saying that the surplus of revenue must always be sent in goods: but even from this post they are now driven; since they have lately boasted of their bringing gold and silver from India.

What is the next reason produced by the East-India Company, for their being permitted to exclude the merchants of their own island from the shores of half the countries on the globe? — “These merchants would spoil the *sovereignty*. They would make the people of the country revolt.” — The threatenings of the Company are an exact match for their promises: they rest on nothing but the bare word of the Company, and are directly opposed and contradicted by experience. We have ample and attested experience that the natives prefer the private merchants, and always chuse to do business with them rather than with the Company, whenever they can. Is any thing more natural than that they should? Would not any man, before he had heard one word of testimony on the subject, — any man possessing only the first elements of the knowledge of human nature, — conclude that they would prefer those who must deal well with them on the fair principles of value for value, instead of those who have the power and the interest to deal with them on any terms which they please? The multiplication of English dealers in India must be felt immediately to be for the interest of the people. It is therefore a hopeful assertion to tell us that they will revolt on that account!

“Well, but Englishmen will insult the religious prejudices of the natives.” — If this mean merely in words, the Indians can insult in their turn; and far better than Englishmen: for in the war of tongues, in which they delight, the rhetoric of Billingsgate is

is moderation and refinement compared with their eloquence. If it be meant that Englishmen, by *acts* of insult, would disturb the religious assemblies and observances of the natives, we may in the first place totally deny the allegation, and affirm that such an outrage would scarcely ever take place; next, that, if it were frequently to occur, it would be nothing more than the different sects among themselves are doing every day to one another, to the effusion often of blood in torrents, and the loss of lives by thousands; and, lastly, that all such acts would be breaches of the peace, and ought to be punished there as they are here. Any thing like a tolerable administration of justice must prove a complete antidote to this danger, if it were not, as it is, fictitious. No answer can be made to this observation, unless the Company should say that it is impossible to establish a tolerable administration of justice in India; which if they *should* say, their declarations respecting the improvement of the country and of the revenue are refuted at once. What branch of government can be good, if the administration of justice be bad, on which every thing depends? *What* can they render good, if they acknowledge themselves too impotent to render the administration of justice good? Besides, if it be impossible to protect the nation from the outrages of individuals without power and without authority, watched and controuled by the Company and their agents,—by all the law and all the government in the country,—in what a state are those natives likely to be under the *agents* of the Company, who are drawing from every village and from every cottage all that it is possible to squeeze out of it in the shape of revenue, and are subject to no superintendence or controul but that of one another? Common sense is mocked and insulted by the allegations of the Company. Men who have no power, they tell us, are likely to be more revolting in their dealings with the natives, than those who have every kind of power, and every kind of motive to abuse it. We need be under no sort of apprehension. If the conduct of the Company and their agents provoke not the natives to revolt, the conduct of merchants vying with one another for their custom, and for that very reason vying with one another in civility and fairness of dealing, will create no provocation to such a desperate resolution.

The sovereignty, we are told, is liable to another danger; viz. this:—if the trade be laid open, there will be no power to prevent our countrymen from repairing to India in numbers, and establishing themselves; and if they do so, they will renounce the authority of the mother-country, and govern India for themselves. This is something like the precaution of those men who would take measures against the inconveniences of

a perpetual peace; or of Mr. Malthus's principle of population during the millennium. Why should they suppose it to be so very desirable a thing to revolt from this country? Is the conduct of England so very detestable towards all its connections, that it is always *advantageous* to be disjoined from her? Why should the East-India Company hold up the government of this country in so odious a light? We presume to say that it is undeserved. Let the West Indies be contemplated. Those islands are peopled by Englishmen, and governed by independent legislatures; and have they as yet shewn any tendency to revolt? Why should a general rule be taken from the solitary case of the United States, whose circumstances were so peculiar; when they were forced on resistance, sorely against their will, and by the frantic perseverance on this side of the water in measures which, in the opinion of perhaps we may now say *all* men, never ought to have been attempted, and deserved not to succeed? Do the East-India Company prophecy, on the part of the British legislature, the attempt in future to adopt such modes of government with regard to our countrymen in India, that, like the Americans, they will be scourged and goaded into rebellion? One thing we may hold as at any rate probable; that as long as it is for the *interest* of our countrymen in India to cultivate their connection with this kingdom, they *will* cultivate it; and to our eye, scarcely any supposable time presents itself at which it *will not* be their interest to cherish it, if any thing like wisdom be the guide of English conduct. For that reason, we are just as little apprehensive of a rebellion of Englishmen in India, as of a rebellion in England. In the last place, we are sure that, if, without unreasonable conduct on the part of England, it ever at any time becomes the interest of her descendants in India to be disjoined from her, it will at the same moment be her interest to be disjoined from them. A reciprocity in these things is fixed by the hand of nature; a reciprocity against which though the hand of man under the guidance of ignorance is often disposed to contend, its efforts are always vain.

That formation of an European — of a *British* — population in India, which is held up as an object of dread and deprecation, gives birth to a large and interesting family of ideas in the minds of enlightened and philanthropic men. The first thing which strikes them is the prodigious advantage which would thence immediately arise to the mother-country. The productive powers of an European population, operating on the unrivalled gifts which nature has bestowed on India, would offer such a mart to England as the whole world besides cannot rival. How different a prospect is this from the pinching puny

puny fears of a narrow-minded, monopolizing association? Of a still higher order are the advantages which would accrue to the vast population of India, and the still more vast population of Asia and Africa. The pace of civilization would be quickened beyond all example. The arts, the knowledge, and the manners of Europe would be brought to their doors, and forced by an irresistible moral pressure on their acceptance. The happiness of the human race would be thus prodigiously augmented; and the progress, perhaps, of even the most cultivated nations, greatly accelerated.—And, in all this, nothing appears frightful to us, whatever it may appear to the honourable Court of Directors.

Luckily for the fears of the Directors, and unhappily for our more exhilarating speculations, there is a barrier, and one which is insurmountable, to the formation of an European society in India. The cause is fully adequate to the effect. It is this: that, beyond (comparatively speaking) a very small number, it must be altogether contrary to the interest of Europeans to go to India. Two sorts of persons, and only two, can go there; viz. those who have capital, and those who have no capital.—Persons with capital may go there in order to seek for it a more profitable employment: but of this description of people no great numerical proportion, we may be well assured, will ever go to India. In the first place, the number of them in England itself is very limited; and in the next place, such persons are not of a migratory disposition. A love of home restrains by far the greater part of those who have the means of living at home with comfort, from deserting it; a fact of which Holland was a most striking example, where the owners of capital were so numerous compared with the objects of employment, that the profits of stock were reduced to one half of their amount in surrounding countries. Such is the reluctance of men of capital to leave the country in which they have been born and bred.

Of the persons *without* capital, who may be supposed inclined to go to India, and to form the colonization of which the Directors are afraid, some are of the rank of mercantile agents or clerks, others are merely handicraftsmen and labourers. Now one good and substantial reason may be urged to shew that very few of these will ever be found in India; viz. want of employment, because, of all the above classes, India furnishes a great abundance, who may be employed for half the expence of Englishmen. When private merchants are the dealers in India, they will endeavour to transact their business by the least expensive modes: they will therefore employ the natives; and we have little hesitation in declaring it as our opinion that, if

the monopoly of the Company were at an end, fewer Englishmen would be found in India than at present. The Company employ Englishmen in all the departments of their business; and why? because patronage is created by it, and because all that patronage belongs to the Directors: the profit or the loss of the trade belongs to others; a very small share of it, at best, to the Directors. The more expensive is the agency, the more is the interest of the Directors promoted. Not so in the case of private merchants. Every farthing which can be saved in agency, and in every other branch of management, is to them so much of clear gain.—*En passant*, we may here observe one of the causes of the enormous expence which always attends corporate bodies in trade.

Having thus shewn, as we should hope satisfactorily, that the principal arguments of the Company for the prolongation of that strange preference, to the prejudice of the rest of their countrymen, which they have been so long permitted to enjoy, are founded on vain pretences, and have no title in reason and justice to the smallest regard, a few words will perhaps suffice in illustration of the rights and claims of the rest of the community,—the rights and claims of the whole body of Englishmen, Scotchmen, and Irishmen, some four-and-twenty Directors and their expectants alone excepted; for as to the few thousands of proprietors, they really have very little interest in the question. They have never obtained more than a mercantile profit on their capital, which any other business would yield them; and money has for many years been borrowed to pay them even this compensation.

Why should all the profits that are to be made by trading to the southern coasts of Africa, the coasts of all Asia that are touched by the ocean, and of the numerous and rich islands which crowd the eastern seas, be forbidden ground to the great mass of Englishmen? Is this a rational mode of enriching a nation? Is this a policy which becomes a country calling itself commercial? Why should a great source of gain be granted to a few favoured individuals? What have the rest done, that they should be excluded? What reason can be assigned for this partiality? In what does bad government, for the most part, consist? Does it not consist in groundless partialities? What is the principal characteristic of a good government, or of good laws, but that they are equal to all?

That the East-India Company have long been permitted to enjoy advantages from which, for their benefit, the rest of their countrymen have been excluded, is, if the arrangement be a bad one, only so much the more to be deplored, and can surely be no proof that the evil should be made to continue still longer.

Yet

Yet this is one of the arguments of the Company. The *very* existence of evil, according to this logic, is its justification; there never *can* be any evil which it is right to remove; and all evil ought to be everlasting. The East India-Company, we are sorry to say, are not solitary in the use of this argument: it is a favourite with all those who have any thing to lose by the reform of abuses, and with all who are stocked with the prejudices which such persons industriously plant.

If ever an occasion existed in which not merely justice but even humanity, towards the mercantile part of the population, might be expected irresistibly to urge the opening to them of all the resources of trade within the reach of the nation, and the making even of every possible exertion to discover *new* sources, the present is that occasion. Are we not engaged in a struggle which calls on us for resources greater than ever yet were required from any other nation? Have we not, therefore, need that our productive powers should be augmented to the utmost; and that every productive channel should be filled to the very extremity of our means? Is it wise, in such a situation, is it rational, to leave half the shores of this globe almost untouched, to lock and bar them up against our own population, as if we were afraid of becoming rich too soon? Is it not true that, while the demands on us are so great, our access to the principal sources of our trade has been suspended? Are we not excluded from the commerce of North America, which was worth to us nearly that of all the rest of the world taken together? Are we not in a great measure excluded from the continent of Europe? Is not the distress among our mercantile and manufacturing classes altogether unparalleled? And can it, in these circumstances, admit of a moment's hesitation, whether the immense coasts included within the Company's charter should be opened for the relief of this commercial distress, and alleviate by their productive powers the intolerable pressure which the expenditure of government at present lays on the people of this country?—The Company say, "But we made the trade; would you take from us what we made?" This is a choice plea. The East-India Company *made* the trade which they monopolize! That is to say, they made the vast countries contained within the limits of their charter, and the people who inhabit them!—for the people and the country, the physical and the moral powers, are what, in our apprehension, every where make any trade that is made. Because the East-India Company obtained the privilege of going to draw profits from the existing trade of the East, from which profits the rest of their countrymen were, for their benefit, debarred, shall this be called *making a trade*? If the mere fact of trading is to be termed *making*

making a trade, was this making imposed on them as a burthen; or did they pray for it as a benefit? They undoubtedly prayed for it and obtained it as an advantage; an advantage in which they struggled with every nerve to prevent their fellow-countrymen from gaining a share. The literal meaning, then, of their saying, "We made the trade; will you take it from us?" is neither more nor less than this: "You gave us an advantage to which we had no title, and which it is contrary to the good of the nation that we should retain; will you do such an act of justice to the nation as to take it from us?"

Still the Company will add, "We have had great expences with that trade." Very true, indeed; and is not expence necessary in the carrying on of every trade; in some more, in some less? "But the expences in the Indian trade were very extraordinary." It may be so; and were not the profits extraordinary also? Either the profits were equal to the expence, or they were not. If they were equal, you have had your reward; if they were not equal, you did mischief both to yourselves and to your country, by increasing so injudicious an expence. The East-India Company have not unfrequently talked as if a trade by which loss was incurred was useful to the nation. We recognize no such utility. Wherever expence surpasses profit, either the trade should be abandoned or pursued on a more economical plan. If the East-India trade was useful to the nation, it has been profitable to the Company; if it has been hurtful to the nation, the Company surely deserve no reward for having been the authors of mischief. How can the Company pretend that the trade has not been profitable to them when they have always been so eager to retain it, and have always made such violent efforts to prevent their countrymen from sharing it with them?

"Consider," cry the Company, "what conquests we have made!" True; and the greater part of them in direct defiance of an act of the legislature, declaring that an extension of conquests in India was contrary both to the interest and the honour of Great Britain. The having made conquests in India is an affair of doubtful utility at the very best: but to have made conquests in India *to be solely managed by the East-India Company* is found, by bitter experience, to be direfully pernicious. Instead of profit, it brings cruel and insufferable loss. Without having ever produced any profit, except dribblets with which to make a pretence, it has during the last twenty years carried off ten millions of the property of the people of Great Britain! Under such a system, conquests are our bane; and it is high time to renounce our conquests, if we cannot place them under a better policy than this. The Company have had opportunity in abundance

and to spare for shewing what they could do: they have shewn it; and we are a people not to be instructed even by experience, if we now refuse to adopt another system.

The Company made conquests, and why? Because they expected profit from them; and for how long? During the continuance of their charter, to be sure; for so long only did the law grant them any peculiar concern with India. On the expiration of the charter, the national acquisitions in India became national property, at the disposal of the legislature, whose duty it was to dispose of them for the benefit of the nation, not for the benefit of the East-India Company. The Company have obtained all which they could rationally contemplate as their own share of the conquests when they made them, viz. the *usufruct* of them during the term of their charter. The *fee simple* was in the nation: the *lease* only in the East-India Company; and if, as active cultivators, they subdued new lands to culture, they have enjoyed the produce during the years of their lease, which is their natural reward. They are intitled to no other, if it be not the interest of the lessor to grant a renewal.

If the East-India Company have made acquisitions of great value to the nation, and have not been duly reimbursed for the expence, ought not a generous people, it is said, to make them compensation? — *Compensation?* That is a different question. When real good has been done to the nation, at the expence or by the merit of any party, we should be far from advising the refusal of a compensation: but, when the question of a compensation comes on the table, it is fair that the grounds of it should be well explained. These are, at any rate, two in number; in the first place, the value of the acquisition; in the next place, the inadequacy of the reward already bestowed. If the party has performed a service of pretended rather than of real value to the nation, no compensation is due. If the party has derived a profit adequate to the exertion, no compensation is due.

When the question of a compensation, if such a point be fit to be discussed, comes to be agitated, it will be for the East-India Company to prove the *value* of what they have acquired. We hope, too, that something more will be demanded of them, for proof, than mere vague declamation. In that case, we sincerely believe that the sum of their account will not be very great; and the nation will not be heavily burthened by the compensation which either equity or generosity will call on it to make.

We really cannot see for what the conquests can be considered as valuable to Great Britain, unless it be for the surplus-revenue, which is the subject of so much speculation. We derive

derive nothing from India, excepting in the way of revenue, or in the way of trade : but trade we possessed with India, and might have continued to possess, though we never had obtained a single conquest. We now trade with China, though we have made no conquests in China ; and, which is worthy of remark, the East-India Company tell us that their commerce with China is the only branch of the trade with the East which is of any value. We do not believe this : but still the example of China is a proof that conquest in the East is not absolutely necessary for trade in the East.

Now, on the score of surplus-revenue,—of any share of the taxes levied on the people of India being ever brought to this country,—if our minds could even reconcile themselves to the justice of it, our experience tells us that nothing of the sort has ever yet happened ; and all that we know of human affairs combines to assure us, and with a force of which few assurances can boast, that no such event will ever come to pass. Neither we nor our posterity shall ever see any share of the revenues of India brought to this country. A share will confidently be promised, and the promise will be believed, for a considerable number of years probably still to come ; according to the promises and believings which we have had for the last fifty years. The facts realized during these fifty years, however, are *not* that any share of the revenue of India has come to England, but that a large share of the revenue of England has gone to India ; and the same will be the case during the next fifty years. By that time, we think, the system will be worn out. It is not a short experience which suffices for the people of England. The films on their eyes do not easily fall off.

As far then as surplus-revenue is concerned, we think that the merits of the East-India Company are of no great amount : we cannot discover that any ground is laid for a claim of compensation. On the contrary, they have brought burthens on us, by their pretended gifts : they owe *us* a compensation for the *evil* which they have done to us : they ought to reimburse the nation for the money of which they have drained it.

With regard to the benefit of trade, it appears not that the Company deem themselves intitled to any gratitude or reward. They now declare that the trade with India is good for nothing. The people of India, they say, never would and never will purchase our commodities ; so that all encouragement to the manufactures of this country is out of the question with regard to India. Of the imports from the East, the great and almost the only valuable article was piece-goods, chiefly the cotton-fabrics of the natives : but, such are the improvements in the English manufacture of cotton, that Indian goods are almost

driven out of the market. The trade with the East, therefore, the Directors say, and have said over and over again, when trying to dissuade the ministry from listening to the arguments and petitions against the monopoly, is a trade of no importance whatsoever.

If, then, the Company's conquests in India be of no sort of value either with respect to revenue or to trade, surely the Company will find it difficult to make out any good grounds for a compensation.

We have thus endeavoured to give our readers an idea of the state of the controversy at this critical moment, between the public and the East-India Company. A new arrangement must at least be *discussed* in parliament during the present winter, and will very probably be *made*. Yet the necessity of ample inquiry and deliberate decision on this important subject seems not to make a very deep impression any where; and the business will, therefore, we may naturally expect, be too much hurried through. What will be done, we know not, any farther than as it has been published that the ministry last year meant partially to lay open the trade; and the late letters of the President of the Board of Controul give reason to hope that to this resolution they will adhere. The Company have clamoured, and, as far as they dared threaten, have threatened: but, finding opposition fruitless, they will now bend all their efforts to obtain the utmost number of restrictions to be fastened on the boon, that it may be rendered as nearly as possible inefficient. In such an attempt we expect to see them very successful. Unless very important precautions are taken to *prevent* them from rendering the ostensible freedom altogether nugatory, they will possess ample means; and the hopes of the merchants and of the nation will be effectually frustrated. The Company are strong in England, but they are *absolute* in India. It is for the merchants, and the parliament, to estimate the value of this latter circumstance. We have not left ourselves room to enlarge on it. One part may be mentioned, which, though weak in the comparison, affords some ground of inference. Great things were supposed to be effected for the private trade, when, at the last renewal of the charter, the Company were obliged to furnish tonnage to a certain amount for the merchants; and Mr. Dundas, (the late Lord Melville,) who obtained credit for being a *sharp* man, and for understanding Indian affairs, took great merit to himself for this ingenious expedient. Yet, under the dextrous management of the Company, the expected results were entirely defeated; and it had been tried only a few years when Mr. Dundas complained, publicly and bitterly, that the experiment had totally failed: it had the usual effect of all half measures,

measures, all trimming expedients, of which the characteristic is, by sacrificing the principles of *every* system, to obtain the support of none.

A farther discussion of this interesting subject will be found in our account of Mr. Bruce's *Annals of the Company*, M. Rev. for March and April, 1811.

ART. III. *The Life of Sir Michael Foster*, Knt., sometime one of the Judges of the Court of King's Bench, and Recorder of Bristol. By his Nephew, the late Michael Dodson, Esq., Barrister at Law. 8vo. 4s. 6d. Boards. Johnson and Co.

LEGAL eminence has never abounded in materials for amusing or interesting biography; and of the earlier judicial sages, whose decisions now form the great body of our common law, scarcely any thing but the names have been transmitted to us. We should have known little more of Lord Coke than is to be found in the title-pages of his works, if the life of the Judge had not been chequered with that of the politician and the patriot, and presented the alternate vicissitudes of court-favour and persecution. We have very few memorials left of all those who have presided in our courts of justice during the last century; and except to the lawyer, who finds their judgments recorded in his professional books, their existence and succession are scarcely known. It would be difficult to point out any department of public business, in which the lives of men so importantly connected with the general weal, — on whose conduct, talents, and integrity, so much of the common security and welfare depends, — and who are so laboriously devoted to the national service, — are so little noticed or remembered. The silence and oblivion to which judicial learning and wisdom seem to be consigned, in a degree nowise corresponding to their eminence and utility, may however be easily explained. The orderly, uniform, and undisturbed course in which the administration of the laws happily proceeds, and the constant occupation which the multitude of forensic business in an opulent commercial community casts on those who are intrusted with the dispensation of justice, render their lives subject to little variation, and leave no room to court or acquire distinction as statesmen, or scholars, or philosophers. Such also is the effect, in modern times, of that admirable regulation which secures the independence of Judges, that probity and firmness in the discharge of their high duty have ceased to be any distinction to individuals, who by those qualities now only maintain the uniform tenor of the judicial character.

Believing as we do that the purity which distinguishes the administration of our laws, and particularly of our criminal laws,

is the most valuable advantage which we enjoy from the boasted excellence of our institutions; and regarding the independence of our Judges as the main cause and assurance of that purity; we willingly recommend to public attention a work which, however little adorned with the graces of composition, and though scanty in the information which it conveys, is not ill calculated to excite useful and interesting reflections on a topic that well deserves our highest regard. It is impossible to peruse the memoirs before us, and bear in mind the juridical history of the period preceding the Revolution, without a solid impression of the benefit which we owe to one of the distinguished consequences of that event. On one side, we observe the steady regular dignity of an independent Judge, not affected by any changes of political power; not obliged to trim with any party; without one attempt on the part of a court or ministry to influence or overawe his judgment, or in any manner to interfere with the free discharge of his functions; and without any motive on his part to swerve from the line prescribed by his duty:—on the other side, we behold servility, degradation, and timidity, the necessary consequence of dependence on court-favour; the judicial authority prostituted, to cover the most scandalous assumptions of illegal power; the office often filled with the pliant tools of faction, changing with the variations of party; and the terrors of removal and privation held out to the timid and the wavering, and actually inflicted on the incorrupt.

If any apology were necessary for these reflections, we conceive that whatever strengthens our views of the real excellencies of our constitution, and particularly of the solid improvements effected by the great measure of 1688, is not without its utility, at a time when too much disposition subsists to extenuate the value of that important event. It is impossible to peruse a work like that which is before us, without recurring to the different picture presented in the lives of Judges previously to the period at which they were rendered independent of the crown. When we read of the great and venerable Lord Coke being brought on his knees before a privy council of unworthy sycophants, because he humbly but firmly declined to give an illegal judgment in a matter which the court had at heart, and being on that account severely reprimanded, suspended from his office, exiled to his country-seat, and finally dismissed with indignity and insult; and when we find the same great Judge, on another occasion, yielding, though slowly and reluctantly, to the means used to overawe him and the rest of the Judges into an opinion that a manuscript-sermon found in the writer's closet, and never published nor intended for publication,

lication, subjected him to the penalties of high treason; it is impossible to avoid feeling the advantages of an institution which precludes the recurrence of a practice not less derogatory to the dignity of justice, than subversive of all the security of civil liberty.

The sole and arbitrary appointment of the Judges was originally one of the most undoubted and best established of the royal prerogatives: since, according to the spirit of the feudal institutions, the King was himself the distributor of law and justice, and for that purpose actually sate in person to hear and redress the complaints of his subjects. The want of leisure alone in the prince occasioned the delegation of that office to a representative; and it was therefore perfectly consistent with such a constitution, that the prince should be entirely at liberty in the choice and alteration of the person whom he might select to perform this duty for him. The first step towards the partial emancipation of our judicature from the arbitrary influence of the crown was the exclusion of the monarch from the right of giving judgment in his own courts. How this useful retrenchment of a prerogative, which could not possibly be denied to have originally existed, was effected, does not distinctly appear: but we learn from Fortescue, who was chancellor to Henry the Sixth, that it was clearly and long established at that period. Still, however, the power of removing the Judges at pleasure gave the crown a sway in the execution of the laws, which was incompatible with the notion of a free government: though this defect in theory might be rendered tolerable in practice, by a prudent regard to general opinion. Perhaps it was owing to a cautious use of this branch of the prerogative, that, till the reign of the Stuart-family, we find no public murmurs or complaints of its abuse: but it was the peculiar misfortune of the princes of that house to act with an impolitic disregard of the estimation of the community, equally fatal in the end to their legal and to their usurped authority. The reign of James the First affords many examples of the imprudent interference of the court in the execution of the law, by means of the dependence and subserviency of the Judges, besides the remarkable case of *Commendams*, and the prosecution of *Peacham*. It was the folly of Charles the First, however, in prostituting the authority and character of his Judges, by procuring them to certify to the privy-council the legality of the ship-tax, that occasioned the first formal demand by the nation for the independence of the Judges. In 1640, the Commons petitioned; and the King by his answer consented that, for the future, the Judges should not be subject to arbitrary dismissal by the crown; but that Prince, who seldom appreciated the

policy of good faith, seems to have acted with his usual insincerity in this engagement ; since, among the articles proposed by the parliament towards a pacification, on the 2d of June 1642, one was that all the Judges appointed by approbation of both houses of parliament should hold their places *quamdus bene se gesserint*. It should be observed that, by the patents of the Judges, except the barons of the Exchequer, they were made *durante bene placito Regis*.

At the Restoration, no alteration took place either by the abridgment of this abused prerogative, or in the more cautious exercise of it : but the indecent prostitution of the judicial office was more flagrant and frequent in the reign of Charles the Second than even under the preceding monarchs. As one instance of the intolerable extent of this grievance, and the necessity of that correction which it afterward received, may be mentioned the promotion of Sir Edmund Saunders to the post of Chief-Justice of the King's-Bench. The Court, in contemplation of the state-prosecutions, which were soon afterward so violently and illegally carried on, was desirous of securing in its own hands the appointment of the sheriffs of London and Middlesex, with the view of facilitating the packing of juries ; and, having endeavoured unsuccessfully to wrest the appointment from the city of London, in whom it was placed by their charter, it was determined, by the colour of legal proceedings, to overthrow the charter itself. These proceedings, on the part of the Court, were wholly directed and managed by Saunders ; whose depth and shrewdness were equalled only by his profligate servility. As soon as the matter was brought to a point ready for judgment in the Court of King's-Bench, the then Chief-Justice Pemberton was removed, without any shadow of reason being even alleged for such an act, and Saunders was elevated to the office, for the express purpose of giving judgment in that very cause. As little delicacy was observed in the next reign ; when Sir Thomas Powel, having had the honesty to dissent from the other three Judges of the King's-Bench on the illegal commitment of the seven Bishops, was in a few days afterward dismissed from that court ; as Sir Edward Herbert had been a little before from the post of Chief-Justice, and Sir Francis Wythens from that of a Judge, for refusing to award the illegal execution of a soldier, convicted in Berkshire, whom the King chose to be hanged at Plymouth ; and to make room for Sir Robert Wright, who, on the very day of his appointment, ordered the execution according to the King's pleasure. It was naturally to be expected that, among the grievances to be redressed by the Revolution, this would not be forgotten. Accordingly, one of the

the provisions of the act of settlement is that Judges shall be appointed *quamdiu bene se gesserint*, and dismissed only on the address of both houses of parliament.

Experience had proved that the mode of trial by jury, however excellent in itself, was not a sufficient security to the subject, while Judges could be made the instruments of oppression: for such are the inevitable power and influence of the Judge in the court in which he presides, that some of the most atrocious sacrifices to the passions of a court had been effected under the sanction of that mode of trial. Another and a not less beneficial consequence results from the stability of the Judge's situation, which appears in the character of the persons appointed to the office. Since a Judge is now unlikely, from his independence, to serve as a tool to courtly or ministerial views, it is no longer an object to select men who are distinguished merely by their pliancy; of which the period before the Revolution furnishes innumerable examples. The Crown is therefore more solicitous to do credit to itself by the selection of men who are unblemished in character and eminent in reputation. This effect is strikingly apparent from the æra to which we have alluded; and, perhaps, no one circumstance contributed more to confirm the great body of the nation in the sense of what they had gained by the change, than seeing the highest seat of justice filled for twenty years by the excellent and virtuous Sir John Holt, after they had seen it contaminated by Scroggs, Rainsford, and Jefferies. All that the Crown loses in patronage, and in the indulgence of irregular power, is amply repaid in the strength and support which are afforded to the regular operations of government, by the steady obedience that is paid to laws which are executed with security and impartiality. Great wisdom is displayed in Lord Clarendon's reflection on the declaration of the Judges in the case of ship-money; "The damage cannot be expressed, that the Crown and state sustained by the deserved reproach and infamy that attended the Judges by being made use of in this and the like acts of power; for there is no possibility to preserve the dignity, reverence, and estimation of the laws themselves, but by the integrity and innocence of the Judges;"—and he justly remarks, that the King can never suffer while the law and the Judges are regarded by subjects as the asylum for their liberties and security. If the Judges of James the Second, instead of sanctioning, had boldly denied the dispensing power of the King,—as they undoubtedly would have done but for fear of losing their places,—they would indeed have thwarted their master's immediate gratification, but they would essentially have served his real interest.

We

We have been naturally led into these observations by reading the life of a Judge of a more modern period, which, compared with this review of past times, affords a contrast so favourable to the superiority of our present institution. The liberal and constitutional principles of Sir Michael Foster, so well known by his Discourses on the Crown-Law, would probably have been suppressed under a system which left a Judge at the mercy of a jealous court. The most striking proof, however, which is furnished by these memoirs, of the important benefit arising from the security and independence of the Judges, is in the case of Gray, the keeper of East-Sheen-Gate, in Richmond-park: for whoever reads Lord Thurlow's letter in p. 85., describing the admirable conduct of Foster on that trial, and supposes the scene to have happened in the reign of James the First or Charles the Second, would be convinced that, to use the phrase which so often occurs in the legal annals of those periods, Mr. Justice Foster would have had his *quietus* the next day; and the public have been deprived of the services of a Judge who has truly been styled "the *Magna Charta* of liberty of persons as well as fortunes."

The memoirs before us were originally intended by their author, Mr. Michael Dodson, to be inserted in Dr. Kippis's *Biographia Britannica*; and several sheets had been printed when the whole impression of the 6th volume of that work was destroyed by a fire which consumed the printing-office of Mr. Nichols. A few copies, however, in the custody of Mr. Dodson, were preserved; and, as the continuation of the *Biographia* was never brought before the public, owing to the death of Dr. Kippis, these copies have enabled the present editor, Mr. Disney, to whom they devolved on the death of Mr. Dodson, to perform an acceptable service to the admirers of authentic biography by publishing the present volume. This account of the intention with which they were composed ought perhaps to prevent them from being the object of rigid criticism: but it would be injustice to withhold our opinion that the authenticity of the materials, the plain unassuming good sense with which they are put together, and the interesting correspondence which constitutes a large portion of them, compensate for the absence of biographical embellishments. While, however, we applaud the forbearance of the editor in not spinning out his matter to the extent which might easily have been attained, we have sometimes occasion to regret the conciseness of his communications.

Sir Michael Foster, we are informed, was born at Marlborough in 1689. His father and grandfather were both eminent attorneys in that place. They were Protestant Dissenters,

and

and were nominated aldermen in the charter which was illegally granted to that town by James the Second, but refused to be sworn and act under it. From them, Mr. Foster may be supposed to have early imbibed the principles of civil and religious liberty, which afterward distinguished him; and which were not impaired by his education at Exeter-college, Oxford, where he matriculated in 1705. Whether he took any degree there, we are not told. In 1707 he was admitted of the Middle-Temple, and in due time was called to the bar. Of his early studies, habits, or society, no information is given. It is a remarkable fact that his learning and talents, which certainly were of a very superior order, were so little discovered in the metropolis, that, after an unsuccessful attendance in Westminster-hall for some years, he retired to his native town; and, a few years after his marriage, he removed to Bristol, where he continued till his elevation to the Bench. It is not less remarkable that a step, which is usually supposed to exclude all chance of attaining an eminent station in the law, appears to have been the means of raising Mr. Foster towards it. Those who are candidates for rank and distinction in that profession usually consider a residence in the metropolis as essential to that view; and we believe that extremely few examples can be found of a provincial barrister, almost unknown in the courts of Westminster, being raised to the dignity of a Judge. Foster's retirement, however, was rescued from obscurity by a situation of great dignity, which prevented his talents from being either unexerted or unnoticed. This was the Recordership of Bristol, to which he was elected in 1735; a post that has generally been filled by men of considerable eminence, and is now held by a very learned Judge of the Court of Common Pleas, as in the reign of Charles II. it was occupied by Sir Robert Atkins while a Judge of the same court. The corporation of Bristol possess, by their charter, a criminal jurisdiction even in capital cases; and, during the Recordership of Sir Michael Foster, three remarkable cases occurred, which eminently required the application of his knowledge and capacity. The first of which the present memoirs take notice was the trial of Captain Goodere, for the murder of his brother Sir John Dinely Goodere; an event which at the time excited so much interest, and was in itself so remarkable, that the biographer might have been excused if he had added a short relation of it. He has, however, given a very full and satisfactory account, in the notes, of what more particularly belonged to his subject, viz. the controversy, or rather discussion, between the Attorney-General Sir Dudley Rider, on the part of the Admiralty, and

and Sir Michael Foster, as Recorder of Bristol, on the question whether the jurisdiction of that city could extend to the place at which the fact was committed. The correspondence is given at length, and appears to have ended in the complete satisfaction of the Attorney-General as to the Recorder's claim of jurisdiction. — A much more important case in its public consequences was that of Alexander Broadfoot, in which the Recorder was under the necessity of inquiring into the legality of pressing seamen. The result of his investigation was a clear conviction "that the right of impressing mariners for the public service is a prerogative inherent in the crown, grounded upon common law, and recognized by many acts of parliament." The reasons for that conclusion are judiciously omitted by his biographer, as being explained with the characteristic strength and clearness of Foster himself in his *Crown-Law*. Whether those reasons in support of his opinion, on this much-disputed point, may be able to convince all who have doubts on the question, we will not presume to determine: but it may fairly be affirmed that all the support, of which that side of the question is susceptible, may be found in that masterly argument. Wise and good men have entertained different sentiments on the matter. The point, however, says his biographer, which the Recorder undertook to maintain, was simply this: "That mariners, persons who have freely chosen a sea-faring life, whose education and employment have fitted them for the service, may be legally pressed into the service of the crown, whenever the public safety requires it; no other effectual method being yet found out for manning our navy in time of war, for raising that number of mariners which the legislature from time to time declares to be necessary for defending our coast and protecting our trade." We have extracted this passage, because we think that it is due to the memory of Foster, and to the public which attaches so much weight to his opinions, to observe that this appears to us an erroneous way of stating the proposition maintained by that great Judge. It might be inferred from this sentence that he deemed the practice legal because it was expedient, and only because it was so; a dangerous mode of reasoning for a Judge, and not at all corresponding with the known character and principles of the person supposed to have adopted it. Whatever reasons of expediency may be found in favour of an act affecting private liberty, we expect a Judge, before he pronounces in support of that act, to be convinced that it is also sanctioned by the standing law of the land; and, if he does not find it so, to deny it his support, however he may be persuaded of its expediency. If, besides demonstrating the
act

act to be according to law, he goes farther, and vindicates or accounts for the law itself by demonstrating its utility, he performs an useful service: but he ought not therefore to be represented as founding his judgment of the case before him on the latter consideration alone, which belongs to a legislative and not an executive authority. Accordingly, the learning and research of Sir Michael Foster, as we perceive by the argument in question, were employed (we think, successfully,) in establishing that, so far as uninterrupted usage can be considered as the standard of law, the practice in question is *legal* in the strict sense of the term. His remarks on the subject of its necessity to the exigency of the state, though well worthy of attention, are plainly not to be regarded as the basis of his judgment and conclusion on the real point under discussion. At present, we believe, no lawyer is prepared to question the validity of this branch of the prerogative; and though the great Lord Camden, in the heat of debate, is said to have thrown down a challenge to its supporters, he does not appear to have gone any farther to disprove it: but whether the existence of such a law is reconciled to natural justice, by reasons of utility, has been at all times and is still a question on which the opinions of mankind are by no means uniform.

Among the occurrences in Mr. Foster's Recordership, we find a speech made by him to the Prince and Princess of Wales on their visit in 1738 to the city of Bristol; with the Prince's answer. We observe nothing in these pieces which made them worth preserving. The speech is such as any Recorder might have made to any heir-apparent. A more curious document, and better deserving its place in these memoirs, is the letter, of which he was the composer, addressed by the common-council of Bristol to their representative in Parliament, Mr. Southwell, in 1742, on the breaking out of the war with Spain, calling on him to use his utmost endeavours to forward the passing of any bill for granting the necessary supplies. Mr. Southwell's answer, and particularly that part of it which relates to his opposition to the motion for taking 16,000 Hanoverian troops into British pay, is also curious, as it indicates that prevailing jealousy of the employment of foreign troops, which has always existed from the time of King William's Dutch Guards to the present day.

In 1745, on the recommendation of Lord Hardwicke, Mr. Foster was appointed to succeed Sir William Chapple as one of the Judges of the Court of King's-Bench. This choice was highly honourable to both these great men; and we are pleased

pleased to find, in Lord Hardwicke's letter announcing the appointment, a passage like the following: "In the recommendation which has been made to the King on this occasion, I am firmly persuaded that I have done good service to him and his people; and that your labours for the interests of both (which indeed are but one) will answer all our just expectations." The justice of these expectations has been verified by the general opinion; of which no light proof is contained in the compliment paid to Foster by Churchill, a man who was not disposed to lavish panegyric on persons in authority:

"Each Judge was true and steady to his trust,
As Mansfield wise, and as old Foster just."

The remainder of the volume is chiefly occupied by an account of some remarkable cases, which underwent adjudication during the time in which Sir Michael Foster sate in the Court of King's-Bench; some of them in that court, and others before the whole body of the Judges. The importance of this part of the book will be principally felt by lawyers, and by those who are curious in the annals of judicature: but we cannot refrain from noticing the case of Midwinter and Sims, as strikingly attesting a characteristic excellence of Foster as a Judge, which was a rigid adherence in the application of the crown-law to the close letter of its enactments. The question to be decided was whether an *accomplice* in the crime of maiming a horse, who held the animal while his companion inflicted the blow, should be excluded from the benefit of clergy, by an act which takes it away from the *person maiming*. That he was equal in guilt was admitted, and also that, if the act had taken away the benefit of clergy by words describing the *offence* instead of the *person* offending, he would have been included in its provisions: but Mr. Justice Foster, true to the principle of keeping close to the exact letter of a penal statute, most strenuously maintained the contrary. Those who are inclined to see a master-piece of legal argument, on a subject not devoid of general interest, may find their curiosity gratified in the report of that case in Foster's Crown-Law, p. 416. 3d edit. The case itself, we are informed, was omitted in the first edition of that work, at the pressing solicitation of Lord Mansfield; whose letter to the Judge on that subject is given in the memoirs, and is so singular a confirmation of that great man's disposition to be governed in his application of the law by what are sometimes fallaciously denominated enlarged and equitable views, that we are tempted to present our readers with the following extract:

"I re-

"I return your papers, which I have read with great pleasure and approbation; but I very much wish that you would not enter your protest with posterity against the unanimous opinion of the other Judges in the case of Sims. If the determination was contrary to former authorities, there is no hurt in it. Sims was in every view equally guilty, and in the very same degree. In real truth and not by fiction of law they both did the act. The authorities which you cite prove strongly to the contrary; but they seem to be founded in subtle nicety and very literal interpretation, not upon the large principles which you lay down, the doing justice to the public, and adapting the punishment to the degree of guilt. It is impossible to say that Sims was not equally criminal, and if his punishment was less, it could only arise from a slip in penning the act. The construction is agreeable to justice; and, therefore, suppose it wrong upon artificial reasonings of law, I think it is better to leave the matter where it is."

To some persons, this language will appear to be the effect of "enlarged and liberal views," superior to the slavery of words, and guided only by the spirit of the law: but we have no hesitation in maintaining an opposite opinion, and giving a decided preference to the rule of Mr. Justice Foster, falsely called narrow, but in reality founded on truer and more extended views than the one which is opposed to it. It is but a spurious wisdom which breaks through general principles to embrace a particular object; and as it is of the utmost consequence that the legislative and executive functions should be kept distinct, so any defect in the law ought to be remedied by that authority to which it belongs, not by the lax discretion of those by whom the law is administered. Whether an omission be accidental or designed, the effect of intention in the framers, or a *slip in the penner of the act*, are questions subject to great variety of opinions: but what is the literal meaning of the words used is a point that seldom admits of any doubt. It is in reality taking a confined and not a comprehensive view of the matter, to depart from a fixed and secure standard in order to reach individual guilt; and the mischief of substituting an uncertain and boundless latitude, for the simple and unvarying rule of adhering to positive expressions, is much greater than that which may arise from the impunity of a particular offender. Bad precedents are generally first established in cases which appear by themselves to justify their adoption; and in the instance just mentioned, it seemed hard and unjust that one culprit should forfeit his life, while another who was equally in a moral sense guilty should escape: but let the effect of that reasoning, which permits a departure from the positive terms of a written law, be transferred to offences of less glaring guilt, and to such as are merely *mala prohibita*, the innumerable transgressions

gressions denounced in the excise, revenue, or game-laws; and the inconvenience will soon be felt of relaxing the general security for the sake of particular events.

Some of the cases noticed in the memoirs have been already published: but for these the notes which the editor has communicated from the papers of Sir Michael Foster will be found to form valuable and curious comments or illustrations. Others are now for the first time committed to print, from the same source. It is unnecessary to say more in their praise, than that they bear the genuine stamp of their author's mind and character; which are more particularly developed in the letters that occasionally passed between him and his brethren on the bench, relative to those points on which they differed. This remark is especially applicable to the case of *The King against Hayward*, p. 50., which relates to the summary jurisdiction exercised by the Court of King's-Bench in discharging persons impressed illegally, *i. e.* not being of a description subject to the impress. The history of this remarkable case, which is no where else preserved, (as far as we know,) is given at length from the Judge's MS., and is not less interesting for the information which it conveys, than for the excellent light in which it places the justice, candour, and humanity of his character. Every reader will also be delighted with the clear and manly letter of Mr. Thurlow, (since Lord Thurlow,) describing the conduct of the Judge in the trial of Gray, the keeper of East-Sheen-Gate. We could have wished that the biographer, instead of assuming his readers to be acquainted with the circumstances of that remarkable trial, had shortly stated the facts accompanying it; viz. that, in order to gratify the Princess Amelia, daughter of George II., who then resided at the lodge as keeper of Richmond Park, the Crown was induced to attempt to stop up the foot-path which enters the Park by the East-Sheen-Gate. Some spirited inhabitants of Richmond resisted the alteration, and indicted the gate-keeper, who had set up an obstruction to the road. The cause was tried at the assizes for Surrey in 1758, by Chief Justice Foster; and, after a very spirited charge from the Judge, who indignantly over-ruled some caviling objections of Sir Richard Lloyd, the counsel for the Crown, a verdict was found in favour of the subject's right, which continues unmolested to this day. A very amusing account of the curious means used to reconcile the inhabitants of Richmond to the encroachment, and of the not less curious proceedings subsequent to the trial, is to be found in the *Life of Gilbert Wakefield*, vol. i. pp. 229. 265., to which the present editor (in his preface) has referred the reader. We regret that our limits will not permit us to transcribe the

the letter just mentioned, as we have no doubt that both the writer and the subject would render it a gratifying treat to our readers.

Sir Michael Foster is one of the few Judges of the last century who, amid the laborious avocations of his office, found leisure for indulging in composition. That we should have fewer original writers among those who fill the high offices of law in our own times, than we find in the earlier ages of our judiciary, can occasion no surprise to any one who reflects on the great difference between the employment of a Judge at the present day, and that which Fortescue thus describes in the reign of Henry VI.

"You are to know that the Judges do not sit in court to do business above three hours in the day, *i. e.* from eight in the morning to eleven. After they have taken some refreshment, the method is to spend the rest of the day in the study of the law, reading of the Holy Scriptures, or else it is taken up in some other innocent amusements: so that it is rather a life of contemplation than of action, free from worldly cares and avocations."

Of the author's celebrated work, the discourses on certain branches of the Crown-Law, the only new information which we collect from his *Life* is the reason for omitting some of the cases in the first editions; with a curious correspondence between him and Lord Hardwicke, who, being very desirous of preventing the publication of Lord Ferrers's case, on which he had conceived some doubts, as also of certain other cases for reasons not stated, endeavoured to prevail on Sir Michael to suppress them, and even hinted at the danger of violating a standing order of the House of Lords, by publishing their proceedings without their consent. The author did not comply with his Lordship's desire; and, as the order in question had been often violated with impunity by reporters of far less consideration, he seems to have felt this attempt to intimidate him as somewhat disingenuous.

We cannot close this article without bestowing due praise on the discretion of the editor, in the use which he has made of Mr. Justice Foster's papers; which, from his studious habits, and the great length to which his life was protracted, were probably very numerous. The editor has, however, printed none but such as bear indubitable marks of labour and deliberation; and which, though they might not be designed for the public, could not excite in their author any desire to withdraw them from the eye of the world. On the whole, we have no doubt that this small volume will be esteemed a valuable addition both to legal and to general biography.

ART. IV. *The Tour of Doctor Syntax in Search of the Picturesque* ; a Poem. 8vo. pp. 275., and 30 Plates. 1l. 1s. Boards. Ackerman. 1812.

IT is scarcely too much to say that we recognize in the author of this poem a second Swift. Ease, wit, satire, and moral sentiment, have seldom been more happily combined ; and the interest, spirit, and zest, are kept up to the last. Dr. Syntax plays his part with the most thorough stage-effect : the sketches of human life, occasionally introduced, are delineated with a masterly hand ; and the humour, which is of the playful kind, affords an extensive knowledge of the world as well as of the human heart. Long as is this poetic tour, therefore, *ennui* will not steal on the reader ; who will cheerfully follow the hero through all his singular adventures, and will be sorry to part with him when, his troubles being over, he sings with Gil Blas, "*Inveni portum, spes et fortuna valet.*" It may surprize our readers, perhaps, to be informed that this poem (unlike all other works with numerous pictorial embellishments) was written in order to illustrate or rather to give a comic effect to a series of plates, which had been previously executed by the well-known caricaturist Mr. Rowlandson, and that the muse played a kind of under-part to the designer. Yet, though the author, with great modesty, puts us in possession of this fact in his preface, we discover in him so much of the vigour and playfulness of original invention, that our estimation of his powers is not abated by this disclosure : on the contrary, we ought perhaps to pay his genius an additional compliment, when we advert to the circumstances under which his poem was composed. It was intimated to him that the designs exhibited in this volume would follow in a series, and he was required to shape out a story from them : this series, however, was not placed before him at one view, but, as he says, 'an etching or a drawing was sent to me every month, and I composed a certain proportion of pages in verse, in which, of course, the subject of the design was included : the rest depended on what my imagination could furnish. When the first print was sent to me, I did not know what would be the subject of the second ; and in this manner, in a great measure, the artist continued designing, and I continued writing, every month for two years, till a work containing nearly ten thousand lines was produced : the artist and the writer having no personal communication with, or knowledge of each other.'

Such is the singular origin of this humorous composition. The outline, or rather detached hints, will be found to be filled up or linked together with so much felicity and animation, that

it will astonish every reader to hear the author report himself to be in a 'very advanced period of life:' their wonder, however, will be abated, and the justice of our praise be less liable to question, when we add that we understand these verses to be the composition of Mr. Combe, the well-known author of the *Diaboliad*, which so much amused the town by its poignant satire, five-and-thirty years ago. We do not recollect any modern book which has afforded us equal amusement with this Tour; and if we are warm in our commendation, it is because the perusal of it has left a pleasing impression on our minds.

Dr. Syntax is a new and a well-drawn character. He is a Parson Adams of a peculiar school. 'Squire Hearty, (a person who occurs in the Tour,) in recommending the hero to a peer whom the Doctor is sent to visit, says,

'You'll see, my Lord, in this divine
Quixote and Parson Adams shine:'

but, with submission to the poet, we would remark that Syntax has more sound sense than either of these personages, more insight into character, and more genuine humour; and notwithstanding the ludicrous points of view in which he is placed, both by the artist and the poet, he displays so much command of himself, and makes such sage and moral reflections, that he obtains from us the respect which is due to a philosopher. As we attend the Rev. Divine in his rambles in search of the Picturesque, he grows in our good opinion, and the ridiculous traits in his figure and character do not hide the excellence of his heart; so that, when we are constrained to laugh, we are forced also to esteem. The author, in his preface, apologizes for the liberty which he has taken with the clerical character, and particularly for the levity with which it is treated: but he is persuaded, and justly, that an impression of a very opposite nature will remain after a perusal of the whole work.

The sketches, which form the basis of this poetic structure, are thirty in number, and the argument of the story is as follows: Dr. Syntax, a poor curate and a school-master, who has a wife of the Xantippe breed, meditates a tour to the Lakes, for the purpose of making sketches and writing a book on the picturesque, by which he hopes to advance his fame and fortune. Taking advantage of the holidays, therefore, he sets out on his mare Grizzle, leaving his wife to indulge in golden dreams till his return. In the course of this tour, a great variety of adventures occur: having accomplished his object in the north, he visits also the metropolis, sells his MS. to a bookseller for a good price, and finishes with induction to a

comfortable living. He has not proceeded far on his tour before he loses his way on a wide common ; and, stopping at a *guideless* guide-post, (many such being to be found in lonely places, with the letters quite obliterated,) he takes the opportunity of satirizing our modern picturesque gentry for the abominable liberty which they exercise in drawing landscapes *from not after Nature* :

‘ Thus, as he ponder’d what to do
A guide-post rose within his view ;
And, when the pleasing shape he spied,
He prick’d his steed, and thither hied ;
But some unheeding senseless wight,
Who to fair learning ow’d a spite,
Had ev’ry letter’d mark defac’d,
Which once its several pointers grac’d.
The mangled post thus long had stood,
An uninforming piece of wood ;
Like other guides, as some folks say,
Who neither lead, nor point the way.
The Sun, as hot as he was bright,
Had got to his meridian height ;
’Twas sultry noon—for not a *breath*
Of cooling zephyr fann’d the *beath*—
When Syntax cried,—“ ’Tis all in vain
To find my way across the plain ;
So here my fortune I will try,
And wait till some one passes by :
Upon that bank awhile I’ll sit,
And let poor Grizzle graze a bit ;
But as my time shall not be lost,
I’ll make a drawing of the post ;
And, tho’ your flimsy tastes may flout it,
There’s something *picturesque* about it :
’Tis rude and rough, without a gloss,
And is well cover’d o’er with moss ;
And I’ve a right (who dares deny it ?)
To place yon group of *asses* by it.
Aye ! that will do : and now I’m thinking,
That self-same pond where Grizzle’s drinking,
If hither brought ’twould better seem,
And, faith, I’ll turn it to a stream ;
I’ll make this flat a shaggy ridge,
And o’er the water throw a bridge ;
I’ll do as other sketchers do—
Put any thing into the view ;
And any object recollect,
To add a grace, and give effect.
Thus, tho’ from truth I haply err,
The scene preserves its character.

What

What man of taste my right will doubt,
To put things in, or leave them out ?
'Tis more than right, it is a duty,
If we consider landscape beauty :—
He ne'er will as an artist shine,
Who copies nature line by line ;
Whoe'er from nature takes a view,
Must copy and improve it too :
To heighten ev'ry work of art,
Fancy should take an active part :
Thus I (which few, I think, can boast)
Have made a Landscape of a Port."

The Doctor, however, soon finds the right road : but he is then attacked by robbers ; is bound to a tree, from which he is released by women going to market ; reaches a comfortable inn, but is disgusted with the landlady's bill ; proceeds to Oxford ; is cordially received by his old friend *Dicky Bend*, and entertained in the college-hall ; is encountered in a rainy evening by 'Squire Bounty, who hospitably receives him at Welcome-hall, which the Doctor mistakes for an inn ; proceeds from Welcome-hall ; visits a church-yard, transcribes epitaphs, and converses with the sexton. A part of this dialogue we shall quote. The sexton, having vented his rage against *Lawyer Thrust*, thus speaks of his late master :

" But Doctor Worthy, he is gone ;—
You'll read his virtues on the stone
That's plac'd aloft upon the wall,
Where you may see the ivy crawl :
The good man's ashes rest below ;—
He's gone where all the righteous go.
I dug his grave with many a moan,
And almost wish'd it were my own.
I daily view the earthy bed,
Where death has laid his rev'rend head
And, when I see a weed appear,
I pluck it up, and shed a tear !
The parish griev'd, for not an eye
In all its large extent was dry,
Save one ;—but such a kindly grace
Ne'er deck'd the *Lawyer's* iron face.
The aged wept a friend long known,
The young a parent's loss bemoan ;
While we, alas ! shall long deplore
The bounteous patron of the poor."

' The Doctor heard, with tearful eye,
The Sexton's grateful eulogy :
Then sought the stone with gentle tread,
As fearing to disturb the dead,
And thus, in measur'd tones, he read :—

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“ For fifty years the Pastor trod
 The way commanded by his God ;
 For fifty years his flock he fed
 With that divine celestial bread
 Which nourishes the better part,
 And fortifies man’s failing heart.
 His wide, his hospitable door,
 Was ever open to the poor ;
 While he was sought, for counsel sage,
 By ev’ry rank, and ev’ry age.
 That counsel sage he always gave,
 To warn, to strengthen, and to save ;
 He sought the sheep that went astray,
 And pointed out the better way.
 What tho’ he with his smiles approv’d,
 The virtue he so dearly lov’d,
 He did not spare the harsher part,
 To probe the ulcer in the heart ;
 But sternly gave the wholesome pain
 That brought it back to health again :
 Thus, the Commands of Heav’n his guide,
 He liv’d,—and then in peace he died.”

‘ SYNTAX.—“ Pray tell me, friend, who now succeeds
 This Pastor, fam’d for virtuous deeds ?”

‘ SEXTON.—“ A very worthy pious man,
 Who does us all the good he can ;
 But he, good Sir, has got a wife,”

‘ SYNTAX.—“ Who may perhaps disturb his life ;— }
 A tongue sometimes engenders strife.”

‘ SEXTON.—“ No :— she’s a worthy woman too ;—
 But then they’ve children not a few ;
 I think it is the will of Heaven
 That they are bless’d with six or seven ;
 And then you will agree with me,
 That home’s the scene of charity.”

The chapters often open with moralizing reflections ; and though human life is sketched with correctness, it appears to be done without effort. An example of this sort may be quoted from the opening of the 10th chapter :

‘ Poor mortal man, in ev’ry state,
 What troubles and what ills await !
 His transient joy is chas’d by sorrow,—
 To-day he’s blest ;—a wretch to-morrow.
 When in this world he first appears,
 He hails the light with cries and tears :
 A school-boy next, he fears the nod
 Of pedant pow’r, and feels the rod :
 When to an active stripling grown,
 The Passions seize him as their own ;

Now

Now lead him here, now drive him there,
 Th' alternate sport of Joy and Care —
 Allure him with the glitt'ring treasure,
 Or give the brimming cup of pleasure;
 While one eludes his eager haste,
 The other palls upon the taste.
 The pointed darts from Cupid's quiver
 Wound his warm heart, and pierce his liver;
 While charm'd by fair Belinda's eyes,
 He dines on groans, and sups on sighs.
 If from this gay and giddy round
 He should escape both safe and sound,
 Perhaps, if all things else miscarry,
 He takes it in his head to marry;
 And, in this lottery of life,
 If he should draw a scolding wife,
 With a few children, eight or ten,
 (For such things happen now and then,)
 Poor hapless man! he knows not where
 To look around without a care.
 Ambition, in its airy flight,
 May tempt him to some giddy height;
 But, ere the point he can attain,
 He falls, and ne'er to rise again.
 Pale Avarice may his heart possess,
 That bane of human happiness,
 Which never feels for others' woe,
 Which never can a smile bestow;
 A wretched, meagre, griping elf,
 A foe to all, and to himself.
 Then comes Disease, with baleful train,
 And all the family of Pain,
 Till Death appears in awful state,
 And calls him to the realms of Fate.
 How oft is Virtue seen to feel
 The woful turn of Fortune's wheel,
 While she with golden stores awaits
 The wicked, in their very gates,
 But Virtue still the value knows
 Of honest deeds, and can repose
 Upon the flint her naked head:
 While Vice lies restless on the bed
 Of softest down, and courts in vain
 The opiate to relieve its pain."

To give the utmost variety to the tour, Dr. Syntax is taken to a horse-race, and to a review: he also dines with a nobleman; and in the course of his conversation with the peer, which is well sustained, the Doctor, having been invited to a hunting-party, thus replies:

" Your sport, my Lord, I cannot take
 For I must go and hunt a lake ;
 And while you chase the flying deer,
 I must fly off to *Windermere*.
 Instead of hallooing to a fox,
 I must catch echoes from the rocks.
 With curious eye and active scent,
 I on the *picturesque* am bent.
 That is my game : I must pursue it,
 And make it where I cannot view it.
 If in man's form you wish to see
 The *picturesque* — pray look at me.
 I am myself, without a flaw,
 The very *picturesque* I draw ;
 A Rector, on whose face so sleek
 In vain you for a wrinkle seek ;
 In whose fair form, so fat and round,
 No obtuse angle's to be found.
 On such a shape no man of taste
 Would his fine tints or canvas waste ;
 But take a curate, who's so thin,
 His bones seem peeping thro' his skin ;
 Make him to stand, or walk, or sit,
 In any posture you think fit ;
 And, with all these fine points about him,
 No well-taught painter e'er would scout him :
 For with his air, and look, and mien,
 He'd give effect to any scene.
 In my poor beast, as well as me,
 A fine example you may see :
 She's so abrupt in all her parts,
 She's quite a subject for the arts.
 Thus we travel on together,
 With gentle gale, or stormy weather ;
 And, tho' we trot along the plains,
 Where one dead level ever reigns ;
 Or pace where rocks and mountains rise,
 Who lift their heads, and brave the skies ;
 I Doctor Syntax, and my horse,
 Give to the landscape double force.
 I have no doubt I shall produce
 A volume of uncommon use,
 That will be worthy to be plac'd
 Beneath the eye of men of taste :
 And I should hope, my Lord, that you
 Will praise it and protect it too ;
 Will let your all-sufficient name
 The noble patronage proclaim ;
 That time may know, till time doth end,
 That C***** was my honour'd friend."

Among

Among other curious circumstances, Syntax preaches a very good sermon in verse, and when in London turns critic at the theatre. His interview with the bookseller in Paternoster-row is so curious a morsel of correct comedy after nature, that we ought to transcribe it : but the Doctor's subsequent account of it to his worthy patron Lord must suffice :

“ I owe unto your Lordship's name
My future gains in gold or fame.
My uncomb'd wig — my suit of black,
Which had grown rusty on my back —
My grisly visage, pale and thin —
My carcass, nought but bones and skin —
Presented to the tradesman's eye
The ghastly form of Poverty :
Nor would he deign to cast a look
Upon the pages of my book ;
But, with the fierceness of a Turk,
In sorry terms revil'd my work ;
And let loose all his purse-proud spleen
Against a work he ne'er had seen.
But your kind note, where it was said
That all expences should be paid,
New-dy'd my coat, new-cock'd my hat,
Powder'd my wig, and made me fat.
His eye now saw me plump and sleek,
With not a wrinkle in my cheek ;
And strength, and stateliness, and vigour,
Completed my important figure.
While in my pocket his keen look
Glanc'd at your Lordship's pocket-book,
'Twas now, — ‘ I'm sure the work will sell,
And pay the learned author well :’
Then grac'd his shrill and sputt'ring speeches
With pulling up his monstrous breeches ;
And made me all the humblest bows
His vast protuberance allows ;
For, had he come with purse in hand,
E'en Satan might his press command ;
So that the book had not a flaw
To risk the dangers of the law.
Prove but his gains, — and he'd be civil,
Or to the Doctor, — or the Devil.”

The only part of the work, of which the poet claims the entire and exclusive invention, is the battle of the books ; which was an after-thought, and supposed to occur in a dream to Syntax as he slept in a well-stuffed morocco chair in his noble patron's library. In this dream, the books of learning prevail over those of trade ; and when Syntax awakes, he thus expatiates in praise of classical attainments :

• I woke

' I woke and felt a real glee
 At this same fancied victory.
 Nor would I change my Classic Lore
 Poor as I am, for all the store
 Which plodding, anxious trade can give,
 In constant doubt and fear to live.
 My treasures are all well secur'd,
 I want them not to be insur'd,—
 My Greek and Latin are immur'd }
 Within the Warehouse of my brain ;
 And there in safety they remain.
 My little cargo's lodg'd at home
 Where storms and tempests never come.

' Learning will give an unmix'd pleasure,
 Which gold can't buy, and trade can't measure.
 But each within his destin'd station :—
 Learning's my pride and consolation.
 That high-form'd inmate of the soul,
 Which, as the changing seasons roll,
 Acquires new strength, preserves its power,
 And smiles in Life's extremest hour.
 The learned man, let who will flout him,
 Doth always carry it about him :
 And should he idly fail to use it ;
 Though it may rust, he will not lose it.
 Fortune may leave off her caressing,
 But she can't rob him of the blessing.
 Full many a comfort money gives ;
 But ask him who for money lives,
 Whether he other pleasures shares,
 Than sordid joys and golden cares ?

When the Doctor returns to his wife, he does not immediately impart to her the secret of his success ; and she, suspecting that the scheme had failed, began to rate him in a furious style : but, as soon as the bank-notes were slyly drawn out of the Doctor's pocket, Madam changes her rage to raptures, which he receives very coolly :

" Such is the matrimonial life,"
 Said Syntax ;—" but I love my wife.
 Just now with horse-whip I was bother'd ;
 And then with hugging I am smother'd.
 But wheresoe'er I'm doom'd to roam,
 I still shall say,—*that home is home !*"

A long soliloquy follows, while smoaking his pipe, in which the mind of Syntax displays its moral and intellectual riches :

" Men with superior minds endow'd
 May soar above the titled crowd,

Tho'

Tho' 'tis their humble lot to dwell
In calm Retirement's distant cell :
Or by Dame Fortune poorly fed,
To call on Science for their bread,—
To lead the life that I have led.
Tho' neither wealth nor state is given,
They're the Nobility of Heaven."

}

Syntax, who, with all his oddities, ranks in this list of *the nobility of Heaven*, is not forgotten by 'Squire Worthy. This patron of a living in the north, like a true sportsman, was incensed against the late incumbent, for

' ——— preferring to saying pray'rs,
The laying springes for the hares,'

and, on hearing of his death, instantly sent Dr. Syntax a regular presentation to the vicarage. On this joyful event, a one-horse-chaise is purchased; Grizzle is harnessed; and the Doctor and his Deary are received with all due honours at the parsonage. Such is the finale of the work, which is rendered peculiarly entertaining by the ingenious adaptation of the poetic descriptions to the humorous designs. Though we have made several extracts, they will fail to convey an adequate idea of the general spirit of the poem; the whole of which must be perused in order fully to appreciate the merit of the author. As to the humour of the plates, we can give only our testimony, not a specimen.

In verse of this description, some Hudibrastic liberties may be allowed: but a few *incuria* are discoverable in these pages which might have been corrected. In p. 171. a 'Squire is described as having 'two gilt spurs on either heel,' which was never yet seen even in Bond-street; and, though thus doubly equipped for riding, he drives off in a *chaise and four*. At p. 238. Morpheus is transformed into a *female*, shedding *her* poppies; &c. &c.

ART. V. *Familiar Letters on the real Argument peculiar to the Question of Catholic Emancipation*, addressed to the Right Hon. the Earl of Donoughmore. By Peter Moore, Esq. M. P. 8vo. pp. 207. Boards. Sherwood and Co., &c. 1812.

FIAT justitia is a principle to which the long-headed statesman will look up with sacred reverence: but certain politicians are now in great request, who seem to prefer the cunning of the monkey to the wisdom of the man, and who would accomplish great ends by little means; or rather who contemplate the vast machine of government through sectarian or party-spectacles. These men hold in no estimation the liberal views and

and expanded affections which embrace the whole community in one system of fair and equal legislation, by which the several parts of the social body shall be as it were amalgamated into an harmonious whole: no; their Machiavelian policy and ingenuity of government consist in dividing, in visibly marking a preference for one denomination of subjects at the expence of the rest, and in distinguishing the favoured party by peculiar privileges. The elect are sure to be eloquent in praise of such statesmen, to rally round them, and to compliment them with the title of heaven-born ministers, who are worthy of a place in the cabinet of princes: but the content and satisfaction which these elect proclaim, in having monopolized the loaves and fishes, afford no arguments to prove that the excluded should not express *their* discontent and *dis*-satisfaction. Here, however, the students in the school of cunning know how to manage; and they either substitute a term of reproach or raise an alarm, when no chance of success appears from reasoning the matter coolly. The complainants are therefore termed disaffected; and because they contend that, in a well-regulated state, an equality of benefits should exist as well as an equality of burdens, they are accused of a secret wish to subvert the constitution: the church is said to be endangered by the attempt to introduce equal law; and without the church what would become of the state?

To detect the fallacy and impolicy which lurk under such assertions, and to shew their bearing on the Catholic question, are the objects of these Letters; which are termed *familiar* not in the sense of cursory or superficial, but on account of the free communication of the author's sentiments. Mr. Moore has certainly examined the point on which he writes with much labour and attention. His reflections are indeed often too philosophical and recondite for common readers, and he has adopted a style more sarcastic and ironical * than will be generally relished: but his argument, though drawn out to much greater length than was necessary, is sound and energetic, and requires not only the admission of the Catholics to the full privileges of the constitution, but the equalization of civil rights without any respect to religious creeds. This and this alone is wisdom. When an alarm is propagated that the church is in danger, what does this cry mean? Not that the Christian religion is in danger, or the doctrines of this particular church: but that the civil powers and privileges, which the members of the favoured church have enjoyed, are in danger of being opened to the participation of others. Mr. M. therefore contends that the

* Sometimes with an indecorous levity, as at p. 57.

question relative to Catholic emancipation 'is not, ought not, and cannot be a question of religion; and that the subject is any thing, and may be any thing, but a subject of religion.' By his mode of exhibiting the matter, he has certainly '*given to the question its own proper character and station;*' and all persons, who duly examine it, must surely adopt his liberal opinions. We must then regard the question as *merely political*; and the whole contest as a contest for power, property, and influence. It is clearly shewn that the object of *religious* popery before the Reformation, and of *political* popery since that period, is one and the same, viz. Power; and that the Reformation (or Revolution, as Mr. M. terms it,) occasioned only a change in the *station* of power, or a removal of the preponderating influence from the ecclesiastical to the civil state. 'It was "Church and State;" it is "State and Church."'—We cannot follow Mr. M. through his elaborate discussion of this subject: but we shall do him the justice to remark that he has historically exemplified his position; and we shall make an extract or two as illustrative both of his matter and of his manner of writing. Adverting to the alteration effected by our eighth Henry's assumption of the prerogatives of the Pope, he says:

'There has been, politically, a nominal change of "*power undefined*" for "*power defined*;" "*political popery*" has devoured "*religious popery*;" "*political infallibility*" has annihilated "*popish infallibility*;" and *priestcraft* has been converted into *statecraft*. But "*that fatal menstruum*," CORRUPTION, "*to all the world a deceitful pleasure, and treacherous friend*," the baneful satellite of power, is still CORRUPTION; and ABUSE is still ABUSE. Thomists and Scotists, who superseded Jews and Gentiles, have, in turn, been superseded by Jesuits and Jansenists; and they, in like manner, by Whig and Tory: and so wide is the difference between *Whig*, the advocate of principle, and *Tory*, the supporter of passive obedience under *undefined power* since the change, that, under the *new learning*, unbelievers, or *heretics in politics*, are as much hated and abhorred by political bigots restrained by secular law, as, under the *old learning*, unbelievers, or *heretics in religion*, were hated and abhorred by religious bigots, unrestrained by any other law than the daring word of the presuming monk.'

The only way to destroy, or at least to soften down, those contests which are termed religious, and in fact are political, is '*to place the whole empire under the same system of jurisprudence, and to open all the honours and trusts of the state to the honourable attainment of every individual Christian.*'

Mr. Moore ridicules that argument which is derived from a retrospective view of what popery once was:

'I have uniformly opposed the present *successful war*, which has implicated the country in calamity, and the world in convulsion, blood,

blood, and misery ; and, soon or late, deserved opprobrium and execration may ignominiously overtake the authors of it. Are my posterity, therefore, *a thousand years hence*, to be implicated in that disgrace, visited with vengeance, and persecuted for the miseries which the war has produced, because their ancestor happened to *live under the government for the time being* ? However preposterous and extravagant this may be, as *justly, honourably, seasonably, and conscientiously*, may the Catholics of the *nineteenth century* be persecuted for the alleged vices of the *political conclave of Italy* in the *seventh century* : as well may the posterity of the present *Protestant* generation be visited with vengeance and persecution in the thirtieth or fiftieth century, for the alleged vices of the *political conclave of England*, in the nineteenth. Governments may be responsible for the vices of the governed : but the governed cannot be held responsible for the vices of governments, religious or political.

‘ The Academicks of Louvain complained to Margaret, the Emperor’s sister, and aunt to Charles V., intrusted with the government of the Netherlands, “ that Luther, by *his writings*, was subverting *Christianity*.” “ Who is this Luther ?” said the governess : they replied, “ He is an illiterate monk.” “ Is he so ?” said she : “ *then you, who are very learned and very numerous, write against this illiterate monk ; for, surely, the world will pay more regard to many scholars than to one blockhead.*” Thus, with the persecuted Catholics of Ireland. So many laws, so many wise men, so many prejudices, so much power, and such strong inclination to use it,—what is to occasion such terrible alarm in the 19th, more than in the 16th century, for the SAFETY OF CRISTIANITY ? Supposing these descendants *by nature*, these inheritors of their forefathers’ religion, these persecuted Catholics of the 19th century, to possess it, *the church power of the whole empire united is now reduced* to its original doctrinal institution, destitute of all shadow of temporal power ; the sanctity of their order as a church society, and the purity of their ministers, *their best protection* ; the devout exercise of their ministerial functions, for the contemplation of a future state, and the adoption and practice of good morals in this, *their best support*,—independent of the general law. And, to bring this tremendous event, so idly apprehended, or rather *pretendedly* apprehended, within *possibility*, within any thing short of supernatural interposition, all our best conceptions of the divinity, of revelation, and of heavenly things, the understanding itself, the whole powers of our vast political machine, of the king, lords, and commons, and all the subordinate departments of our state and church, must be *first vitiated, suborned, and subverted* ; all the laws and rubrics, creeds and canons of the empire,—all our intellectual faculties, protecting forms, pious habits, and devotional functions,—our venerated traditions, moral predilections, virtuous prejudices, and those invaluable customs which form the proudest portion (the unwritten law) of our whole jurisprudence,—ALL must be first deliberately repealed, displaced, and abrogated ; and the Scriptures, with all the acquired knowledge of mankind, even human intellect itself, must be extinguished, and *re-buried in ignorance and darkness ten thousand times more profound than the present*

existent state from which they originally emerged, and which the remotest oblivion can never approximate.

'The complete restoration of the Jews to their beloved land in Palestine, which our divines and common sense teach us to be impossible, is as near, and, in point of danger, as much to be apprehended!!!'

Desirous of consolidating our national strength by one comprehensive system, and of uniting the whole population of the British empire with energy and vigour in its defence, Mr. M. pleads the cause of neglected Ireland with much enthusiasm; and, as he is animated by the most patriotic sentiments, we could wish that his observations may have some weight even with those who have hitherto resisted the claims of the Catholics. In conclusion, he adverts to the stumbling-block, the *veto*, which he thinks could very easily be removed.

'However,' says he, 'this point of the *veto* may be decided—and I wish, from my soul, I were the referee to decide—there can be no difficulty in arranging provisional regulations amongst the Catholic societies themselves, establishing fixed forms of proceeding in elections, to be recognized by the legislature as the public law, in the same manner as in all acts regulating elections in every other corporation of the empire; and still less difficulty in the legislature rapidly sweeping away, INTO THE BOTTOMLESS SINK OF ETERNAL OBLIVION, every other pretended obnoxious impediment to a complete, perfect, and irreversible union between the *Christians of England and the Christians of Ireland, both alike devoutly and sincerely adoring the SAME UNKNOWN GOD*, by passing an act, extending, with some small and harmless modifications, the local acts of Henry VIII. and Elizabeth, in force only in England, to Ireland and Scotland, to prohibit *illicit and clandestine* correspondence with all foreign potentates,—what ought to have been done at the Reformation, *had religion or church-worship sincerely been the object of the disgraceful scenes of that memorable period*. This is the general law of the empire, forming an indispensable part of the constitution; and a little, *very little*, varying doctrinal terms, places all subjects "under the bondage of the law, in order to enjoy the liberty of the constitution."'

It is the soundest policy in states not to interfere with churches in their forms, ceremonies, and appointments; and it is no more necessary to establish a civil *veto* over the church elections of Catholic bishops, than over the members of the *Conference*, who are in fact the bishops of the Wesleyan church. If we prohibit in general terms, which every government is intitled to do, '*illicit and clandestine*' correspondence with all foreign potentates, we get rid of the terrors not only of the Pope of Rome, (now a very harmless gentleman!) but of those which may arise from the spiritual tricks of 'the imperial *Simonmagico-politico Thumpofumferado POPE BUONAPARTE*.'

ART.

ART. VI. *An Address of Members of the House of Representatives of the Congress of the United States, to their Constituents, on the Subject of War with Great Britain.* 8vo. pp. 64. Alexandria, printed; London, reprinted for Longman and Co. Price 2s.

IN the present critical situation of affairs between this country and America, all authentic information respecting the opinions and declarations of bodies of men in the United States must be acceptable to us; and the pamphlet which we now announce is equally valuable for its intrinsic force of argument and for the high authority from which it proceeds. It is an appeal from thirty-four Federalist-members of Congress to the American people, on the improper means by which the Executive power has drawn their country into war with Great Britain. The subscribers of this address pass in review the different points at issue between us and the United States; enlarge on the inefficiency of Bonaparte's concessions, followed as they have been by the imposition of exorbitant duties; and exhibit a striking picture of the insignificance of the American trade with France, compared to that which they carried on with us. While they maintain that their country has suffered much both of injury and insult from our ministers and naval officers, they argue that these evils were not of a nature to demand an appeal to arms; and that nothing can augur worse for the cause of liberty, than the restrictions imposed by the majority of the members of legislature on the freedom of discussion in the debates that are connected with the question of war.

No subject can be less productive of satisfactory reflection than the consideration of our present state of hostility with America. When the capture of our frigates rouses a spirit of revenge, and animates us to chastise the foe that has ventured to brave our naval power, we are damped by the mortifying consideration that the variance was long involuntary on the part of the Americans, and that our own government is responsible for its origin. Again, if we find that we are enabled to waive these scruples, and can persuade ourselves that we are justified in putting forth a destructive arm against the Americans, we are met by the formidable objection that, by injuring their wealth and population, we are inflicting a blow on ourselves, and reducing those resources which are calculated to relieve the distress and invigorate the exertions of our own manufacturers. Finally, if we succeed in detecting the arts lately employed by Mr. Madison and his faction, we dare not hold them forth to merited reprobation without acknowledging that the conduct of our own government has exhibited, in several respects, the counterpart

counterpart of this unpleasant picture. Amid all these mortifications, two consolatory points remain, which give us courage to resume this ungracious discussion: the first is the hope that hostilities, so odious in both countries, cannot be of long continuance; and the second is the satisfaction that our ministers, since the month of June, have altered their tone, and by an explicit relinquishment of unjust pretensions have thrown the blame, if not of commencing, at least of persisting in the war, on the heads of the American governors.

Having already discussed the diplomatic proceedings previous to the war, our present observations shall be comparatively brief, and confined to a few topics. The principal of these will be a statement of the manner in which the two kindred nations are injuring each other; and an examination of the reasons for expecting a termination of this unnatural contest.

Whether we ransack the records of antient or those of modern history, we shall find no example of a war less justified by necessity than that of which we are treating. Neither nation has cause to covet a single possession belonging to the other. The United States are masters of a territory already far beyond their means of cultivation; and if our Trans-atlantic possessions are less extensive, we have had experience enough to warn us of the expediency of limiting them, and of the impolicy of occupying vast tracts of country in the shape of colonies. Next, as to naval hostilities; the disproportion between the two powers is so great, as to prevent any partial success of the one over the other from possessing the slightest recommendation on the score of utility. When in former ages we fought with the Dutch, the "prize contested" was the command of the ocean; and, in our more recent warfare with the French, the defeat of invasion was considered as the reward of our exploits. These antagonists were formidable: but America has not in commission one-tenth part of our seamen or our shipping; and she knows too well the waste of capital that is attendant on the construction of a navy, to depart, in any considerable degree, from her former course of economy. Nor would it be politic on her part to aim at the capture of a West-India island, or at any territorial conquest which is likely to be the fruit of the prompt application of a naval force.

While neither country can derive advantage from the war, the natural losses consequent on it are so great as almost to baffle enumeration. By our naval preponderance and our maritime position, a war with us precludes the Americans from almost all commerce with Europe.

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1st. By blockading the Channel and the Belts, we exclude the Americans from the Baltic.

2d. By occupying the Straights of Gibraltar, we prevent their access to the Mediterranean.

3d. By the number of our cruizers in the Straights of Dover and along the Dutch coast, we render an approach to Holland extremely hazardous.

4th. Add to this that the suspension of the trade between Great Britain and America is replete with the same evils to the latter as to the former.

Fatigable as this catalogue appears, its weight is not sufficient to turn the scale of mutual losses in our favour. Let us punish America as we will, the balance of mischief will still fall on our own heads; for the plain reason, that of every guinea made by her she invests the half or, as some say, three-fourths, in British merchandise. To stop her trade of eight millions of exports to the Continent of Europe was, therefore, in other words, to prevent her from receiving a fund to buy annually five millions of our manufactures. The comfort of our workmen, the profit of our traders, the productiveness of our revenue, all feel the shock of this unfortunate deprivation.—If we turn our attention to the other evils of an American contest, we find that

1st. We are prevented from corn-supplies in a season when the want of them is imperiously felt.

2d. A considerable proportion of our army and navy must be withdrawn from operating against France.

3d. Our trade, particularly to the West-Indies and the Spanish Main, is exposed to frequent captures by American ships of war and privateers.

4th. The export-trade to America, which is now suspended, had in late years reached an amount of twelve millions sterling. The population of the United States increases at the rate of more than 400,000 persons annually; our exports, were the trade open, would now exceed fifteen millions sterling; and, to judge from past experience, it would not be long ere they reached eighteen or twenty millions.

It is clear, therefore, that to either country the sole advantage of successful hostility consists in checking unreasonable pretensions on the part of its antagonist; and this consideration leads us, in the second place, to inquire how far the subject in dispute presents a prospect of early adjustment. It is, to a certain degree, a favourable sign that the points at issue between the two governments are now brought into a narrow compass. Twelve months ago these points were three in number; the Orders in Council; our pretensions to blockade whole
coasts;

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coasts; and, finally, the impressment of seamen. Now, however, the first is definitively abandoned, the second is tacitly suspended, and our existing differences are confined to the third. With respect to this remaining ground of contest, the tone of each party is very high: Mr. Madison and his coadjutors demanding nothing less than a relinquishment of our practice of boarding their ships in quest of seamen; while we, on the other part, have the appearance of disdaining to enter into a negotiation on such a footing. If, however, we look back to former discussions on this long-disputed question, we shall find that the prospect of adjustment is not hopeless. In 1803, Lord St. Vincent, whom nobody will suspect of a disposition to relinquish easily any important power, was on the eve of suspending, during five years, the visitation of American ships for seamen; and the negotiation (see p. 19. of the pamphlet under review) was broken off chiefly in consequence of the American ambassador, Mr. King, being obliged suddenly to return home. In 1806 we had a ministry fully sensible of the value of America to England; and we had a negotiation in which the interests of both countries were fairly and deliberately considered. After much discussion, our ministers definitively refused to relinquish the right of searching American ships for British seamen, but they made the memorable offer to pass

“A law, imposing a penalty on the British officer who should abuse his power so far as to impress an American citizen; provided that America would pass a law imposing a penalty on the magistrates or other persons of her territory who should grant a certificate of citizenship to a British subject.”

This course of honourable compromise, so fair on both sides, is still open. Neither government has committed itself by a refusal to accede to it, and we have no doubt that the maritime population of the United States would be satisfied with it; nor would the majority of our own countrymen refuse it their acquiescence and approbation, were they accurately apprized of the treatment which American seamen have experienced at our hands. By way of elucidating this unpleasant topic, we shall introduce two examples drawn from the cases of naval officers within the circle of our acquaintance. Without specifying names, we have no hesitation in inviting those who differ from us to contradict the facts, if they can. — Our first example relates to a foreign station, and may be thus given:

“I was one of the Lieutenants of a frigate on the Jamaica station in the early part of the present war. On receiving the Admiral's orders to proceed on a cruise, we were accustomed, the evening before sailing, to send our boats among the merchantmen in Kingston harbour, and to press any seamen that

we found, without much distinction of country. The Americans remonstrated strongly, and sometimes produced certificates of citizenship : but it may easily be concluded that, in the hurry of impressing, we paid little attention to these documents. Our answer generally was that they should be examined by our Captain on coming on board : but the ship losing no time in putting to sea, the luckless Americans were seldom released before the end of the cruise."

The other example refers to a station nearer home :

"When Lieutenant of a gun-brig, I was in the habit of frequently inspecting the papers of American merchantmen. Like most of my brother-officers I considered the Americans as a nation without principle, and was accustomed to treat them accordingly. With regard to impressment, I was not unfrequently induced, on receiving what I thought an impertinent retort from an American ship-master, to fix my eye on one of the best seamen in his ship, and to carry him off without much scruple on the score of his paper-document. I have known a case of a British officer pressing a *black man*, on the plea of his being a *British subject*."

It is not enough to alledge, in vindication of our government, that the Admiralty-orders contain no justification of such conduct. Had ministers been serious in their professions of correcting such irregularities, they would have instructed the Admiralty not merely to circulate printed directions, but to impose punishment, by temporary loss of rank or otherwise, on the officers who should persist in such a course of irritation.

We shall now take leave of our naval officers, and direct our attention to the conduct of the two governments. Since last summer, they have respectively changed their position ; and it is not a little curious to observe with how much assiduity the Americans now rival the artifices of some of our late ministers. In this country, the national jealousy and antipathy were long kept up by the pretext of danger to our "maritime rights ;" and in the speeches from the throne, as well as in documents of less solemnity, this imposing language was brought forwards as regularly as, in former years, the alarm of invasion from France. In America, the subject on which the rulers judge it proper to ring the changes is the "hardship of impressment." We cannot but observe with what studied emphasis this popular topic is urged in every document ;—in Mr. Madison's opening message ; in Mr. Monroe's elaborate answer to Sir John Borlase Warren ; and in the humbler compositions of Mr. Jonathan Russell. To give it the greater effect, other topics are kept carefully out of sight. Our recent concessions respecting the
Orders.

Orders in Council are noticed slightly, and treated as if intended to be temporary on our part. Above all, not a whisper is permitted with regard to the recent leanings of America to France, or Mr. Joel Barlow's famous journey to meet Bonaparte in triumph at Moscow. Mr. Madison, with the language of patriotism on his lips, takes especial care to conceal his real object, which is nothing else than to secure the political ascendancy of his own party. To obtain from us a relinquishment of the practice of searching American ships for seamen would be a first-rate honour to an Anti-federalist President; particularly when procured by a resort to the much-opposed alternative of war. The advantages of "decisive measures" would then be boasted as loudly by him, as they were by our own James II. when he undertook to change the national religion; or by our late ministers when they had issued their magnanimous order for the bombardment of Copenhagen.

The national credulity of the French has long been a standing subject of ridicule. Unhappily for themselves and for Europe, they have been led on, during these twenty years, from delusion to delusion, with all the facility which marks an unthinking and frivolous people. Yet even they are beginning to open their eyes to the evils of incessant war, and to discover that the tears of the parents of conscripts are not to be dried by vapouring declamations against Mallet and his brother-conspirators. Mr. Madison's party in Congress have lately made a beginning in this hopeful career. They have proposed (see Debate of 5th November) the gift of a gold medal to the Captain of the Constitution frigate, with as much solemnity as if it were a matchless exploit for a body of seamen to defeat two-thirds of their own number: but the secret object of this manoeuvre is to magnify, in vulgar apprehension, the value of an insignificant success. Such are the subterfuges to which the advocates of unnecessary war are driven in every country. Unluckily for the credit of our government, the history of our late proceedings affords, in this respect also, a striking example of similar finesse. Admiral Gambier was promoted to the peerage, greatly (we believe) to his own surprise*, and not less to that of others who knew that, during the singular enterprise in which he commanded, the worthy Admiral's person was as secure as if his ship had been lying in Torbay. The object of the promotion, however, was answered; and the majority of the public were led to con-

* See Debates in Parliament on the Copenhagen expedition

sider the capture of Copenhagen as a service of equal hazard and importance.

Mr. Monroe, in the capacity of secretary of state, is the second man in rank in the American republic; and it may not be altogether useless to notice certain favourable impressions which his name is calculated to suggest. He knows Europe, and this country in particular, too well to cherish any undue predilection towards France; and he is too enlightened to continue a blind stickler for the schemes of a hot-headed party. In the creed of politicians, it is accounted lawful, while in a subordinate situation, to acquiesce in a course of measures which may be abandoned on the attainment of a station of greater influence; and we have seen Lord Liverpool, in the capacity of prime-minister, cancel, one after another, the acts in which he concurred when he was secretary of state. Since the late declaration of a perseverance in hostility on the part of America, the influence of France on the continent of Europe has suffered a remarkable diminution. She is no longer mistress of the southern shore of the Baltic; and the probable diminution of her force in Spain may allow us to send, if necessary, a strong body of troops from Lisbon to the defence of Canada. One of the grand objects of American hostility thus appears to be rendered hopeless. Without pretending to anticipate the effect of this change on the minds of those who, like Mr. Monroe, have shewn themselves actuated by moderation, we shall lay before our readers a former declaration from that gentleman respecting the question of impressment. In an official letter to Mr. Madison, dated 26th February 1808, he thus expresses himself, with reference to the above-mentioned offer from the British ministry of 1806:

"I have always believed and still do believe, that the ground on which that interest (impressment) was placed by the paper of the British commissioners of 8th November 1806, and the explanation which accompanied it, *was both honourable and advantageous to the United States*; that it contained a concession in their favour on the part of Great Britain, on the great principle in contestation, never before made by a formal and obligatory act of their government."

Mr. Monroe belonged formerly to the British party in America, and would not, in all probability, have been detached from it, had not our pertinacious adherence to the Orders in Council brought our cause into discredit, and strengthened the hands of the Anti-federalists. Though the latter have long been numerous, the lawless rapacity of Bonaparte would have been the means of stripping them of their political ascendancy, had not our wayward policy formed an unfortunate counterpoise

guise to the progress of this most desirable change. Amid all the indignation which we feel at Mr. Madison's duplicity, it would be wrong to forget that our former ministry, by despising the resentment of the American nation, and assuming that they could not be brought to the alternative of war, were the primary authors of the existing evils. Had we recalled our obnoxious Orders only three months sooner, the epoch of war in the United States would have preceded its vain. Mr. Russell might have written letter upon letter, and Mr. Madison might have sent to Congress one long-winded message after another, with just as much success as Bonaparte experienced when he proclaimed insurrection in Russia, or when he sent his brother among the Spaniards with the modest manifesto, "I will give you a king who resembles me &c."

From the superior population of Virginia and the southern states, it is fair to apprehend that the late elections may have again given a majority to the Anti-federalists. Several reasons, however, may be assigned for anticipating a change in the disposition of the American people. Their press is unfettered, and its influence will, in course, be greatest on the side of reason and sound policy. Let it also be remembered that the resolution for war was adopted without open or impartial discussion. The question was brought forwards at the end of the session: Mr. Madison's party, distrustful of the popularity of their cause, insisted on declaring the sittings of Congress secret; and the Federalist-members, aware of the inutilty of making speeches which would not travel abroad, deemed it expedient, (see their address, p. 7.) to decline discussion. Another point of still more importance is the necessity of imposing war-taxes. This burden is new to the Americans, and must be borne in no small extent after the late supply from the importation-duty on foreign merchandise shall have ceased. It was Mr. Madison's policy to inveigle Congress into a declaration of war, and to adjourn the awkward question of taxes till the succeeding session. By that time he calculated that the triumphant conquest of Lower Canada would overthrow all opposition, and would create an ardour which would receive with cheerfulness the visits of a tax-gatherer. — Were these causes to prove unequal to the accomplishment of the desired change in the minds of the Americans, we may safely rely that the farther evils of war will make themselves be felt in a way which no device of the government can conceal or remove. The United States, though independent of foreign countries in the important article of provisions, have

a considerable proportion of their capital invested in shipping and foreign trade. Our men of war are now too numerous along their coast to admit of any continuance of their commerce; and the profits of privateering will form a pitiful substitute for the legitimate gains of unrestricted industry. When to all this we add the defalcation of revenue which will be attendant on the complete stoppage of importations, we are justified in hoping that this unnecessary and ruinous contest will not be of very long duration.

ART. VII. *Medico-Chirurgical Transactions*, published by the Medical and Chirurgical Society of London. Vol. II. 8vo. pp. 416, and six Plates. 16s. Bds. Longman and Co. 1811.

IT gives us great pleasure to announce the publication of a second volume of the transactions of this very respectable society, so soon after their first, as proving that the members consider themselves to be associated together really for the purpose of promoting the knowledge of their profession. The number of papers of which this volume consists will not permit us to enter on any long detail of each individually, but we shall mention the subjects of them, and subjoin a very brief outline of their contents.

A Case of Aneurism by Anastomosis in the Orbit, cured by the Ligature of the common Carotid Artery. By B. Travers, Esq. Demonstrator of Anatomy at Guy's Hospital, and Surgeon to the London Infirmary for curing Diseases of the Eye.—The severe and critical operation which was performed by Mr. Travers might have appeared to many persons disproportionate to the nature of the disease, but the successful event proved that he was correct in his judgment. The two following inferences are justly deduced from the case: '1st. it furnishes a second conclusive example of the safety of an operation, which has been commonly regarded as impracticable, or injurious to the functions of the sensorium; 2d. it determines the influence which, by the ligature of the carotid trunk, we possess over the diseased condition of its branches.'

A Case of Hydrocephalus Internus. By Mr. Will. Cooke, Surgeon at Brentford.—The subject of this case was a girl of seven years old, who died of hydrocephalus internus, and on dissection the liver was found much diseased. The external generative organs had attained an unusual degree of maturity: but it does not appear that these circumstances were connected with each other.

— *On the Use of Oil of Turpentine in Tetania*, communicated in a Letter from J. R. Fenwick, M. D., of Durham, to Matthew

Baillie, M. D., F.R.S. — This is an important practical paper, as it seems to prove that the tape-worm may be certainly removed by the oil of turpentine. The medicine is taken undiluted, and in quantities of from two to three ounces. No unpleasant consequences appear to ensue from the employment of these enormous doses.

A Case of Secondary Small-pox, with References to some Cases of a similar Nature. By T. Bateman, M.D., F.L.S. — We have here an account of two well-authenticated cases of small-pox occurring twice in the same individual: followed by a good historical abstract of the facts that have been observed on the subject, and from which this conclusion is very fairly deduced: 'Upon a close and faithful investigation of facts, it will be found, that the small-pox occasionally occurs a second time, or oftener, in every degree of severity, from the few local pustules, unaccompanied by constitutional indisposition, which are occasioned by much contact, up to the most general and malignant disease.'

A Case of an un-united Fracture of the Thigh, cured by sawing off the Ends of the Bone. By G. Rowlands, Member of the Royal College of Surgeons, London, &c. &c. — Although this operation was successful in procuring a re-union of the bone, and, in a great measure, the recovery of the powers of the limb, yet it was attended with so much difficulty, that the author candidly acknowledges that he is doubtful as to the propriety of recommending it to others.

A Case of Hernia Cerebri. By Mr. Burrows, Surgeon. — We are here informed that a child was born at its full time, and of a large size, in which the frontal, parietal, and a great part of the occipital bone were wanting, and the brain was left exposed, covered only by the pia mater. The child lived in this state for six days: when not disturbed, it lay quiet, and seemed not to possess the power of voluntary motion: but, by touching the brain, a strong convulsion was excited, which produced an effect on the body that was compared to the electric shock.

A Case of Wound of the Heart. By J. Featherton, Esq. — A soldier, in consequence of a fall, ran his bayonet into his side, two inches deep. He did not suffer very much pain, and seemed in a likely way for recovery, when, in forty-nine hours after the accident, he suddenly expired. On dissection, it appeared that the instrument had penetrated the left ventricle of the heart.

History of an extraordinary Enlargement of the right lower Extremity, with a Description of some morbid Changes in the Papille of the Cutis. By Thomas Chevalier, Esq. F.L.S., &c. &c.

&c. — This paper contains an interesting account of a middle-aged female, who was affected for several years with a disease of one of the lower extremities, by which its size was enormously increased. On examining the part after death, it appeared that the malady was confined to the skin and adipose membrane. The author concludes with some observations on elephantiasis, and on the endemial affection of the West-Indies, commonly called the *Barbados leg*; and he shews that the present case was of a different nature from either of those. The paper is illustrated by some good engravings.

An Account of a severe Case of Erythema, unconnected with Mercurial Action. By Alex. Marcet, M.D., F.R.S., &c. — Dr. M. here gives an account of a peculiar eruptive disease, which seemed exactly similar to that which has been lately described as depending on the irritation of mercury, but in which the patient had not been using mercury in any form. A case precisely resembling this had been previously published by Dr. Rutter of Liverpool; so that the point may now be considered as fully established, that an erythematous disease may be produced, like that which arises from mercury, but which is in reality quite independent of the action of that medicine.

On painful Affections of the Side, from tumid Spleen. By Robert Bree, M.D., F.R.S. — The author begins by some general observations on the diseases of the spleen, and on the little attention which has been paid to their different varieties, even by the most eminent practitioners. He then subjoins a minute account of a disease which he considered to depend on an affection of this organ; and in which the leading symptoms were pain of the left side, incapacity of lying on the right side, and slowness of the pulse. The patient remained under treatment for several months; and, after blisters, mercury, tonics, and various other remedies had been tried, he seemed at length to be cured by a combination of aloes with neutral salts and antimony.

Case of a Sailor, in the Muscles of whose Back the Blade of a Knife lodged above 30 Years. By Mr. Francis Bush, Surgeon, at Frome. — The knife remained in the sailor's back 31 years without producing inconvenience, and was then safely extracted.

Case of the Fracture of the Occipital Bone, extending to the great Foramen; in which that Bone was trephined, and the Dura Mater of the Cerebellum punctured. By A. C. Hutchison, M.D., Surgeon to the Royal Naval Hospital at Deal. — This is a well written and interesting case, relating the operation announced in the title; which, as the author remarks, shews the non-

existence of that danger in fractures connected with the cerebellum, or in the division of the dura mater, which has generally been attributed to them.

A Case of premature Puberty in a Female, communicated by Martin Wall, M.D., F.R.S., &c.—A girl only two years old is here stated to have had all the appearances of a young woman of eighteen, excepting in stature and countenance.

Experiments on the Urine discharged in Diabetes Mellitus, with Remarks on that Disease. By William Henry, M.D. F.R.S., &c.—Dr. H. relates the result of a number of experiments, performed with his accustomed accuracy, which refer principally to the specific gravity of diabetic urine and the proportion of its solid contents, and to the quantity of urea which is contained in it. On the first of these points, we learn that the specific gravity of the fluid increases in proportion to the degree of the disease; and that, by observing this circumstance, we may with considerable confidence assert the presence and degree of the morbid change. In the second section, Dr. Henry enters on the discussion of the controverted question whether diabetic urine contains urea, and he decides from his experiments in the affirmative.

A Case of Recovery from the Effects of Arsenic; with Remarks on a new Mode of detecting this Metal. By P. M. Roget, M.D., &c. &c.—We have here a valuable communication, both in a practical and a physiological point of view. The patient had swallowed arsenic in considerable quantity, and under circumstances not favourable for remedy, yet she finally recovered: which fortunate event must be imputed to the means adopted by Dr. Roget, who justly conceived that, after the removal of the metal from the stomach by the proper evacuations, that organ would be left in a highly inflamed state, and therefore he treated the disease by bleeding, blistering, and *oleum Ricini*. The test which he proposes for the discovery of arsenic appears to be extremely delicate: 'Let the fluid, suspected to contain arsenic, be filtered: let the end of a glass rod, wetted with a solution of pure ammonia, be brought into contact with this fluid; and let a clean rod, similarly wetted with a solution of nitrate of silver, be brought into contact with the mixture. If the minutest quantity of arsenic be present, a precipitate of a bright yellow colour, inclining to orange, will appear at the point of contact, and will readily subside to the bottom of the vessel.'

Experiments and Observations on the Serum of the Blood. By J. Bostock, M.D., of Liverpool.—This is entirely an experimental paper, and may be regarded as a continuation of that
which

which appeared from this author in the former volume. A considerable number of the experiments relate to the serosity of the blood, more especially to the question respecting the existence of gelatine; a question which Dr. Bostock appears to have decided in the negative.

On the Mercurial Plan of Treatment in Dysentery; with Observations on the same Practice as applied to Yellow Fever, and to the remitting Fevers which often occur in Europe, as well as in the East and West-Indies. By William Ferguson, Esq., Inspector-General of Hospitals to the Army in Portugal. — The author here observes that dysentery, when it occurs in a slight degree, may be cured by mild purgatives or by diaphoretics: but that, in urgent cases, some medicine of more activity is required, and in these cases mercury is found to be of decided benefit. In the violent forms of the disease which occurred in the Peninsula, where mercury was not given, and when the body was examined after death, the following appearances were observed: 'The colon, its descending portion particularly, being thickened, knotted, and ulcerated to an inconceivable degree. The smaller intestines shewed little or nothing of these appearances, and we often lost even the traces of disease, till we came to the liver, which uniformly was blackish, hard, and wasted; the gall bladder flaccid, and about half full of thin watery bile.' Opium was always hurtful, and astringents were admissible only in the latter stages. From the nature of the symptoms, and the action of remedies on them, Mr. Ferguson is induced to suppose that the liver is the source of the disease: in its unmixed form, it is not contagious.

A Case of Lithotomy, with Remarks on the Effect of that Operation, and on some Cases of Fistula in Perinæo. By Thomas Chevalier, Esq., F.R.S., &c. &c. — The case which forms the ground-work of this paper is that of a man who underwent the operation of lithotomy, and had the cause of the disease apparently removed: but, during the cure, a return of the same symptoms were experienced that existed before the operation. They were, however, relieved by a discharge from the bladder of mucous matter mixed with calculous particles: which leads the author to remark that mucus furnished by the coats of the bladder has probably a great share in the formation of urinary calculi, by detaining the particles of solid matter which would otherwise be discharged.

History of a singular nervous or paralytic Affection, attended with anomalous morbid Sensations. Communicated by Dr. Marcet. — In this paper, we have a long but very interesting account

account of a remarkable affection, drawn up by the subject of it, Dr. Vieusseux of Geneva. The most striking circumstance consists in the two sides of the body experiencing very different effects from the same agents, particularly from mechanical injuries of all kinds, and from temperature. It is also to be observed that the head and the trunk of the body are in opposite conditions; *i. e.* the right side of the head corresponds to the left side of the body, and *vice versa*.

Account of a singular and fatal Disease occurring in several Persons in the same Hamlet. By Mr. H. Gervis, Surgeon at Ashburton.

Case of Dysphagia, produced by Aneurism of the Aorta. By T. J. Armiger, Esq. &c. &c.

These two papers contain facts that are worth recording, but which do not require any comment from us.

Dissection of a Limb on which the Operation for Popliteal Aneurism had been performed. By Astley Cooper, Esq., F.R.S., &c. — The account of this dissection, which is drawn up with the characteristic clearness of Mr. Cooper, is accompanied by two good engravings. Mr. C. also gives a short account and engravings of the result of an experiment which he performed on the aorta of a dog. After the vessel had been tied and divided, the animal maintained its usual state of health, and scarcely appeared to suffer any injury from the operation.

A Case of Hydatid in the Brain. By Mr. M. Morrah, Surgeon at Worthing. — The patient, a robust girl of 19, died, after an affection of three years.

Case of Amputation at the Shoulder-joint, drawn up by J. H. Cutting, M.D. — This case terminated favorably.

A Case of Trismus, following a contused Wound in the Head. By J. Harkness, Esq., Surgeon of Ratcliffe.

A Case of Trismus, successfully treated. By Mr. J. Parkinson, Surgeon. — The principal remedies in these cases of trismus were opium, purgations, and wine.

Observations on Tumors within the Pelvis, occasioning difficult Parturition. By H. Park, Esq., Surgeon at Liverpool. — We may term this an important practical paper. It contains an account of six cases, in which tumors within the pelvis either obstructed or very much retarded parturition. In some of the cases, Mr. Park punctured the tumor, when a very copious discharge of serum or blood followed, and the process of labour was speedily accomplished.

Case of fractured Cranium, when the Dura and Pia Mater were lacerated, and a great Quantity of the Cerebrum protruded, which
termi-

terminated favourably. By P. T. Creagh, Esq., Surgeon of the Royal Navy. — A long and difficult cure was here creditably performed.

Some Observations on Spina Bifida. By Astley Cooper, Esq., F.R.S. — From this valuable paper, we learn that the sagacity of Mr. Cooper has discovered a method of curing a disease, which had always before been conceived to be incurable. According to the nature of the case, he adopted two different plans of treatment; one of which may be considered as a palliative, and the other as a radical cure. The palliative consists in adapting a truss to the tumor, and thus giving it a support and supplying the deficiency of the spine; the object then appears to be gained, but it is necessary that the truss should be always kept applied, as otherwise the disease would soon return and prove fatal. The radical cure consists in puncturing the tumor and discharging the fluid, when a degree of inflammation is produced, and the sides of the sac adhere and become consolidated. This operation produces a considerable degree of constitutional irritation: but, when it can be accomplished, it is much to be preferred, because the disease is entirely removed.

A chemical Account of various Dropsical Fluids; with Remarks on the Nature of the alkaline Matter contained in these Fluids, and on the Serum of the Blood. By Alex. Marcet, M.D., F.R.S., &c. — This account is wholly experimental, and displays to much advantage the skill and accuracy of the author in pursuits of this description. The object of it is sufficiently expressed in the title, and our limits will not enable us to give any analysis of it.

Case of a Woman who voided a large Number of Worms by the Uretbra, with a Description of the Animals. By W. Lawrence, Esq., Demonstrator of Anatomy at St. Bartholomew's Hospital. — We see no reason for doubting the facts which are stated in this paper, although they are certainly such as would have staggered us if they had been advanced on less exceptionable authority.

Some Account of the Effects of Arsenic in counteracting the Poison of Serpents, communicated by Mr. J. P. Ireland, Surgeon to the 4th Battalion of the 60th Regiment of Foot. — It appears from this statement that arsenic has an effect in counteracting the poison of serpents. A great number of facts will be necessary to establish the point, but the details given by Mr. Ireland make us wish to see the practice repeated.

ART. VIII. *Memoirs of the Life of Prince Potemkin; Field-Marshal and Commander in Chief of the Russian Army; Grand Admiral of the Fleets; Knight of the Principal Orders of Prussia, Sweden, and Poland, and of all the Orders of Russia, &c.; comprehending original Anecdotes of Catherine II., and of the Russian Court.* Translated from the German. 8vo. pp. 256. 7s. Colburn. 1812.

THE recent publications of Dr. Clarke and Sir Robert Wilson having excited much discussion on the subject of the Russian character, we avail ourselves of the present work to afford our readers a kind of practical illustration of the question. The history of Potemkin is interesting both for the political sway which he exercised during a number of years, and for the striking, though, we admit, very unfavourable example of national manners which he afforded in his personal deportment. He exhibits an example, indeed, so much in correspondence with Dr. Clarke's discouraging portrait, that the readers of his life will do well to call to remembrance the proverbial observation that courtiers in most countries would present an awkward specimen of the national morality. After a due abatement on this score, enough will remain, in the delineation of Potemkin's habits, to satisfy those among us who have studied Russian manners, of the genuineness of the resemblance; while to others the steady pursuit of his ambitious views, amid a thousand absurdities in personal behaviour, will shew how fallacious it would be to apply the same rules of judging to Russians as to ourselves. The example of Suwarof has already been explained as affording an instance of acuteness and sagacity coexistent with the most excentric deportment; and the farther we penetrate into Russian history, the more likely we shall be to discover proofs of that singular conjunction.

Of the general history and characteristics of this favourite of fortune, the British public is by no means ignorant; and various detached anecdotes of him have been at times presented to our readers. (See, for example, M. R. Vol. xxix. N. S. p. 544; Vol. xli. p. 35; Vol. xlviii. p. 140; and Vol. lxiv. p. 522.) A connected account of him, however, may now be abstracted from the materials before us.

Potemkin was born in 1739 of a family which did not rank among the first nobility of the empire. It is remarkable that neither he nor Suwarof was originally educated for a military life. Potemkin was intended for the church, and made sufficient progress in the classics to receive great delight from reading the poets: but his impatient temper soon induced his teachers to recommend that he should exchange a civil for a military profession. Entering the service in Petersburg as a
cornet

cornet of horse-guards, he was remarkable both for dexterity in his duty and for early habits of dissipation. As he advanced in rank, he became intimate with many young men of fashion; among others, the Orloffs; and he was one of their instruments in the Revolution which in 1762 transferred the crown from Peter to Catherine. When afterward promoted, and admitted to those private parties in which Catherine was fond of laying aside the reserve of imperial dignity, he spared no pains to make his conversation acceptable to her. The war with Turkey breaking out in 1769, he repaired, in quest of distinction, to the field, but soon discovered in his behaviour those strange alternations of activity and indolence which were so remarkable in his subsequent career. Hearing that the Empress was tired of the ascendancy of the Orloffs after their influence had lasted ten years, he eagerly returned to Petersburg; and, by a series of artful machinations, he succeeded in persuading Catherine that he was enthusiastically enamoured of her. Possessing great comeliness of person, he became her acknowledged favourite; and from that time (1775) to his death in 1791, he continued the mainspring in the machine of Russian politics. Limiting his interference at first to respectful suggestions, he gradually acquired complete possession of her affections, and the controul of her counsels. Honours of all kinds were showered on him, both from his sovereign and from foreign princes, at her request. He had a settled pension of 1200*l.* sterling a month; 10,000*l.* a year were allotted in the civil list for his household expenditure; the wine and carriages of the imperial establishment were regularly at his command; yet, notwithstanding all this, he was perpetually incurring debts, and perpetually calling on Catherine to discharge them.

After two years of attendance on the Empress, Potemkin became impatient of the slavish functions of personal Favourite, and anxiously revolved the means of withdrawing from them without foregoing his political consequence. In this as in his former project, he succeeded by an exertion of consummate artifice; and by recommending a successor of little understanding and ambition, he remained the confidential adviser of her Majesty. From this time (1777), his share in the direction of Russian politics was still more conspicuous, and his principal object was to confirm Catherine in the gigantic scheme of expelling the Turks from Europe. Having been appointed some years afterward to the government of the new city of Cherson and the adjoining provinces, he spared no pains nor expence to improve them. He forwarded also the scheme of usurping the Crimea by inducing the Khans, in the first instance, to place themselves under the protection of Russia.

Promises,

Promises, bribes, and threats were all employed to that effect; and the Crimea, as well as Kuban Tartary, was added to the empire by a formal declaration in April 1783. It was in vain that the Tartars rose in insurrection against their invaders: they were unaided by any other power, the Russian force was formidable, and it was directed against them with relentless energy; and they underwent accordingly that fate from which the Spaniards have hitherto had the fortune to be preserved by British courage.—Not satisfied with the acquisition of the Crimea, Potemkin sought to extend, by diplomatic intrigue, the sway of his mistress in the direction of Circassia. To give facility to these exertions, he was named governor of the Crimea; while the possession of the office of President of the Council of War enabled him to augment the army, the best part of which he placed on the Turkish frontier. His influence in the military department was unbounded: he interfered in the appointment of almost every General; and he was enabled, by the manner of equipping and supplying the troops, to continue his controul after they had taken the field. His regulations with regard to the economy of the army, although often marked by caprice, were on the whole productive of considerable advantage. By introducing the use of great coats, by diminishing the weight of the firelock, and by making the soldiers crop their hair, he contributed considerably to the comfort, and, in some measure, to the efficiency of the army.

Potemkin's next object was to provoke the Turks to war by a series of unreasonable demands. He solicited the acknowledgement of the Crimea as a Russian province; a request which was granted with a facility that would be incredible, were it not known that France, embarrassed in her finances by the American war, was determined to avoid all farther drain on her resources. Deprived of this pretext for war, Potemkin was soon afterward employed in making arrangements for a journey by the Empress, on a magnificent scale, through her southern provinces; a project first suggested by his enemies to shew his misapplication of the public funds, but eventually converted by him to the consolidation of his favour. It was settled that the Emperor of Germany should meet Catherine on this journey; and no pains were spared to display before his eyes the military power of Russia, that he might be induced to join in the war which was expected to drive the Mohammedans from Europe. Joseph had been already captivated with the dazzling prospect, but was restrained by the dread of the interference of other powers; whose hostility, he well knew, must, from the situation of his dominions, fall much more on him than on Catherine. Potemkin having made all the preparations for the journey

of the Empress, she departed from Petersburg in January 1787 :

‘ Of the foreign ministers, she invited Mr. Allen Fitzherbert, (now Lord St. Helens) the English ambassador, Count Ségur, the French ambassador, and Count Cobentzel, the Austrian ambassador, to accompany her. They were alternately honoured with the prerogative of riding in the sledge where her Majesty was with her favourite Momonoff and her first maid of honour. Great fires were lighted on the road at the distance of every thirty fathoms. The Empress travelled no more than fifty versts (or about forty English miles) each day. She used to set out at nine o'clock in the morning, stopped for dinner at twelve, and set out again at three in the afternoon, to reach her night-quarters at about seven in the evening ; where every accommodation was prepared for the reception of the travellers with as much taste as magnificence and profusion. The repasts were generally taken in buildings belonging to the crown, which had purposely been repaired and new furnished. Night-quarters were also mostly prepared in such houses. Sometimes the imperial traveller stopped at private houses, the owners of which had been liberally enabled to put them in a condition fit to receive their sovereign. Whenever the distance was too considerable to find any convenient dwelling to stop at, small palaces had been erected on purpose, upon the most elegant plans.—The immense preparations which had been made for her reception, the crowds of people that flocked on the roads to witness a sight so novel to the inhabitants of the interior ; all gave to the places through which the Empress passed an appearance of bustle and prosperity with which she was delighted, but which often kept her ignorant as to the real state of things.’ —

‘ The Prince de Ligne joined the Empress at Kiof. As soon as a general cannonade informed her that the ice of the Dnieper was gone, she embarked to perform part of the journey by water. Potemkin had long before employed a multitude of workmen to blow up the rocks which obstructed the navigation of the Dnieper. By dint of labour and money, the bed of the river had been levelled and rendered navigable as far as the cataracts.’ —

‘ At greater or less distant intervals, the banks of the river displayed pretty insulated dwellings and well-built villages, the extent of which would lead the beholder to expect a numerous population, and their exterior seemed to bespeak the opulence and comforts of the inhabitants. Many of these private houses and villages had but just been built. It has even been asserted that the most distant buildings were unfinished, and had merely a front. As the population of the country was insufficient to give animation to the landscape, peasants had been sent for from several parts of the empire ; they were successively removed from one spot to the other (frequently in the night) to give to the roads where the Empress was to pass the next day that bustle and animation which else they would often have wanted.’ —

‘ At Cherson, Catharine lodged at the admiralty, which had been most brilliantly fitted up for her reception. A throne in particular
had

had been erected, which cost fourteen thousand roubles. Cherson was, as it were, the metropolis of a new empire to Catharine; it was here, above all, that Potemkin wished to display a magnificence worthy of an empress of the East.

‘ This rising town appeared already opulent and populous. Several houses had been built before the arrival of the Empress; they were all occupied, owing to the extraordinary concourse of strangers from all countries. Greeks, Tartars, French, among whom were Edward Dillon and Alexander Lameth; Spaniards, among whom was Miranda; English, among whom shone Lady Craven, afterwards Margravine of Anspach; Poles, and others, had been attracted either by mere curiosity, or by the wish of paying homage to the Empress. Many brilliant warehouses displayed the most costly and various merchandize. Catharine, on walking through the streets of Cherson, was in a continual enchantment. In several respects, it is true, the prosperity of this new colony was more apparent than real. For instance, it was not commerce alone that had furnished it with the various articles which its warehouses contained in abundance: immense quantities of goods had been purchased at Moscow and Warsaw, and transported to Cherson at the expence of the state.’ —

‘ As the Empress was walking through the streets of Cherson, she was imperceptibly led to a gate facing the east, over which was a Greek inscription in these words: *This is the road that leads to Byzantium*. Potemkin, who neglected nothing that could confirm Catharine in her grand projects, directed her attention to the words of the inscription: and her Majesty appeared flattered with the omen.’

After having visited the Crimea, and received the submission of the Tartars, who, however, remained at heart her enemies,

‘ The Empress returned to St. Petersburg by way of Pultawa. On reaching that place, she was filled with rapture at a spectacle which Potemkin had prepared for her, and which was worthy alike of her to whom he gave it and of him by whom it was contrived. Two armies appeared on a sudden. They engaged and began a battle, which was the exact representation of that famous conflict in which Peter the First routed Charles the Twelfth of Sweden on the same spot. While Catharine was rapturously applauding the exploits and triumphs of the nation she governed, Joseph, moved at the sight of the Swedish hero in the same dress which he wore on that fatal day, could not help deploring the misfortune of that formidable warrior, who wanted nothing but a more mature understanding to have been one of the greatest men.’ —

‘ Joseph the Second had a good understanding, much firmness, genius, great military and political talents, and excellent intentions: and with all these splendid qualities, he brought great misfortunes upon his subjects, caused still greater evils to impend over his family, and, as he foresaw them, died broken-hearted. Seduced by the fondness of innovating which characterised his time, without being sufficiently acquainted with the human heart to calculate the effect

of the changes he projected, he thought he might trample under foot what he called prejudices, because he despised them. The insurrection in the Netherlands, of which he was apprised at Cherson, and which he did not think worthy of serious attention, had entirely been brought on by his own fault.

Now assured of the co-operation of Austria, Potemkin determined to lose no time in bringing the Porte to a rupture. The Divan discovering extraordinary forbearance, the Russian ambassador was at last instructed by the Prince to bring on a quarrel at all events; and he conducted himself, in consequence, in so indecorous a manner, that the Turks found themselves bound in honour to declare war, in August 1787. Their preparations went on with great alacrity; the Grand Vizier was intrusted with dictatorial power; and the Tartars of the Crimea and Cuban soon shewed, by their eagerness to enlist, their dislike to their new sovereign. A diversion to a certain extent was soon afterward caused on the part of Sweden, who suddenly declared war against Russia and endangered even Petersburg; until the bribes, which were distributed among the officers who were natives of Finland, stopped the progress of Gustavus. Still, however, the mass of the Russian force, and the chief part of the public treasure, remained at Potemkin's disposal; and he conducted this important war with the caprice which he had displayed on former occasions: making at one time extraordinary exertions, and falling at another into the most unaccountable indolence. The object of the campaign of 1788 was to keep off the Turkish army, and to carry on the siege of Oczakof; yet Potemkin, with every thing at his command, did not set himself down before that fortress till the middle of the season. From an aversion, real or pretended, to the effusion of blood, he long made trial of negotiation and bribes, but without success; and his army suffered, in the meantime, greater loss from the weather and from privations than would have been caused by active operations. The Prince de Ligne, whose memoirs we lately reviewed, (Vol. lviii. p. 505.) attended Potemkin during this siege, on the part of the Emperor of Germany, and has described his extravagancies in a manner, which will appear unintelligible or even incredible to those who are not acquainted with the excentricities of the Russian character:

"I here behold," says he, in a letter to Count Ségur, written from the camp before Oczakof, on the first of August 1788, "a commander-in-chief, who looks idle, and is always busy; who has no other desk than his knees, no other comb than his fingers; constantly reclined on his couch, yet sleeping neither in night nor in day-time. His zeal for the Empress keeps him incessantly awake and uneasy; and
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a cannon-shot, to which he himself is not exposed, disturbs him with the idea that it costs the life of some of his soldiers.—Alarmed at the approach of danger, frolicsome when it surrounds him; dull in the midst of pleasure; unhappy for being too lucky, surfeited with every thing, easily disgusted, morose, inconstant, a profound philosopher, an able minister, a sublime politician, or like a child of ten years of age; not revengeful, asking pardon for a pain he has inflicted; quickly repairing an injustice, thinking he loves God, when he fears the devil, whom he fancies still greater and bigger than himself; abandoning himself to distrust or to confidence, to jealousy or to gratitude, to ill-humour or to pleasantry; easily prejudiced in favour of or against any thing, and as easily cured of a prejudice; talking divinity to his generals, and tactics to his bishops; never reading, but pumping every one with whom he converses, and contradicting to be better informed; uncommonly affable, or extremely savage; whimsical with regard to time, repasts, rest, and inclinations; like a child, wanting to have every thing, or, like a great man, knowing how to do without many things; sober, though seemingly a glutton; in his shirt, without drawers, or in rich regimentals embroidered on all the seams; barefoot, or in slippers embroidered with spangles. What then is his magic? Genius, natural abilities, an excellent memory, much elevation of soul, malice without the design of injuring, artifice without craft, a happy mixture of caprices, the art of conquering every heart in his good moments; the talent of guessing what he is ignorant of, and a consummate knowledge of mankind.”

After many months of languid warfare, Potemkin determined on bringing the siege to issue by the dreadful extremity of assault. To procure the attachment of the soldiers he had recourse to the false expedient of tolerating insubordination; and, as Russians need little encouragement to disorder, licentiousness was soon carried to a great height. When the assault at last took place, (6th December 1788,) the slaughter was horrible. It lasted three days, and the inhabitants as well as the garrison were confounded in the promiscuous carnage:

‘The officer whom Prince Potemkin dispatched to Petersburg performed the journey with incredible expedition. In four days and a half he travelled over more than nine hundred miles. He arrived late at night at Petersburg, and delivered his dispatches to Momonoff, to whom the Prince had addressed them. The Empress was in bed; but the favourite disturbed her sleep to acquaint her with such agreeable news. In the first paroxysms of her joy she shed tears. She immediately arose to write to the Grand-duke and some of her most intimate grandees these few words: “Oczakof is taken.” The next day she addressed her court thus: “I was ill, but these joyful tidings cured me.”’—

‘The brilliant campaign which he had achieved, and the important services which he had rendered to his sovereign and country, appeared to have placed Potemkin at the pinnacle of fortune and glory.

Nothing seemed to be wanting to his happiness, if appearances always corresponded with the reality. — 'To give his reception at Petersburg the appearance of a triumph, the Empress ordered the road by which Potemkin was to arrive, to be illuminated for the space of six miles. When he entered the town, all the guns of the castle were fired; an honour exclusively granted to the sovereign herself. But fifteen days were scarcely elapsed, when the courtiers who were most about her person, fancied they perceived that there was no longer such a cordial intimacy as formerly between her and her ancient favourite. It was well known, besides, that frequent misunderstandings had arisen between them in their epistolary correspondence. Potemkin had not been sufficiently aware that what passes in conversation may not always be written. Several times in his letters he had been guilty of opposing the Empress with vehemence, and of casting a bitter censure upon whatever had been done without his being consulted. However, the behaviour of Catharine to her minister did not betray the least appearance of an incipient decline of favour. The successes obtained by the Prince in the last, warranted the hope of much greater advantages in the next campaign. — He had already received every mark of honour imaginable, the richest presents, dignities, estates, money, and diamonds. To these donations Catharine added the condescension of giving brilliant entertainments, of which Potemkin was the hero: yet he received all these homages either as mere marks of adulation, or as being due to him. He always appeared cold, and almost insensible to whatever was contrived for his gratification.

'Such was his unfortunate disposition, that whatever was best calculated to delight and dazzle a mortal, disappeared from his sight, and even became insupportable, when the smallest secret trouble agitated his breast, and particularly when it was of a nature to hurt his pride. He was exasperated against Momonoff, whom he had supposed to be his devoted slave, and employed every means to determine the Empress to dismiss him: her absolute refusal to comply with his demand raised his dissatisfaction and wrath to the highest pitch. Catharine was fond of her lover: she could not bring herself to sacrifice him to the whims of Potemkin.' — 'In vain did he continue obstinate; Catharine this time was still more so. She granted the sums which he demanded; but she would not consent to the sacrifice of the affections of her heart. Potemkin, sensible that the season pressed, and that duty, honour, and necessity, equally urged him on, departed for the army in the middle of May 1789.' —

'Catharine seized with satisfaction the opportunity of keeping at a distance a man whose overbearing ascendancy she feared when he was near her. Potemkin used to express his opinion bluntly, and wished it to be followed without obstacle and without delay. He was bitter in his declarations and remonstrances, in order to overawe the Empress, avoid all discussion, and be spared the denial to which a gentle and mild request is too frequently exposed. But Catharine, with all her magnanimity, was yet a woman. Potemkin took no pains to disguise the dominion which he pretended to assume over her; and

and Catherine as soon as she perceived the yoke, felt disposed to resist it.'

The death of the Emperor Joseph having now taken place, Russia was about to be left alone in the contest, and felt that its pressure was severe both on her population and her finances. Potemkin, having long borne a dislike to Marshal Romanzoff, at length disgusted that veteran in such a way as to produce his resignation, after which he was himself appointed Generalissimo against the Turks. The campaign, however, was highly brilliant for the Russian arms: several Generals, particularly Prince Repnin and Suwarof, achieved important successes; and Potemkin displayed, during several months, an extraordinary share of activity. In the next year, the siege of Ismael was formed; when Potemkin, fatigued by an obstinate resistance, relapsed into a long fit of inactivity, and allowed many months to expire before he permitted Suwarof to adopt the alternative of assault. The war had now lasted above three years, and conferences for peace were opened at Yassy. Catherine, dissatisfied with indecisive operations, and overpowered with financial embarrassments, was desirous of terminating the contest: but Potemkin adhered to it with pertinacity, and repaired to Petersburg to regain his ascendancy and to prevail on his imperial mistress to adopt his views:

'The Empress gave him the most gracious and most flattering reception. She even received him with such eagerness, that expert courtiers thought they perceived some affectation in her manner and expressions. At least, they were not free from constraint. The long absence of Potemkin had produced the usual effects of absence. Men rarely stand this ordeal, women never. With regard to constant and intimate society, Potemkin was become a stranger to Catherine; he had left to others time to gain that particular confidence which arises from the want of relieving the heart and the necessity of disburthening it to the object nearest at hand. Besides, the Empress and her minister now differed in their views upon the very subject on which they were most agreed when they last separated.

'Potemkin was perfectly aware of what was passing in the heart of his sovereign. He perceived the decrease of his influence over her mind: but he fancied he might regain in time what he had been robbed of by his absence, and the efforts of his rivals.'—'He assumed towards the courtiers a firmer tone, and manners more haughty and despotic than ever. His behaviour overawed not only the court, but perhaps even Catherine herself. To this haughtiness of demeanour he added another artifice, (if that may be placed to the account of policy, which agreed so well with his temper and disposition:) he abandoned himself to pleasure and dissipation with such violence, that he appeared to think of nothing else. He continually gave sumptuous repasts and splendid entertainments.

‘The desire of attracting the eyes of all; the wish of appearing powerful, secure, and happy; an innate passion for pleasure; the want of varying it, to render it interesting; and the strength of his constitution, which was not satisfied with a moderate enjoyment; all contributed to betray Potemkin into excesses equally fatal to his mental and physical powers. He was weary of every thing; the slightest objection exasperated, while by a singular contrast, the utmost complacency disgusted him.—While his thoughts were engrossed with pleasure, he resolved to give the Empress, in his Taurian palace, an entertainment which should exceed any thing of the kind.’

A long description of this magnificent fête succeeds: but we have already given an account of it from Sir John Carr’s *Travels*, in our 48th volume, p. 140.—While Potemkin was exhausting all his arts to resume his sway in Catherine’s councils, Prince Repnin, who commanded in his absence, opened the campaign of 1791 with brilliant success. After a number of minor actions in favour of the Russians, he attacked the grand army of the Turks under the walls of Matzin, and completely defeated it in spite of an obstinate resistance. The Turks, dispirited, sent proposals of peace, to which Prince Repnin had been secretly empowered by the Empress to listen:

‘Potemkin, in the mean time, obstinately continued at Petersburg. The month of July had commenced. Three precious months of a campaign which was to be decisive, were already elapsed; and he who was the author of the war, and who had so great an interest in its success, appeared sunk in a slothful repose. But it was not sloth that detained this impatient and haughty man: he had a stronger motive for prolonging his residence in the metropolis. The Empress was resolved to make peace; her minister obstinately insisted upon the war being continued. These opposite determinations of the sovereign and her minister occasioned warm altercations between them.’—

‘The embarrassment of the Empress was at its height, when the victories of Repnin most opportunely came to her relief. At this news, the eagerness of Potemkin to fly to the army was as great as his former reluctance.’—‘But his health was in an alarming state; and, notwithstanding the precautions taken to make travelling easy to him, and although the motion of his carriage was extremely gentle, it yet incommoded him. From the very first day after his departure, he felt his already weakened frame decay still faster. At a considerable distance from Petersburg, he met with a messenger from the army, of whom he learned that preliminaries of peace had been signed by Repnin. This appeared to re-animate him: but this glimpse of reviving vigour was but the consequence of the rage into which he was thrown by this news, and he felt so much the weaker for it afterwards.’

‘On his arrival at Yassy, Potemkin’s first care was to send for Repnin, and to overwhelm him with the bitterest reproaches for
having

having dared to fight and to conclude a peace without consulting him. Confiding in the support of the Empress, Repnin for the first time dared to brave the anger of Potemkin. He answered that he had done nothing but his duty, and owed no account of his conduct to any but his sovereign. Potemkin nevertheless prepared to overturn his work : but Heaven left him no time for the execution of this design.

Every day, every hour, his illness grew worse, and death drew nearer. Exertion, fatigue, the fire of his imagination; the vivacity of his passions, and the excesses of all kinds to which he had so long given himself up, had worn him out. Potemkin felt life ebbing without having any apparent malady. Instead of attempting his cure by adopting a diet suitable to his indisposition, he grew impatient at his sufferings, and pretended to overcome them by the strength of his constitution. He dismissed his physicians, lived upon *salt meat and raw turnips*, and drank hot wines and spirituous liquors. His disease soon grew worse, his blood was inflamed, his situation desperate.

His residence at Yassy appeared in every respect fatal to his health. He determined to quit that place, and to remove to Ocza-kof. He set out on the 15th of October, 1791, at three o'clock in the morning. Scarcely had he travelled a few versts, when he could no longer bear the motion of his carriage. He alighted. A carpet was spread at the foot of a tree : on this he was placed. He had no longer strength to utter a word ; he could only press the hand of his favourite niece, Countess Branicky, who was with him ; and he expired in her arms.—He had but just completed the fifty-second year of his age.

The news of Potemkin's death had a truly dreadful effect upon Catharine : she swooned several times, was forced to be bled, and the symptoms of her grief partook in some degree of terror.

Such was the closing scene of this most extraordinary man. His biographer subjoins to it a delineation of his character, which is so evidently overcharged with panegyric as to merit very little attention. What claim on our confidence is possessed by a writer, who ends by *eulogizing* the man of whom he had previously said, (p. 42.) ‘with all the outward appearance of a rough and frequently brutal frankness, Potemkin was extremely artful.’ The ebullitions of passion may be forgiven in the inhabitant of a half-civilized country : but a very different feeling must be excited by that vindictive spirit which, from a personal hatred to Count Romanzoff, prevented (p. 105.) all promotion in his regiment during the long period of fourteen years. Potemkin had no scruple (p. 47.) in arresting a messenger, and opening an official dispatch, when he suspected that it contained any thing unfavourable to himself ; nor did he deem it a degradation to accept or rather to exact large pecuniary contributions from the favourites of his imperial mistress. By such dishonourable supplies, and by the appropriation

priation of immense sums of the public money to his private purposes, he became master of vast property, the number of his peasants being computed at 45,000. Yet, amid all his wealth and all his prodigality, this unworthy possessor of fortune considered it as no shame to evade the payment of his debts. To this catalogue of vices, we must add an habitual indulgence in dissipation, to a degree which (as we have seen) broke down a robust frame at the age of fifty. Lest we should appear, however, to confine ourselves solely to his vices, and to deny him all qualities of an opposite kind, we shall give his character in the words of one who knew him well, Count Ségur, formerly French ambassador at the court of Petersburg. It is as full of contrast and of unaccountable qualities as the Count de Ligne's description :

" In his person were combined the most opposite defects and accomplishments of every description. He was avaricious and ostentatious, despotic and popular, inflexible and beneficent, haughty and obliging, politic and confiding, licentious and superstitious, bold and timid, ambitious and indiscreet : lavish of his bounties to his relations, his mistresses, and his favourites ; yet oftentimes obstinately refusing to pay either his household or his creditors : always attached to some female, and always unfaithful. Nothing could equal the vigour of his mind, or the indolence of his body. No dangers could appal his courage ; no difficulties force him to abandon his projects : but the success of an enterprise never failed to disappoint him. He was fatigued with the burden of his own existence, envious of every thing that was not done by himself, and disgusted with all he did. To him rest was not grateful, nor occupation pleasing. Every thing with him was desultory ; business, pleasure, temper, carriage. In company, he looked embarrassed ; his presence was a restraint wherever he went. He was morose to all that stood in awe of him, and affable to those who accosted him with familiarity.

" Ever lavish of promises, seldom performing them, and never forgetting what he had heard or seen. None had read less than he ; few were better informed. None knew better how to draw forth and to appropriate to himself the knowledge of others. His information was not deep, but extensive. He never dived into any subjects, but he spoke well on all.

" The inequality of his temper was productive of an indescribable singularity in his desires, in his conduct, and in his manner of life.— One day he would think of nothing but war ; and only officers, Tartars, and Cossacks were admitted to his presence. The next day he was busily employed in politics ; he would partition the Ottoman empire, and set all the cabinets of Europe in motion. At other times he played the courtier ; dressed in a magnificent suit, covered with ribbons, the gift of every potentate, displaying diamonds of extraordinary magnitude and brilliancy, he was giving splendid entertainments without any motive.

" For whole months together, neglecting alike business and decorum, he would openly pass his evenings at the apartments of a young female,

Female. Sometimes shut up in his room for successive weeks with his nieces and some intimate friends, he would lounge on a sofa without speaking ; play at chess or at cards with his legs bare, his shirt-collar unbuttoned, wrapped up in a morning-gown, knitting his eyebrows, and looking like an unpolished and squalid Cossack.

‘ In his youth he had pleased the Empress by the ardour of his passion, by his valour, and by his masculine beauty ; at a more advanced period of life, he continued to charm her by flattering her pride, by calming her apprehensions, by confirming her power, by caressing her dreams of Oriental empire, the expulsion of the Barbarians, and the restoration of the Grecian republics.”

With regard to the composition of this biographical sketch, the author (whoever he be) appears to be no stranger to the political history of Europe, though he sometimes permits himself to fall into trite and common-place-observations : but the chief fault of the book, next to its partiality, is its tone of general exaggeration. On reading, for example, the account of the Crimea, (p. 56.) the reader is tempted to imagine that, by the reduction of that peninsula, a second empire had been added to the Russian diadem. That haste in writing, indeed, which it is so often our duty to censure, is frequently apparent in this volume, and brings with it those inseparable attendants, inaccuracy and contradiction. The translation seems to be well executed, with the exception of a few Gallicisms.

ART. IX. *Objections to the Project of creating a Vice-Chancellor of England.* 8vo. 1s. Cadell and Davis. 1812.

THE Project which is examined and discussed in these pages has excited very general and anxious attention ; a circumstance which will furnish an apology for the disproportionate space which we intend to allot to the small tract before us : not disproportionate, however, if we reflect on the high importance of the subject and the merit of the performance. Our readers, if they do not already know, must be informed that the authors and patrons of the project in question assume, and take for granted, that the business of the High Court of Chancery is greater than can be performed by the Judge who presides in it, consistently with his other indispensable avocations ; and that the project is itself the expedient by which they mean to supply the alleged deficiency. All this is done without being preceded by such formalities and inquiries as the grave nature of the design seems to require. It is truly a bold measure ; proposing nothing less than to assign a coadjutor to the Lord High Chancellor of Great Britain, in the discharge of the peculiar and delicate duties of his judicial department ;

ment; which this high officer had for centuries been accustomed to execute in his own person; and which had generally been considered as exclusively within his province, and appropriate to himself. The coadjutor is to be called Vice-Chancellor, and is to be to all intents and purposes the deputy of the Chancellor; and his employment, as to the extent and in a degree as to the nature of it, is to depend solely on his principal, at whose discretion the intended new Judge is to transact all or none of the business of the court. We believe we may say that there is no part of this business which the superior Judge may not, if he pleases, call on the deputy to perform; and thus it will rest with the Chancellor to render his situation as a Judge of the Court of Chancery, except as far as he is a Judge of Appeal, a sinecure, or not, as he may choose.

We do not profess to be versed in formalities and rules of practice which relate to legislation: but we should have supposed that a measure of such importance as the present would have been preceded by a royal message, recommending the subject to the consideration of parliament; that a committee would have been appointed, to inquire into the fact and its causes, and to report on them; and that these steps would have been followed by the nomination of a commission, in order to provide a proper and suitable remedy, consisting of distinguished men in various departments, statesmen, Judges of different courts, and eminent professors of the law. When we say this, be it remembered that the proposed Judge is to share in the functions of the first law-officer of the crown, who sits in judgment on the decisions of our highest courts; within whose province it falls to allow of or to restrain the exercise of very important and valuable private rights; and to whom, as a Judge of the Court of Chancery, various royal functions are delegated. Surely some formalities and inquiries of this sort ought to have preceded a measure which so materially affects a vital part of our constitution, namely, our judicial system in its highest department.

In the pamphlet which we announce, the proposed scheme is developed in a very masterly manner. The author shews that its effects will be such as to make it wholly unfit for the purpose intended; that it will in its progress inevitably operate to render the inferior Judge, if proper for his situation, more equal to business than his nominal superior, who is to review and revise his decisions; and that it will in the same degree efface the qualifications of the proposed Judge of Appeal. We think we may say that these conclusions are fully made out; and that it is clearly evinced that the increase of appeals, to which the new plan may be expected to give rise, will wholly defeat the
avowed

avowed object of it. The concluding paragraph of this decisive tract strongly indicates how much the upright and honorable mind of the writer revolts at the dependence in which it is proposed to place a person bearing the sacred name of a Judge; and, in accompanying the author through his Objections, we feel amazed that a scheme so inapt, inefficient, incongruous, and so informally introduced, should have proceeded from the quarter in which the present is supposed to have originated. Of the pamphlet itself, Sir Samuel Romilly is reported to be the avowed author; and of the fact we can have no sort of doubt. It is, we were going to say, written in his *happiest*, but we recall the expression and state it to be in his *usual*, manner. While, we think, he insures for the meditated project a certain rejection, he substitutes nothing in the room of it. He probably is of opinion that the evil, of which so much has been said, is not in the system, but in the characteristics of the distinguished individual who administers it. We have heard that, together with vast judicial knowledge, a laudable anxiety to do justice, great patience, and great command of temper, this high public functionary is distinguished by a remarkable spirit of indecision, and a corresponding habit of protracting business; of which, if endowed with a different turn of mind, he would be able to dispose. In this case, it will be seen that, in the controversy between the authors of the project and the author of the pamphlet, the issue will be between an elevated individual and our ancient and venerable system. If a decision must needs be had, and the only party who can do it provokes that decision, it will become imperious on Parliament to institute such inquiries and to adopt such a measure as those to which we have alluded; to appoint persons above suspicion to conduct them, and to report where the evil lies; and, if a remedy be necessary, not to shrink from the arduous and delicate undertaking, but by no means to suffer a measure so crude and injurious as the present to pass into a law. We are aware of the weight which the noble and amiable person who is concerned will possess with those who must decide on the matter: but we presume to hope that, however reluctant they might feel to oppose him in matters of ordinary occurrence, they will be too manly to surrender their convictions to the presumed wishes of any individual, when an important and confessedly the most pure and perfect part of our constitution is in question; while the noble person himself, we trust, will have too much delicacy, and too great a regard for his reputation, to take any part or in any manner to interfere in the business. How happened it that no such measure as the present was ever proposed,

posed, or even imagined, in the times of Lord Thurlow, of Lord Rosslyn, in the first chancellorship of Lord Eldon, or during the short period in which Lord Erskine held the seals? It may be collected from the 'Objections' that it is the opinion of the writer, certainly a most competent judge, that the Court of Chancery requires no such aid as is here contemplated; and that it would lead to serious consequences in any manner to alter the antient constitution of that tribunal. To this opinion we see no objection, excepting with respect to the head of bankruptcy; which is a scyon recently grafted on the parent stock, and which we are inclined to think might easily, and perhaps with advantage, be severed from it. The business of appeals in the House of Lords, although it affects the Chancellor sitting in Chancery, is a concern wholly distinct from the present, and ought by no means to be confounded with it. We do not deny that it much imports the public to have this matter speedily investigated, and placed on a proper footing. May it fall into hands more able and skilful than those of the authors of the present project! That part of the plan which renders the intended new Judge so completely subject to the discretion of his principal is highly unconstitutional, and liable to such objections as of themselves, were there no others, ought to prove fatal to it. Our constitution is a stranger to this sort of dependent Judge; and if, as we have shewn in a preceding article *, it is of vital importance that no Judge should be dependent on the Crown, *à fortiori*, how insufferable would it be that one Judge should be dependent on another? We have no Judge who can be considered as a deputy, much less such a deputy as it is proposed in the present instance to create. Some of our Judges, it is true, enjoy pre-eminence; yet is the *Equisne* no way dependent on the Chief as to his functions or the disposal of his time.

- We cannot dismiss this 'Project' without expressing an ardent wish that it may meet with the fate which the tract before us clearly shews that it merits. The proposed scheme would also retard succession. Would this be a benefit or a disadvantage?—High as is the value which we set on the pages of the objector, we can make no extracts from them which will give the reader an adequate idea of their force. It is in their effect as a whole that their great merit consists. Two classes of readers will not fail to peruse and re-peruse the pamphlet itself; those who feel an interest in public concerns, and the lovers of able and close discussion; since they may here see into what a small compass all the decisive objections to a measure, whatever be

* See Art. III. of this Review.

its magnitude, may be brought. In this view, the tract is intitled to particular attention. Here no art is seen, but the work bespeaks a master's hand; and for this reason we always seize with avidity any literary productions which proceed from the pen of this eminent pleader. The few slight negligences discoverable in them, which could not be allowed in a professed author, but which the 'Objector's' avocations fully excuse, do not deter us from holding them up as specimens of simple and chaste writing, and from awarding precedence to the author at our bar, where the fine writer takes place of the consummate advocate.

MONTHLY CATALOGUE,

For JANUARY, 1812.

BOTANY.

Art. 10. *Elements of the Science of Botany*, as established by Linnaeus; with Examples to illustrate the Classes and Orders of his System. Third Edition. 3 Vols. 12mo. 1l. 6s. in Boards; and with coloured Plates 2l. 2s. Murray.

We have more than once had occasion to remark that the elementary principles of botany are now unfolded in a great variety of modes and forms, and on a very diversified scale of typography and embellishment. Without presuming to affirm that the present publication is *essential* to the successful prosecution of the science, we have no doubt that it may very materially contribute to that important end, and that it will be found to be a very companionable and *well-bred* guide to the temple of Flora.

Having stated, in a few introductory pages, the foundations of the Linnéan arrangement of plants, the author proceeds to the separate illustration of each class and its respective orders; selecting for description and exemplification such species as are natives of Great Britain; or, when obliged to have recourse to the stores of exotic botany, preferably fixing on those which best exhibit the discriminating characters, or which are noted for some remarkable properties or uses. To the short history of each order, he subjoins the numerical amount of the known species included under each genus of that order, with their Latin and vernacular generic appellations; and also the number of species indigenous to our own island. Economical or physiological observations are often agreeably intermingled with the other portions of the text; and biographical notices of eminent botanists, or other interesting particulars, are consigned to the margin.

From various passages which have drawn our attention in the course of perusal, we are satisfied that the author is no ordinary or mechanical compiler, and that the scheme of his work embraces other matters than the mere rudiments of botanical nomenclature. His strictures, for example, on the persevering but unavailing zeal
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of Dr. Adams, in search of the blossoms of *Lemna gibba*, are at once sensible and temperate; and, while one writer has supinely copied another, in ascribing the fragrance of new-mown hay to *anthoxanthum odoratum*, the present author thus expresses his doubt of the fact: 'Towards the latter end of June and the middle of July, in Herefordshire and Worcestershire, this grass is brown and dry, down to the root, yet that sweet odour peculiar to hay while it is making is as powerful to the olfactory sense as in other countries, where the hay is made at an earlier season, when this grass, at the time of mowing, may be supposed to be in perfection. Another reason for objecting to the scent exclusively proceeding from this grass is, that in meadows where it does not abound, no diminution of fragrance is perceived in the harvest; it would therefore seem, under the most favourable circumstances, only to contribute its share, and not to be the sole cause of the fragrance of new-made hay. The sweet odour of this grass resides in the stem, more particularly in the joints, and not in the spike or flower.' — Cattle are fond of this grass in its green state, but seem to dislike it when dried. Unless the seeds be gathered as soon as ripe, their twisted elastic awns will lift them out of their receptacles, with the least breath of wind, and thus disperse them.

Of the meadow-saffron, it is justly asserted that 'it exhibits a mode of fructification scarcely to be paralleled among British plants. The flowers appear very late in the autumn; the germen afterwards remains latent underground, quite close to its bulbous root, till the following spring, when the seed-vessel rises above the surface, with several long upright leaves, and the seeds are ripened about June; so that at first sight the seed would seem to be ripened before the flower was produced; but on more accurate investigation, it is found to conform, in common with other plants, to the established laws of nature, though in a manner unexpected, and almost peculiar to itself. The juice of the root is so acrid, as to produce violent effects on the human constitution; this quality also prevents it from being eaten by subterranean insects; and thus the seed-vessel is protected during the winter.' — In some parts of the Continent, as near Geneva, this plant is a troublesome and exhausting weed: but we learn from Parmentier's observations that its roots may be deprived of their acrid quality, and converted into bread.

The history of *Prunus lauro-cerasus*, the *Sugar-cane*, *Coffee*, &c., is agreeably detailed; and, among other particulars relative to the *Tea* plant, the following may not be unacceptable to our readers:

'Much has been said about the unwholesomeness of this plant, and perhaps truly, with respect to some of its properties; but its refreshing quality is so agreeable, and the harm arising from it estimated with so much uncertainty, that in England it has become general, without our being aware of any serious evil from its use.

'It has been much the habit of studious men to indulge in drinking tea. I once called upon the great Professor Porson at five o'clock, when I myself was going to dinner, and found him in his room alone, sitting over his books, with a disorderly tea-equipage on the table, and his tea-pot standing on a trevet before the fire. Dr.

Johnson would sometimes drink more than twenty cups at a sitting; and he tells us himself, that he was a "hardened and shameless tea-drinker, who for twenty years diluted his meals with only the infusion of this fascinating plant; whose kettle had scarcely time to cool; who with tea amused the evening, with tea solaced the midnight, and with tea welcomed the morning." Nevertheless, according to the same enthusiastic admirer of it, its proper use is to amuse the idle, to relax the studious, and to dilute the full meals of those who cannot use exercise, and will not use abstinence.'

We likewise meet with an important caution relative to the deleterious quality of the seeds of *Abrus precatorius*; those red bead-like peas, with a black spot, which are sometimes worn as ornaments of dress. According to the natives of India, the half of one of them is said to be sufficiently poisonous to destroy a man. 'This account, however, (says the present author,) may exceed the truth; but that they have a very prejudicial quality I have reason to believe; for, within my own knowledge, I have seen an extraordinary effect of the poison of one of these peas. A poor woman who had some of them given to her, and who did not choose to be at the expense of having them drilled to make a necklace, put the seeds into hot water till they were sufficiently soft to be perforated with a large needle; in performing this operation she accidentally wounded her finger, which soon swelled, and became very painful, the swelling extending to the whole hand; and it was a considerable time before she recovered the use of it.

'At Crossthwait's Museum, in Keswick, a gentleman inadvertently swallowed one of these seeds in the evening, and at night he was so dangerously ill that medical aid was thought necessary to save his life. As these facts have happened to persons within my own knowledge, I have no doubt of the poisonous nature of these peas; and as they are usually given to children, it would be prudent to discontinue that practice, as there is danger of their being swallowed in their amusements.'

These facts are the more worthy of attention, both because the *Abrus* belongs to the leguminous family of plants, and because Professor Martyn is much disposed to doubt the poisonous quality of the seeds. It is admitted that the latter are eaten in Egypt, but not, it is presumed, till boiled; and even then, they are known to be hard of digestion, and productive of flatulency. We would likewise warn all whom they may concern to peruse the author's observations on Yew; and to attend to his hint concerning the substitution of wood-sage for hops.

As a proof of the tenaciousness of the vital principle in mosses, we find a reference to an experiment instituted by Haller, who succeeded in reviving some of them after they had been gathered for fifty years: but a still more remarkable case is that which is recorded in the Berlin Transactions, of some mosses from the Bauhinian Herbarium having been restored at the distance of two centuries.

The generic characters of all the British plants figured in this work are given in the third volume; which, moreover, contains a glossary of technical terms.

The plates, which are 144 in number, are in most instances true to their prototypes, and must greatly tend to abridge and beguile the trouble of the learner. The text is occasionally deformed by errors of the press: but the paper and type accord with the superior style of the engravings.

POETRY.

Art. 11. *A Poetical Introduction to the Study of Botany*. By Frances Arabella Rowden. The second Edition: embellished with seven Copper-plate Engravings. Cr. 8vo. pp. 290. 10s. 6d. Boards. Longman and Co., &c. 1812.

In the 40th Volume (p. 130.) of our New Series, we gave a short notice and a few specimens of the first edition of this genteel guide to the science of botany. The present impression is at least as fair to the eye, and is moreover improved in various particulars: but, were it not extremely unpolite to quote Latin to a Lady, and to recommend such a rude instrument as a *file* to her hands, we should humbly take leave to suggest to this fair author the propriety of more continued perseverance in the *limæ labor*. In plain English, therefore, and in honest friendship, we are desirous that she should retouch such rhymes as, *wound* and *sound*, *dress* and *feast*, *fate* and *sat*, *crown* and *shone*, *rose* and *brows*, *flower* and *store*, &c. &c.; and that she should endeavour to amend such harsh and hobbling lines as,

- ' From the tall Canna's sable polish'd seeds.'
- ' At my soul's lord her deadly shaft she lanced.'
- ' Bosom'd in sweets, 'mid Nature's fav'rite seats.'
- ' At the sad scene bright Cheirantha rose.'

The change from *thou* to *you*, in an apostrophe, is a licence which has not been conceded even to a female poet; and 'I hail *ye* shades' is still ungrammatical, in spite of the authority of the scrupulous Gray, in the well-known line,

"I feel the gales that from *ye* blow."

The expression, 'As joy or pain inspire,' happens to tally with the rhyme, but not with the humour of the little troublesome disjunctive *or*. — *Chick-weed*, without its restrictive epithet, is not the proper English of *Trientalis Europæa*; neither does the plant in question delight in fertile vales, but in heathy moors. The note relative to the appropriation of the yew to our church-yards is unnecessarily far-fetched; and the verses on *Thyme* would lead us to suspect either that the author believed it to be synonymous with *Time*, or that she has been guilty of a *low-bred* pun.

In return for these unceremonious hints, we gladly extract the ensuing lines, suggested by others on the Violet; and which, though less Darwinian than many in the performance, are not less stamped with the features of simplicity and truth:

- ' So the poor exile in a foreign clime,
Pines his lone hours, and counts the ling'ring time.
Torn from each charm of life, and doom'd to roam
From friendship's blessings and his native home;

That

That home, perhaps, where some endearing fair,
 Some smiling babes, might soothe their father's care.
 Ah! for their voice to meet his list'ning ear,
 For their kind hand to wipe the starting tear,
 To chase the thought more distant still he roves,
 But finds no clime can change the heart that loves.
 For him in vain the groves and meadows bloom,
 And the gay sun but lights him to his tomb.
 Scorn'd by a number, pitied by a few,
 He shrinks indignant from the public view;
 Assail'd by poverty, a prey to grief,
 Too sad to hope, too proud to ask relief,
 On some lone spot he rests his weary head,
 The air his canopy, the earth his bed.
 No gentle friends to ease the pangs of death,
 Hear his last pray'r, and catch his parting breath,
 Yet o'er his alter'd mind peace mildly gleams,
 And his last hours reflect its soften'd beams.
 With smile serene he meets his hast'ning fate,
 Trusts in his God, and seeks a better state.'

To the poetical part of this elegant volume, are prefixed fifteen lessons in very prose; for they merely consist of short definitions of the classes and orders, and explanations of some of the technical terms of most frequent occurrence, illustrated with suitable plates.

L A W.

Art. 12. *A Treatise on the Law of Mercantile Guaranties and Engagements in the Nature of Guarantie.* By Walter Fell, Esq., of the Middle-Temple, Barrister at Law. 8vo. pp. 300. 9s. Boards. Butterworth. 1812.

The service here rendered to the profession was certainly wanted, and has been very satisfactorily executed by Mr. Fell; who is fully master of his subject, of which he gives a luminous and comprehensive view. His observations on the case of Wain and Walters are acute, elaborate, and spirited. The construction which that case supplies goes to narrow the statute, which Courts of Equity very early interposed to qualify and extend; and although this interposition has occasionally been matter of complaint, we are persuaded that it had sound policy on its side. In the decision on which Mr. Fell so ably comments, no attention seems to have been paid to this consideration. If the departure from one of the terms of the statute which has prevailed in Courts of Equity has been sometimes blamed, it has never been intimated that it was desirable to restrict its legitimate construction, which the decision in question undoubtedly does;—a construction which wants the support of literal meaning, which is not within the mischief that it was intended to remedy, and which no Court thought of putting on it for almost a century and a half. It is to be regretted that this construction militates as much against commercial convenience as it departs from law. Two of the Judges ground their interpretation on the rigid letter of the act, intimating that it is not required by its policy: but we think that

that Mr. Fell shews that the construction is as little within its strict literal meaning as within its policy. Courts of law seem least of all liable to err on the side of innovation and want of caution: but while the present decision retains its place in the books, there will not be wanting one instance of such an error. In some cases, it matters little what the rule of law is, provided that it is known and fixed: but it is unfortunate that the rule established by the decision in question is not of that sort, and will (we fear) prove very detrimental in its application to commercial concerns.

Art. 13. A Treatise on the Law of Principal and Agent, chiefly with reference to mercantile Transactions. By William Paley, of Lincoln's-Inn, Esq., Barrister at Law. 8vo. pp. 300. 9s. Boards, Butterworth. 1812.

It too often happens that modern law-publications consist merely of cases which have been strung together with little skill and judgment: but the treatise before us, we are happy to say, does not fall under this censure. The general doctrines are here stated with great clearness and distinctness; due care and reflection have been employed in the arrangement of the cases; while the digest which precedes them shews a fulness and compactness which indicate the taste of the author, and is moreover characterized not less by precision than by neatness. Occasionally, also, when the subject admits, we meet with passages which possess all the flow, ease, and elegance, which have given permanent fame to the works of the author's admired parent. We shall be glad if Mr. Paley should be induced again to appear in this walk; since we are very sure that he cannot do this without increasing his own reputation, and rendering service to the profession. In perusing the present volume, the experienced lawyer will derive pleasure from seeing the information, which he has acquired, so well put together and so happily expressed; while the tyro will be agreeably surprised to find valuable knowledge rendered so easy and alluring.

POLITICS.

Art. 14. Observations upon the Supplies of Provisions to the Metropolis, and upon the Means of their Continuance in case of Invasion. By a London Merchant. 8vo. pp. 44. Sherwood and Co. 1812.

The production of this 'London Merchant' embraces rather a wider field than is mentioned in the title. Instead of London, the kingdom at large is considered with reference to the supply of provisions; and the grand method for continuing our stock, as well as for increasing it, is explained to consist in the uninterrupted freedom of trade and money-transactions. The regularity of the supplies to the metropolis is very properly ascribed to the certainty of prompt payment; and it is not material whether this payment be made in bank notes, or in a bill on London at short date, the country bankers being always ready to take bills payable in the centre of their transactions. Having commented on the mode of paying for provisions, the writer proceeds to make a few remarks on the quarters from which

which they are brought. The distance of some of these is surprising. Even Scotland, unfavorable as is her climate, and, in a great measure, her soil, is enabled to bear a part in the general contribution to the capital; a striking proof of the happy consequence of granting leases, and of calling in the aid of scientific views to the practice of agriculture.

During the dearth of 1800 and 1801, writers were not wanting who demanded, or affected to demand, that the practice of selling by sample should be suspended, and the farmer be obliged to bring his corn to market in bulk: which singular recommendation was founded on the notion that a commodity which was once brought forwards could not be conveniently taken away. When we consider that all charges fall ultimately on the consumer, we must pronounce this a very effectual expedient for raising the price of corn. Wheat is no where so free from injury as in the stack of the farmer: but when threshed out it becomes liable to all the contingencies of damage, and must be protected against them at the expence of the labour of man, of warehouse-rent, and waste. We perplex ourselves to discover the cause of the rise in our corn-market, and exclaim loudly against the avarice of the farmer, when a reference to our population-returns, and to the imports which we are annually obliged to make, might satisfy us that it proceeded from a very different source. Nothing could tend more effectually to aggravate the misfortune of high prices, than any interference with the freedom of the seller. The late Spanish government had the folly to give effect to a law fixing a maximum on the price of butcher's meat; and the consequence was that, poor meat only being brought to market, the consumer could not obtain good meat otherwise than by stealth, and by paying an extravagant price to the butcher. In the United States of America, things are very differently managed. Their corn-laws extend only to an inspection of flour, the object of which is to give it the stamp of character; and their assize of bread goes no farther than a regulation of the weight of the loaf, leaving the price open to that competition which is found by experience to be the best regulator of the price of corn and all other commodities.

Mixed with several judicious observations, this pamphlet contains some matter of a different cast. The writer seems greatly afraid of interference with our paper-currency; and he proposes (p. 31.) an exemption from militia-service to all persons who are engaged in money-transactions, or in growing provisions. He very good-naturedly terms a law to this effect "A law to prevent the agricultural and banking classes from gratifying their zeal for military service." He is also of opinion (p. 27.) that we cannot dispense with our corn-laws. In addition to these misapprehensions, we have to notice his participation in a very general error; namely, that the inclosure of waste-lands is the readiest way of increasing our stock of corn; whereas the true plan for attaining this most desirable object is to improve the cultivation of the land already in tillage. The practice of inclosure is good whenever it will pay its expences; but a much more easy and productive method would be to apply the improvements of Norfolk and Northumberland to that large

proportion of our cultivated land which continues to be worked on the old plan. Besides these objections to this writer in point of matter, we must add another on the score of style; his language being negligent throughout, and occasionally (p. 23. 26.) trespassing against grammar. An useful receipt for making bread with rye and flour is given in p. 38., and it is followed by tables of our progressively-increasing importations of wheat since the year 1776.

CATHOLIC-QUESTION.

Art. 15. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the triennial Visitation of the Diocese in May, June, and July 1812.* By George Tomline, D.D. F.R.S., Lord Bishop of Lincoln. Second Edition. 8vo. 2s. Cadell and Davies.

Art. 16. *Remarks on the Bishop of Lincoln's Charge, delivered to the Clergy of his Diocese, 1812.* By John Disney, D.D. F.S.A. 8vo. 1s. 6d. Johnson and Co.

In these pamphlets, we are presented with the opposing sentiments of two learned and respectable divines, on a subject of great importance to the cause of general liberty and national safety. The Bishop of Lincoln expresses himself hostile to the proposed measure of Catholic Emancipation, as being pregnant with danger to the Constitution; while Dr. Disney contends that the Catholics, in requesting a full participation of civil privileges with their Protestant fellow-subjects, ask no more than their right, and that no mischief is likely to accrue from granting them the prayer of their petition. Though Bishop Tomline is a man of a very enlightened and liberal mind, it must be remembered that in this instance he is the professional advocate of the Established Church; which, under the existing laws, enjoys extensive civil as well as ecclesiastical privileges, and of which, it is natural to suppose, she is extremely tenacious. The Test-Laws are in fact a grant of the honours and emoluments of the state to the members of the Established Church, in exclusion of the whole class of Dissenters. Now the question is, Can this monopoly of civil power be justified on the principles of equity and sound national policy? Exclusion must be very grating to the excluded; and a very strong case must be made out in order to justify so irritating a measure. If it be a matter of true policy to admit only one class of religionists to places of civil trust, and dangerous to allow a free participation to other religionists, the measure must be borne: but nothing short of the soundest argument ought to be admitted in its justification. The Bishop of Lincoln is of opinion that the Catholics who are now excluded from a share in the government ought to be so excluded; that our Protestant Constitution must be endangered by granting their present claims; and that they should be satisfied with the toleration which they now enjoy. He considers 'Popery as a system of Politics: but will not Papists reply to him, "While you urge the retention of all the emoluments of the State by the members of your own communion, is not Protestantism equally a system of politics?"' The Bishop farther maintains the futility of the complaints of the Papists: that they do not enjoy a full share of political advantages with

with Protestants, on the ground that the disabilities "do not in the slightest degree infringe the true Principles of Toleration." According to his Lordship's definition of Toleration, this may be very true: but what must be the gratitude of a subject for such a boon, if a boon it may be called? 'Toleration,' says Bishop T., 'is a permission, under the authority of Law, to every individual to profess the religious opinions which he conceives most consonant to Scripture, and to worship God in the manner most agreeable to the dictates of his conscience. Internal Faith and external Worship comprehend the whole, as far as this subject is concerned, of Religious Service; and whoever enjoys unrestrained Freedom in these two respects, enjoys perfect Religious Toleration.' Here it is fair to ask, if Dr. Tomline could change place with Dr. Troy, would he regard this as *perfect* religious toleration? Can it be *perfect*, when it marks the person enjoying it with civil disabilities? When, under the plea of religious faith, civil privileges are withholden, the State may *permit* men to enjoy their religious opinions: but it makes them pay more dearly for them than it has any right to do. On this subject, we must quote from Dr. Disney's Remarks, which afford a more extensive and accurate view of the question than is exhibited by the Bishop:

'Toleration, without allowing any capability of enjoying civil power, is to permit a man to live indeed, but to render life a burden, by tying his hands and feet; it is setting upon him a mark of jealousy, if not of disgrace, and bidding him to wear his badge of humiliation in the face of his neighbours.

'Besides, though toleration has been held to be the consistent language of every protestant church, and of an illustrious race of our ablest protestant writers, and ought to have been the language of every church professing itself Christian, yet toleration, "properly so called," as that word, in its most extensive and liberal sense imports, is infinitely short of the true Christian principle,—that no Christian should hold his Christian liberty at the will of another. The term, therefore, though it has long passed as of sterling value, is, in truth, of very questionable authority, and of very suspicious tendency. It expresses the dependence of one man upon another to do a particular act, in which that other has no right to interfere, directly or indirectly, by compulsion or seduction.'

The Bishop, however, would not give up the point; for he has observed: 'It is sometimes said, that Papists, being excluded from power, are consequently persecuted; as if exclusion from power and religious persecution were convertible terms. But surely this is to confound things totally distinct in their nature.' We beg leave to be of a different opinion. As far as it goes, exclusion from power on the score of religious belief is *persecution*; and every excluded person feels it to be such. Dr. T.'s assertion militates with a knowledge of the world, when he says that 'Exclusion from power is *entirely negative* in its operation.' On the other hand, it is a *positive* evil, it is a *hic niger*, which cannot be shaken off, and which is a source of mortification whenever the excluded person mixes with his fellow-citizens.

The Bishop of Lincoln, like all those who take his side of the argument, expatiates on the intolerance of the Papists and on the

sameness of Popery; and he seems to take it for granted that, if the Catholics be admitted to an equality of civil privileges, they must obtain an ascendancy in the state and overturn the established religion. We request him to take a nearer view of the case, and we are confident that he will alter his opinion. For what do the Catholics contend?—not for actual appointment to office, but merely for eligibility. It will remain in the breast of the King to appoint according to his pleasure. Besides, where is the ground of fear, even supposing that some Catholics were appointed? The proportion between Protestants and Catholics cannot be a cause of alarm to the former. Let the Catholic religion be ever so damnatory and intolerant, it can do no harm but to itself, if it be a principle of the state that no religious sect whatever shall call to its aid the sword of the civil magistrate. Dr. Disney intimates that the remarks of the Bishop on the sameness of Popery, and on her allowing no salvation out of the pale of the Romish church, come with an ill grace from him, as long as the damnatory clauses remain in the Athanasian creed, and while the Established Church is averse to the smallest alteration of her Liturgy in order to make it more comprehensive; though the Bishop admits that we ought to endeavour to heal those divisions among Protestants which are our greatest reproach. Dr. Tomline has liberally entered his protest against the damnatory clauses of the Athanasian creed; and by this protest he has declared that they are a blot on our Protestant Church: but why is he satisfied with this half-measure, which increases discontent instead of removing it? Why does he not, in his place in the House of Lords, move that these clauses be expunged from the Book of Common Prayer?

Dr. Disney's remarks, though written in a bad state of health, at Bath, shew the vigour and clearness of his mind, and we wish them to be read in conjunction with the Charge. He reminds the Bishop that the case of Ireland seems to have been overlooked:

'The consideration of the great majority of the subjects of Ireland being Catholics, seems to have escaped your Lordship's notice; for on the doctrine of the far-famed alliance, Popery should be the established religion of Ireland, as Presbyterianism is of Scotland. And the Protestants of Ireland should be the suitors for toleration, not the dictators and imposers of tests.'

They who argue against the Catholic claims endeavour to represent the Pope as a very formidable outlandish monster: but Dr. D. tells a pleasing anecdote to allay those fears:

'I trust that you will forgive me, my Lord, if I relate an anecdote of that mild and amiable man, Ganganelli, while he wore the tiara under the name of Clement XIV.; an anecdote that does honour to the magnanimity and gentleness of his temper, and may contribute, in a reflecting mind, to bear down some of those sharp and ill-founded prejudices to which we are all liable.—In the course of an interview which an English gentleman had with the Pope at Rome, he enquired of the traveller the route he had come, which introduced his mentioning that he had visited Voltaire at Ferney, and, indeed, had charge of a message from that philosopher to his Holiness. If he would be pleased to permit him, he would deliver it in the words in which he
had

had received it. The gentleman said that Voltaire had charged him with his very best respects to his Holiness, and requested, as a great favour, that he would send him the eyes and ears of his inquisitor-general. "Ah!" replied the Pope, "the old man has a mind to be pleasant; and, Sir, if you return the same way, be pleased to deliver to him my best respects, and assure him, if it had been practicable, I would readily have obliged him, but the inquisitor general of Rome has had neither eyes nor ears since Ganganelli has been Pope."

Supposing that the Catholic-Question will be decided, for the present, by strength rather than by argument, still some advantage will be gained. We shall see that something more than *mere toleration* is wanted (as Dr. D. observes) in this kingdom; and that religious tests, penal statutes, and legal incapacities, are no remedies for infidelity, irreligion, and general depravity.

BIBLE-SOCIETY.

Art. 17. *Thoughts on the Utility and Expediency of the Plans proposed by the British and Foreign Bible-Society.* By Edward Maltby, D.D., &c. Prebendary of Lincoln. 8vo. 2s. 6d. Cadell and Davies.

The observations, on any subject, of so respectable a writer as Dr. Maltby, are intitled to consideration; and though, in his view of the case of the Bible-Society, he takes the unpopular side of the question, he may fairly count on obtaining many readers. He evidently means to conduct his inquiries with liberality: but we perceive, or think that we perceive, even in the outset, a bias on his mind which is likely to warp his judgment. To point out the difficulties which, in his view, appear to obstruct the fulfilment of the expectations of the Society, is a measure to which no objection can be made: but, when he tells us that 'he does not presume to question the motives of the greater part of those who patronize the Institution,' an insinuation is conveyed which tends to infect with suspicion the members of this philanthropic body, and to convert their present unanimity into discord. What *bad* motive can *any* Christian have in desiring the universal distribution of the sacred Scriptures? To suppose the greater part to be actuated by a purity of motive is an intimation that some scabby sheep may lurk among this pious flock. Dr. M. does not wish, however, to have it supposed that he objects *in toto* to the views of the Society; yet, when he raises an opposition to it, grounded on the *degree* of the necessity for its existence and exertions, he seems to labour to create a prejudice against it on a very insufficient plea. It matters not whether a previously-existing Society had been actuated by similar endeavours, but whether the field opened before both is not of such vast extent as to call for all the efforts of this new Society in addition to those of the old; and whether every Christian is not bound to wish it God's speed! How a plan, embracing all parties, for the distribution of Bibles without note or comment, can 'increase a spirit of religious faction,' (p. 4.) we are at a loss to imagine. The reasons for dissent which Dr. M. alleges seem to militate *in toto* (whatever may be urged to the contrary) against the *grand principle* of the Bible-Society; for while this institution

tation adopts the plan of distributing Bibles, "*without note or comment*," Dr. M. contends that the Bible, in order to fit it for general distribution, ought either to be abridged or new-translated, and also to be furnished with a commentary. He instances *the book of Psalms* as a portion of Scripture ill adapted to the ordinary reader, and as containing pieces 'in direct contradiction to the more pure and elevated precepts of the Christian lawgiver : ' but if these Psalms be regularly read through to the people, without selection, every month, in our churches, what harm can arise from their perusal at home ? Indeed, this objection applies as much to the distribution of the Common Prayer, as to that of the Bible. If it should be urged in reply that Dr. M. expresses a wish for the revision of the liturgy, it is obvious to remark that the Bible-Society may lead to this revision by destroying the asperity of sectaries, which will render such a measure more safe now than in less liberal times.

Dr. M. advances sentiments which we have often hazarded on the subject of Missionaries, and on the little prospect of success in offering our Scriptures to savage-tribes. Civilization, as a preparation of the soil, must precede the sowing of the Gospel-seed : but, though the Bible-Society may be tempted, in some instances, to carry its zeal beyond the boundaries of sound discretion, it must be granted that, without adverting to the conversion either of Hindoos or Indians, a very ample range for Christian benevolence lies open before them. It is not necessary that such an institution as the Bible-Society should be influenced by those views which actuate political men ; and that, because war rages with unexampled ferocity, the Christian should relax in those of his endeavours which are consonant with the spirit of the Gospel. Government may deem it wise to prohibit the exportation of *Barb* to the foe : but the Christian will not refuse a *Bible* even to the enemy of his country.

Art. 18. *Observations, designed as a Reply to the "Thoughts" of Dr. Maltby on the Dangers of circulating the whole of the Scriptures among the lower Orders.* By J. W. Cunningham, A.M., Vicar of Harrow-on-the-Hill. 8vo. 2s. 6d. Hatchard.

Mr. Cunningham is not aware of any of those dangers which Dr. Maltby apprehends from the universal distribution of the Scriptures, and therefore cannot admit the validity of the Doctor's reasons for demurring to the scheme of the Bible-Society. He considers the objections of Dr. M. as falling under two heads ; first, that *the Scriptures are not intended for general circulation* ; secondly, that *they are not calculated for this purpose* ; and he endeavours to refute both of these positions. We think that Mr. C. has established his argument on Scripture-evidence ; and that the plan which Dr. M. seems to recommend, of making a selection from the Bible for the use of the poor, would introduce an invidious and grating distinction in the Christian world. Mr. C. indeed says that 'to shut up the Bible from any, is to quench a ray of heavenly light designed for all, that it is to destroy the general element of our spiritual existence, and to confine to a few the manna cast on the plain by the prodigality of God for the sustenance of all.' We applaud the spirit with which the author argues this very important point ; and we hope that his earnestness

earnestness in resisting the laboured arguments of Dr. M. will help to preserve harmony in the Bible-Society, and abate the suspicions of those who are disposed to look at it *con mali occhi*. Dr. M. has not produced sufficient reasons for all the cold water which he throws on it.

MISSIONARIES.

Art. 19. *Four Sermons, preached in London, at the eighteenth General Meeting of the Missionary-Society, May 13, 14, 15, 1812, by the Rev. Matthew Wilks, London; the Rev. John Love, Anderton; the Rev. John Steill, Wigan; and the Rev. Earle Gilbee, D.D., Barby. Also the Report of the Directors, made May 14, 1812, and a List of Subscribers. Published for the Benefit of the Society. 8vo. pp. 168. sewed. Williams and Son.*

Before we take any notice of the four sermons announced in this title-page, it may be proper to advert to the contents of the *Report*, which in some of its statements is not very encouraging. We are told that 'Christians cannot spend their money better than in such a cause;' and if the object of the Missionary Society can be immediately promoted, the position will not be disputed: but the question which we have often put will here recur; may there not be more haste than good speed?—to use a vulgar adage; and is not a preliminary step requisite, among savage tribes, as preparatory to the inculcation of the gospel? In Africa and Otaheite, little seems to have been effected, and perhaps because we have hitherto been too precipitate. Where Dr. Van der Kemp could colonize the Caffres*, and bring them to the regular habits of civilized life, he succeeded: but in all other cases his labour, and that of other missionaries, seem in a great measure to have been thrown away. In the present state of society in Otaheite, what is the chance of making Christians? That part of the present Report which respects Africa begins with a very distressing account; and the prospect as we proceed does not much brighten. The labours of Dr. Kemp, though they have been made the subject of a separate pamphlet, are here introduced, and his death is lamented.—All that is said of Otaheite amounts to very little. Several of the Missionaries 'express a tender compassion for the poor islanders, and notwithstanding discouragements long laboured under, feel it to be their duty to renew their mission.' One of them trusts that they will eventually succeed; and the wife of another 'has had no doubt that some of the Otaheitan had died in the Lord.'—In the West-Indies, the dearth of provisions and the deplorable state of business are lamented as discouraging circumstances; and the Directors have signified to the planters in the island of Tobago, 'that, if another missionary be sent, they will expect that he should be supported by them, and not by the Society.' Of the missions to the Greeks and to the Jews we have very short notices; as to the former, we are told that Mr. Bloomfield has been sent to Malta, to apply himself to the study of the Italian language and of modern Greek, in order that he may be qualified for proceed-

* See our Number for October last, p. 120.

ing to Asia Minor and the Greek islands; and as to the latter, we are informed of the distribution of Essays for the conversion of the Jews. In the last place, we are presented with the substance of the correspondence, during the past year, with the missionaries in the vast and populous regions of the East, including our Indian possessions and China. The intelligence from Madras is 'that 130 of the natives hear the Gospel, and that two free-schools adjoining the chapel are going on well.' Under the head of Vizagapatam, we are told;

'The Brethren Gordon and Lee have continued their labours, with the assistance of the Bramin Narasimloo, in the translation of the Scriptures. They have now the whole of the New Testament, and a great part of the book of Genesis, in the Telinga tongue. Anandarayer (the converted Bramin) is gone to Calcutta, at the request of the Corresponding Committee of the British and Foreign Bible Society, to correct the press, while the gospels translated by Brother Des Granges are printing. It is satisfactory to learn that this translation was found by the Committee so accurate, that they resolved to print it without alteration. They observe that they have now the pleasing prospect of being soon able to put into the hands of the natives, the gospels of Matthew, Mark, and Luke, and that the people around them discover a readiness to hear the word of God.'

Mr. Hands, from Bellary, informs the Directors that 'he continues to apply himself to the Canaara language, of which he has formed a grammar and lexicon, and has already translated the gospel of St. Luke, and composed a catechism. He has also been able in some degree to converse with the natives in their own language, in order to their instruction in the knowledge of Christ, and longs to be able more fully to declare in their tongue, the wonderful works of God. Several Bramins have visited him with whom he has conversed on religious subjects. They employ no little sophistry in the defence of their superstitions, and in their opposition to the truth, yet are sometimes constrained to allow its superiority to their own tenets. Some of them readily admit the absurdity of idol worship; others shelter themselves in their superstitious and vicious practices under the doctrine of an inflexible fate, which they pretend renders them altogether guiltless. When the conversion of several Bramins in Bengal was reported to them, they expressed the greatest surprise, and concluded that the end of the world must certainly be at hand.'

Mr. Ringeltaube writes from Travancore that 'he has baptized more than four hundred persons, including children, and might have baptized many more adult persons, who were candidates for that ordinance, had he not suspected that more than a few of them had only worldly advantages in view.'

The report from China states little more than that the Missionary, Mr. Morrison, has transmitted three copies of a beautiful edition of the Acts of the Apostles in Chinese, printed by him at Canton.

On this evidence, it is obvious to remark that a Bramin may assist, for a stipulated reward, in the translation of the Scriptures, without being

being a convert; that, when the Bramins at Bellary expressed the greatest surprise at the account of the conversion of several Bramins at Bengal, it is evident that they gave no credit to the story; and that the baptisms at Travancore are of a very suspicious character. We leave the Report, however, to speak for itself, without farther comment.

The statement of receipts and disbursements from April 1, 1811, to April 1, 1812, shews that the expenditure has exceeded the income by the sum of 1184l. 8s. 7d., and we are told in the first sermon that 'the treasurer had recently been seriously alarmed for the honour and existence of the Society.' It is added, however, that money continued to come in, and that some persons have doubled their subscriptions.

The four sermons, which occupy so large a space in this publication, are on the following subjects:—that of Mr. Wilks, preached at Surrey Chapel, is intitled *Excitements to missionary Zeal*; that of Mr. Love, preached at the Tabernacle, *The Power of the Bible operating by the Ministration of holy Missionaries*; that of Mr. Steill, preached at Tottenham-Court Chapel, *The shaking of the Nations productive of the Spread of the Gospel*; and that of Dr. Gillbee, preached at St. Bride's Church, *Christ the Shepherd of all Nations*. Each of these sermons displays the warmth of zeal with which the preacher was animated. The style of all of them has a sort of *unction* in it; and a glowing popular eloquence pervades these addresses, which no doubt delighted the numerous audiences to whom they were delivered.

MISCELLANEOUS.

Art. 20. *An old Officer turned Financier! A Plan wherein simple and easy Remedies are proposed to avert the National Calamities and increase the Public Revenue by the Improvement of Morals.* 8vo. pp. 90. Sherwood and Co.

Apparently, this is the production of a zealous friend to the cause of morals and religion. The author is Mr. Bromley, Paymaster of the 29d regiment, whose pamphlet on the Catholic cause we mentioned in our last Number. The object of his present labours is to expose to general odium the vices which disfigure the state of society among the lower orders in our great towns; namely, drunkenness, theft, and sexual immorality. In commenting on the last of these disorders, he laments the defects of education, the propensity of females for dress, and the disgusting scenes which are exhibited in the avenues of our public theatres. After having drawn an affecting picture of the extent of vice, he turns to the more pleasing topic of the practicability of amendment; and he reprobates the cruelty of expelling the unfortunate victims of seduction from their residences, without providing for them the means of earning support by honest labour. That plan, he adds, seems founded on a belief that the continuance of these poor wretches in their unfortunate course proceeds from wilful depravity; than which nothing can be more contrary to the experience either of particular examples or to the constitutional character of the sex. The artifices of unprincipled men, the mismanagement of relatives who ought to have
extended

extended protection, the pressure of the times, and the endless series of mischances arising from ignorance and want of thought; will, in his opinion, be generally found the causes of that deviation from virtue which the severer part of the world is disposed to ascribe to deliberate criminality. Under these impressions, Mr. Bromley is desirous of multiplying the number of penitentiary houses. We need not fear, he says, that the fruits of the industry of the inmates will not more than pay for their maintenance; and he adds, what a field of occupation would be opened for them in making the clothing of our soldiers and sailors! After having adduced many pleasing examples of reclaimed objects, he proceeds to explain in detail the plan of these establishments: cites with approbation the successful example of the Edinburgh Magdalene Asylum; and extracts several instructive regulations from the plan of the gaol of Philadelphia. Solitary imprisonment is there the general punishment, and is portioned out, in different degrees of duration, according to the nature of the offence.

Among other means of eradicating the seeds of vice, Mr. Bromley recommends the dissemination of education among the lowest orders. To what else, he asks, are we to attribute the happy rarity of crime among the inhabitants of Scotland? A century ago, that part of the empire was overrun with idle and unprincipled wanderers: but, such has been the powerful operation of parish-schools, that, while we find, from our public registers, that in England one commitment takes place yearly among 2000 souls, and in Wales one in 8000, our more moral countrymen north of the Tweed afford an example of only one commitment in 20,000.

It would afford us pleasure, if we had sufficient space, to exhibit in detail the facts and arguments adduced by Mr. Bromley. We find among other things an account of the plan of systematic assistance to the poor, by which the Quakers make a point of preventing the existence of mendicity in their Society: — but for these and other details we must refer to the work. We concur with the author as to the practicability of doing good to a considerable extent; and we should think that any future tract addressed by him to the public will stand a fair chance for attention, without the aid of the quaint and indirect attractions which are attempted in the present title-page and preface.

SINGLE SERMONS.

Art. 21. *On the Character and Influence of a virtuous King:* preached on the 25th of October 1809, in the West Church, Aberdeen, on occasion of the Jubilee, on the 50th Anniversary of his Majesty's Accession. By William Laurence Brown, D.D. Principal of Marischal College and University, &c. 8vo. Printed at Aberdeen.

In this well-written discourse, which is strictly appropriate to the occasion, the learned preacher sketches the character of the virtuous sovereign of a free people, and enumerates the good effects of the reign of such a Prince on the nation over which he is placed by Providence. Dr. Brown then proceeds to recapitulate the blessings of his present Majesty's reign, and to exhort his hearers to pious gratitude and

and unshaken loyalty. He does not, however, represent this reign as generally prosperous, nor the country as having been in a progressive state of moral and religious improvement: but light and shade are judiciously blended in the national landscape; and though he be loyal he is not adulatory.

Art. 22. Occasioned by the Death of William Sharp, Esq., late of Fulham House; delivered in Substance at Fulham Church on Sunday, March 25, 1810. By the Rev. John Owen, Rector of Paglesham, Essex, and Curate and Lecturer of Fulham. 8vo. 1s. 6d. Hatchard.

After a few pages of what may be termed prefatory matter, the preacher enters at length on a delineation of the character of the deceased, which is exhibited as it appeared during the years of his professional activity and during the retired period of his life. It is recorded of Mr. Sharp, that, having had a pious education in early youth, he pursued his studies in the metropolis without being seduced by its vices; that his faith in Christianity was not shaken by scientific inquiries; that, when he entered on practice, his professional calls were not allowed to divert him from religious ordinances; and that, in the extensive sphere in which he moved, he made the welfare of his patient the first object of his concern, and his own personal emolument the last. When Mr. Sharp, having been exhausted by anxiety and fatigue, and with sight almost extinguished, was obliged to relinquish a practice which called forth much mental and bodily exertion, he passed the last twenty-two years of his life in retirement at Fulham; where his piety was pure, warm and constant; where as a *master*, a *husband*, a *parent*, a *brother*, and a *friend*, he was a pattern deserving imitation; where as a *benefactor of the poor*, he was tender and condescending; and, as a *lover of all good men*, he suffered not his orthodoxy to abridge his liberality. He supported his increasing infirmities with resignation, and gradually prepared himself for his dissolution.—Such is the outline of the character given of this late celebrated surgeon. Mr. Owen laudably employs himself, in the conclusion of his discourse, in pressing the consideration of that exemplary life which he had been displaying, on persons of every age, station, and description.

Art. 23. *The Duty of Almsgiving for the Support of Lunatics*; preached in the Collegiate Church of Southwell, in the County of Nottingham, Oct. 27, 1811. By the Rev. W. Barrow, LL.D. and F.A.S. 4to. 1s. Rivingtons.

This discourse is well adapted to the occasion on which it was composed, and no doubt was of service to the commendable charity (the General Lunatic-Asylum, near Nottingham,) for the benefit of which it was preached. To excite the pity of the audience towards lunatics, Dr. Barrow strongly depicts the peculiarity of their affliction. 'Other calamities allow the sufferer the character, the faculties, and the enjoyments of man. This appears to degrade him from his rank in the creation. It separates him from his kind. It leaves him alone in the world.'—They must have had hearts of stone who could remain unmoved by such a representation.

Art.

ART. 24. *The beneficial Influence of Christianity on the Character and Condition of the Female Sex*: preached at the Rev. Dr. Roes's Meeting House, Jewin Street, April 8, 1812. in Behalf of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers. By Robert Aspland. 8vo. 1s. 6d. Johnson and Co.

Britain has been called *the Heaven of Women*; and indeed in no country is the property of Females so strongly protected by the law, or their value in the civil state more highly appreciated. We agree with Mr. Aspland in thinking that this elevation of women to their true rank in Society may be ascribed to the operation of the principles of the Gospel on our laws, manners, and social regulations. Though in many respects a view of our morals and pursuits seems to indicate that our Christianity is merely nominal, yet it is influential in numerous cases, in spite of our corruptions. It diminishes evils which it cannot entirely extirpate, and makes impressions on the public mind which not even vice and folly can obliterate. In particular, it operates in rescuing the female sex from that servility and degradation in which they were held under ethnic institutions, and in which they still remain where it has not yet been preached. Women, therefore, as Mr. A. remarks, are bound 'to reckon above all price the volume of divine truth, which is the record of their deliverance and the charter of their freedom.' Indeed, the ladies are under so much obligation to Mr. Aspland for the energy and ability with which he has pleaded their cause, that they ought to give him as a toast. No objection can be urged against the statement made by the preacher, from the prohibition of women to *speak in public assemblies*. They are not designed for public exhibition and public duties: their natural situation is the domestic.

CORRESPONDENCE.

The author of the *Philosophy of Melancholy* is informed that his work has for some time been on our table, and we hope soon to make our report of it.

Mrs. Naish's note is received, and shall be observed.

Mr. Henry's volume on *Spanish Grammar* duly arrived.

We are doubtful whether the *Observations on Paine's Age of Reason* are now a fit subject for our notice.

We are not competent to judge Mr. Cove's case. His pamphlet is left for him with our publishers, No. 81. Pall Mall.

✂ The APPENDIX to the last Volume of the M. R. is published with this Number, and contains accounts of various interesting Continental works; with the *General Title, Table of Contents*, and *Index* for the Volume.

Country-Readers will find it necessary to give a specific order for the *Appendices* to be sent to them, since otherwise they will not be forwarded by the London Booksellers with the current Numbers.



THE MONTHLY REVIEW,

For FEBRUARY, 1813.

ART. I. *Rokeby*; a Poem. By Walter Scott, Esq. 4to. pp. 330. and Notes, 116. 2l. 2s. Boards. Edinburgh, Ballantyne and Co.; London, Longman and Co. 1813.

No preliminary remarks on the peculiar character of Mr. Scott's poetry can now be deemed necessary, as an introduction of any new performance of that author to the acquaintance of our readers. We have again and again described the *cast* of poets to which he belongs; or, rather, of which he may be considered as the father and the sovereign. We hasten, therefore, to illustrate, by another eminent example, the originality of his genius, in the invention and management of a story; in the power of producing picturesque incidents and situations; in the forcible and just delineation of character; and in the (*occasionally*) judicious use of his antiquarian knowledge, for the purpose of imparting life, reality, and exactness, to his scene. We must also add the totally new effect which he has given to a measure that had previously been dedicated to a humbler department of poetry, but which he has *frequently* shewn to be capable of vigorous and dignified expression.

'The scene of this poem (he tells us) is laid at Rokeby, near Greta-Bridge, in Yorkshire, and shifts to the adjacent fortress of Barnard-Castle, and to other places in that vicinity.

'The time occupied by the action is a space of five days, three of which are supposed to elapse between the end of the fifth and beginning of the sixth canto.

'The date of the supposed events is immediately subsequent to the great battle of Marston-Moor, 3d July, 1644. This period of public confusion has been chosen, without any purpose of combining the fable with the military or political events of the civil war, but only as affording a degree of probability to the fictitious narrative now presented to the public.'

We propose to offer a free and full analysis of the story, interspersed with remarks, and quotations of striking passages: chiefly selecting those which are explanatory of the plot and illustrative of the characters; and avoiding, as far as we can, for

the sake of our limits, all the descriptions of scenery. Greatly as Mr. Scott succeeds in these delineations, his excellencies are so numerous that he can afford to spare them, in order to make way for higher attempts in composition.

During the civil wars in the days of our first Charles, the moon, on a windy night in summer, is supposed to be shining through the clouds over Barnard-Castle, in the County of Durham, where Oswald is sleeping; and where he exhibits in his countenance the various effects of a guilty dream, resembling the changes of light and shade in the moon above.

' He woke, and ~~fear'd~~ again to close
His eye-lids in such dire repose;
He woke, — to watch the lamp, and tell
From hour to hour the castle-bell,
Or listen to the owlet's cry,
Or the sad breeze that whistles by,
Or catch, by fits, the tuneless rhyme
With which the warder cheats the time,
And envying think, how, when the sun
Bids the poor soldier's watch be done,
Couch'd on his straw, and fancy-free,
He sleeps like careless infancy.'

The four concluding lines call to our recollection the celebrated speech in Henry the Fourth,

" How many thousands of my poorest subjects
" Are at this hour asleep !" &c. &c.

and several other common-places: but the above will bear the comparison. A distant tread is now heard by Oswald; long before any human ear, '*unsharpen'd*' by anxiety, could have caught it; which curious and natural effect of a state of alarm is illustrated in the notes by a parallel passage from Miss Baillie's play of De Montfort. A stranger is then introduced *, of gigantic size, and mysterious appearance, who devours the meal placed before him by Oswald's orders, with much appetite and little ceremony. Oswald is anxious to interrogate him on some matter of moment, but he follows the bent of his own humour, and heeds not his host:

' Much in the stranger's mien appears,
' To justify suspicious fears.
On his dark face a scorching clime,
And toil, had done the work of time,

* An oversight appears in this part of the delineation; Oswald being made to direct the servant to *trim the fire*, in his chamber, when the time is the middle of summer.

Roughened the brow, the temples bared,
And sable hairs with silver shared,
Yet left — what age alone could tame —
The lip of pride, the eye of flame,
The full-drawn lip that upward curled,
The eye, that seemed to scorn the world.
That lip had terror never blanched;
Ne'er in that eye had tear-drop quenched
The flash severe of swarthy glow,
That mocked at pain, and knew not woe;
Inured to danger's direst form,
Tornado and earthquake, flood and storm,
Death had he seen by sudden blow,
By wasting plague, by tortures slow,
By mine or breach, by steel or ball,
Knew all his shapes, and scorned them all,

‘ But yet, though Bertram's hardened look,
Unmoved, could blood and danger brook,
Still worse than apathy had place
On his swart brow and callous face;
For evil passions, cherished long,
Had ploughed them with impressions strong,
All that gives gloss to sin, all gay
Light folly, past with youth away,
But rooted stood, in manhood's hour,
The weeds of vice without their flower,
And yet the soil in which they grew,
Had it been tamed when life was new,
Had depth and vigour to bring forth
The hardier fruits of virtuous worth.
Not that, e'en then, his heart had known
The gentler feelings' kindly tone;
But lavish waste had been refined
To bounty in his chastened mind,
And lust of gold, that waste to feed,
Been lost in love of glory's meed,
And, frantic then no more, his pride
Had ta'en fair virtue for its guide.’

Oswald in vain endeavours, by distant allusions to ‘the
rightful cause of the parliament,’ &c., to draw the desired in-
telligence from Bertram. At length, he begins :

“ Wouldst hear the tale ? — On Marston heath
Met, front to front, the ranks of death ;
Flourished the trumpets fierce, and now
Fired was each eye, and flushed each brow ;
On either side loud clamours ring,
“ God and the Cause ! — God and the King ! ”
Right English' all, they rushed to blows,
With nought to win, and all to lose.

I could have laughed — but lacked the time —
 To see, in phrenesy sublime,
 How the fierce zealots fought and bled,
 For king or state, as humour led;
 Some for a dream of public good,
 Some for church-tippet, gown, and hood,
 Draining their veins, in death to claim
 A patriot's or a martyr's name." —

This reminds us of the powerful and gloomy sarcasm of Childe Harold; and is not the only passage in *Rokeby* in which we have found or fancied such a similarity. Bertram proceeds to relate the supposed victory of Prince Rupert at Marston; and Oswald Wycliffe, pretending sorrow at his news, but inquiring still farther respecting the chiefs who fell in the battle, receives a rebuke from Bertram which produces a momentary burst of resentment on his own part, and the plain question whether Bertram has murdered his leader, Philip of Mortham, according to the compact between him and Wycliffe? — In reply, the buccaneer, (for such is Bertram,) with a strange mixture of ferocity and wild feeling, relates the rapid thoughts that passed through his mind as he observed Mortham ride along the ranks previously to the battle:

"As was his wont, ere battle glowed,
 Along the marshalled ranks he rode,
 And wore his vizor up the while.
 I saw his melancholy smile,
 When, full opposed in front, he knew
 Where Rokeby's kindred banner flew.
 "And thus," he said, "will friends divide!" —
 I heard, and thought how, side by side,
 We two had turned the battle's tide,
 In many a well-debated field,
 Where Bertram's breast was Philip's shield.
 I thought on Darien's desarts pale,
 Where death bestrides the evening gale,
 How o'er my friend my cloak I threw,
 And fenceless faced the deadly dew;
 I thought on Quariana's cliff,
 Where, rescued from our foundering skiff,
 Through the white breakers' wrath I bore
 Exhausted Mortham to the shore;
 And when his side an arrow found,
 I sucked the Indian's venom'd wound.
 These thoughts like torrents rushed along,
 To sweep away my purpose strong.

"Hearts are not flint, and flints are rent;
 Hearts are not steel, and steel is bent.

When

When Mortham bade me, as of yore,
Be near him in the battle's roar,
I scarcely saw the spears laid low,
I scarcely heard the trumpets blow;
Lost was the war in inward strife,
Debating Mortham's death or life."

He goes on to tell, according to his own view of the case, how Mortham had become a dupe to the arts of fanatical priests, and ungenerously reproached him with the licentiousness of his life; how the Knight was gradually estranged from his old dependent and fellow-soldier; and how he, (Bertram,) being forced to quit his patron's house, resolved at Wycliffe's instigation to execute a bloody revenge on that patron for his imagined ingratitude and disdain. All this is skilfully insinuated or detailed, but is certainly not sufficient to lower, even to a tolerable degree of indignation against Bertram, the horror which the reader feels when the wretch confesses that, in the middle of the confusion at Marston, he fired at his friend,—that Mortham and his horse fell,—and that

' One dying look he upward cast
Of wrath and anguish — 'twas his last.'

The assassin fled from the battle immediately, and had now arrived at Barnard-Castle to claim his reward. This recompence he rates at the price of all Mortham's Indian gold and jewels, and demands guidance to the same from Wycliffe: who, for his own share of this guilty plunder, is to inherit all the estates and English property of his kinsman. Forced to submit to this bold distribution, (which, Bertram wantonly alleges, is according to the statutes of the buccaneers,) Wycliffe, who fears to go in person to the depository of the treasure with Bertram, proposes to send his son with him; and Bertram, after having offered fresh insults to his cowardly employer, bids him forthwith dispatch Wilfrid on the errand:

' Nought of his sire's ungenerous part
Polluted Wilfrid's gentle heart:
A heart, too soft from early life
To hold with fortune needful strife.
His sire, while yet a hardier race
Of numerous sons were Wycliffe's grace,
On Wilfrid set contemptuous brand,
For feeble heart and forceless hand;
But a fond mother's care and joy
Were center'd in her sickly boy.
No touch of childhood's frolic mood
Shewed the elastic spring of blood;
Hour after hour he loved to pore
On Shakspeare's rich and varied lore,

But turned from martial scenes and light,
 From Falstaff's feast and Percy's fight,
 To ponder Jaques' moral strain,
 And muse with Hamlet, wise in vain;
 And weep himself to soft repose
 O'er gentle Desdemona's woes.

' In youth, he sought not pleasures found
 By youth in horse, and hawk, and hound,
 But loved the quiet joys that wake
 By lonely stream and silent lake;
 In Deepdale's solitude to lie,
 Where all is cliff, and copse, and sky;
 To climb Catcastle's dizzy peak,
 Or lone Pendragon's mound to seek.
 Such was his wont; and there his dream
 Soared on some wild fantastic theme,
 Of faithful love, or ceaseless Spring,
 Till Contemplation's wearied wing
 The enthusiast could no more sustain,
 And sad he sunk to earth again.

' He loved — as many a lay can tell,
 Preserved in Stanmore's lonely dell;
 For his was minstrel's skill, he caught
 The art unteachable, untaught;
 He loved — his soul did nature frame
 For love, and fancy nursed the flame;
 Vainly he loved — for seldom swain
 Of such soft mould is loved again;
 Silent he loved — in every gaze
 Was passion, friendship in his phrase.
 So mused his life away — till died
 His brethren all, their father's pride.
 Wilfrid is now the only heir
 Of all his stratagems and care,
 And destined, darkling, to pursue
 Ambition's maze by Oswald's clue.'

The gentle Wilfrid (who resembles Beattie's Minstrel in some respects) had been commanded by his father to fall in love with and to pay his addresses to the fair 'Matilda, *heir* of Rokeby's Knight,' and niece to Philip of Mortham, by marriage of his sister (long since dead) with Richard of Rokeby. Nothing could be so pleasant as the first command, since Matilda was Wilfrid's secret love: but nothing so difficult as the second, for this timid and despairing lover.

' Yet all Matilda could, she gave
 In pity to her gentle slave;
 Friendship, esteem, and fair regard,
 And praise, the poet's best reward!

She

She read the tales his taste approved,
And sung the lays he framed or loved;
Yet, loth to nurse the fatal flame
Of hopeless love in friendship's name,
In kind caprice she oft withdrew
The favouring glance to friendship due,
Then grieved to see her victim's pain
And gave the dangerous smiles again.'

In such a state was Wilfrid, when the civil war broke out. The Knight of Rokeby joins the northern partizans of the King; Philip of Mortham attaches himself to the parliamentary forces under Fairfax; and Wycliffe

' — bound by many a train
Of kindred art to wily Vane,'

seeks safety in Barnard-Castle, and holds it for the Commons.

We must omit the farther description of Wilfrid's secret rambles in the woods adjoining Rokeby, to gain an accidental meeting with Matilda; he being now reduced (by the family-quarrel) to the chance of catching a distant view of her person:

' 'Tis something yet, if as she past
Her shade is o'er the lattice cast.
"What is my life, my hope," he said?
"Alas, a transitory shade!"'

We can only refer also to the beauties of the succeeding passage, on the dangerous empire of Fancy; and to the perfect picture of a desponding lover, which most happily introduces '*A Song to the Moon*.'

' 'Tis Fancy wakes some idle thought,
To gild the ruin she has wrought!'

The little poem that follows is, in our judgment, one of the best of Mr. Scott's attempts in this kind. He, certainly, is not in general successful as a song-writer: but, without any extraordinary effort, here are pleasing thoughts, polished expressions, and musical versification. We rejoice at the improvement.

Wilfrid is interrupted by his father, who briefly relates the death of Mortham, and tells him that he must attend Bertram, on his commission to secure the deceased Knight's treasures for the 'use of the state.' He is about to caution his son against Bertram, and just warns him to take his sword, when the buccaneer is heard approaching.

We cannot close our abstract of the first canto, without bestowing the highest praise on it. The whole design of the picture is excellent; and the contrast presented to the gloomy and fearful opening by the calm and innocent conclusion is

masterly. Never were two characters more clearly and forcibly set in opposition than those of Bertram and Wilfrid. Oswald forms the groupe; and for the moral purposes of the painter is perhaps superior to the others. He is admirably designed

— ‘that middle course to steer
To cowardice and craft so dear.’

The second canto opens with a fine description of the gradual dawn of day, and with the poetic (and, as we have occasion to know, the highly accurate) topography of the country round Barnard-Castle. We pass over the landscape, according to our restricted plan, until we come to an apostrophe to Scotland, which *will* not be omitted. Reminded, by the scenery about Deepdale, of ‘Roslin’s magic glade,’ and other Scottish views, the true Caledonian thus vindicates his noble nationality:

‘Yet, Albin, yet the praise be thine,
Thy scenes and story to combine!
Thou bid’st him, who by Roslin strays,
List to the deeds of other days;
’Mid Cartland’s crags thou showest the cave,
The refuge of thy champion brave;
Giving each rock its storied tale,
Pouring a lay for every dale,
Knitting, as with a moral band,
Thy native legends with thy land,
To lend each scene the interest high
Which genius beams from beauty’s eye.’

We shall not detail the various objects which interested the uncongenial travellers, Bertram and Wilfrid, from Barnard-Castle to the neighbouring hall of Mortham. As they pass Rokeby, Wilfrid’s emotions may be conjectured: but silence is not broken, till Bertram, feeling his recollection of the wondrous stories of his youth, and of his buccaneering expeditions, awakened by the rocks and woods around him in the glen of the Greta, on a sudden addresses Wilfrid, and talks of having seen a figure twice dart across their path in this unfrequented solitude. As he is about to express a suspicion of treachery in Wilfrid’s father, he again sees the object of his doubt, and rushes forwards after it, sword in hand. We confess that we were rather relieved by the abruptness of this incident; for we began to grow weary of the *varied sameness* (if we may hazard the expression) of rocks, and rocky rivers, and forest glens, and twilight dales. The “human form divine,” even in the fairest landscape, is absolutely necessary to our city-taste. Yet, if aught could make us in love with the uninterrupted “Rural and Romantic,” it would be the verdure and the airiness of Mr. Scott’s ~~valleys~~ and mountains.

The

The prodigious activity and strength which Bertram displays in his clambering pursuit after the *mysterious unknown*, who vanishes among the rocks, are perhaps rather extravagantly coloured: but, escaping from his perilous digression, he is found by the gentle Wilfrid near Mortham gate. The Deserted Hall is well described; as, also, is a massive monument, 'South of the gate, an arrow-flight,' arched over by two spreading elms;

'There, spent with toil and sunk in gloom,
Bertram stood pondering by the tomb.

"It vanished, like a flitting ghost!
Behind this tomb," he said, "'twas lost —
This tomb, where oft, I deemed, lies stored
Of Mortham's Indian wealth the hoard.
'Tis true, the aged servants said
Here his lamented wife is laid;
But weightier reasons may be guessed
For their lord's strict and stern behest,
That none should on his steps intrude,
Whene'er he sought this solitude.'

Bertram continues to give his reasons for this suspicion, which betray a superstitious confidence in the practice of the pirates, who buried their treasures in tombs, in order that the ghosts of the departed might scare away the robber; a practice which (according to our poet, and to maritime tradition,) was extended even to the murder of a slave, or a prisoner, on the spot of concealment. Wilfrid, although smiling at the legend, and surprized at the weakness of so bold a man as Bertram, (a weakness most naturally introduced,) yet is curious about the appearance of the figure that Bertram had seen:

'The power within the guilty breast,
Oft vanquished, never quite suppressed,
That unsubdued and lurking lies
To take the felon by surprise,
And force him, as by magic spell,
In his despite his guilt to tell, —
That power in Bertram's breast awoke;
Scarce conscious he was heard, he spoke:
" 'Twas Mortham's form, from foot to head!
His morion with the plume of red,
His shape, his mien — 'twas Mortham right,
As when I slew him in the fight." —
— "Thou slay him? — thou?" — With conscious start
He heard, then manned his haughty heart. —
— "I slew him? — I! — I had forgot,
Thou, stripling, knewest not of the plot.
But it is spoken — nor will I
Deed done, or spoken word, deny.

I slew

I slew him, I ! for thankless pride ;
 'Twas by this hand that Mortham died."

* Wilfrid, of gentle hand and heart,
 Averse to every active part,
 But most averse to martial broil,
 From danger shrunk, and turned from toil ;
 Yet the meek lover of the lyre
 Nursed one brave spark of noble fire ;
 Against injustice, fraud, or wrong,
 His blood beat high, his hand waxed strong.
 Not his the nerves that could sustain,
 Unshaken, danger, toil, and pain ;
 But when that spark blazed forth to flame,
 He rose superior to his frame.
 And now it came, that generous mood ;
 And, in full-current of his blood,
 On Bertram he laid desperate hand,
 Placed firm his foot, and drew his brand.
 "Should every fiend to whom thou'rt sold,
 Rise in thine aid, I keep my hold.—
 Arouse there, ho ! take spear and sword !
 Attach the murderer of your Lord !" —

This most animating scene (a worthy companion to the encounter of Fitzjames and Roderick Dhu, in "The Lady of the Lake,") is followed by momentary astonishment on the part of Bertram : but, recollecting himself, he fells Wilfrid to the earth ; when, as he is about to give the deadly thrust,

* A warlike form, that mark'd the scene
 Presents his rapier sheathed between,
 Parries the fast-descending blow,
 And steps 'twixt Wilfrid and his foe ;
 Nor then unsabarded his brand,
 But sternly pointing with his hand,
 With monarch's voice forbade the fight,
 And motioned Bertram from his sight.
 "Go, and repent," — he said, "while time
 Is given thee ; add not crime to crime." —

* Mute and uncertain and amazed,
 As on a vision Bertram gazed !
 'Twas Mortham's bearing bold and high,
 His sinewy frame, his falcon eye,
 His look and accent of command,
 The martial gesture of his hand,
 His stately form, spare-built and tall,
 His war-bleached locks — 'twas Mortham all.
 Through Bertram's dizzy brain career
 A thousand thoughts, and all of fear ;
 His wavering faith received not quite
 The form he saw as Martham's sprite,

But

But more he feared it, if it stood
His lord, in living flesh and blood—
What spectre can the charnel send,
So dreadful as an injured friend? *

Here is a noble subject for a painting.—After Bertram's sullen and compulsory retreat, the warrior too almost immediately disappears:

' But first to Wilfrid warning gives —
Tell thou to none that Mortham lives.' —

This sudden resurrection (for which, however, remembering that of Wilton in *Marmion*, we were in some degree prepared,) overwhelms Wilfrid with amazement; when his father and a troop of horse gallop up to his side. He preserves Mortham's secret, but communicates the confession of Bertram. Oswald coldly replies:

" A murderer! — Philip Mortham died
Amid the battle's wildest tide.
Wilfrid! — or Bertram raves — or you —
Yet grant such strange confession true,
Pursuit were vain — let him fly far —
Justice must sleep in civil war."

A brave youth, however, is in Oswald's train, young Redmond, Rokeby's page, who had come to Barnard-Castle that morning, to announce the approaching arrival of his lord; the Knight of Rokeby having been taken by the Parliament-forces at Marston, and committed to the care of Oswald, as prisoner at large. Redmond is shocked at the indifference of Oswald about this tale of murder, and immediately declares his intention of pursuing Bertram: when twenty men of Oswald's train dismount and enter the wood after Redmond. Wilfrid accompanies the pursuers: but his father is left to his own reflections. The contrast of the beautiful morning and the prospect of the rich domain of Mortham, which Oswald was come to seize, with the dark remorse and misery of his mind, is now powerfully represented: (*Non domus et fundus! &c. &c.*) but we must advance with the story. The guilty inheritor recovers himself, and dissipates his short-lived horrors, on hearing that Bertram cannot be found, which is the next best event to his being killed by his pursuers. — He now bids Wilfrid urge his suit to Matilda, and declares that Rokeby's ransom shall be heavy indeed, if his daughter does not consent.

* Was not this idea suggested by a passage in a poem by Miss Holford?

" The shade of one deserted friend
Out-frowns a thousand foes!"

To inspirit his reluctant son to this ungenerous proceeding, he brings a rival before his eyes, in the person of young Redmond; whom he describes as unequivocally favoured by Matilda. The signs of love are exquisitely sketched in this passage: but we must omit it. We should have added that Oswald, in his speech to his son, communicates the second and genuine report of Marston-field, that 'brave Cromwell turned the doubtful tide,' &c. Through the whole of these allusions to the different rumours of the battle, the second part of Henry the Fourth is recalled to our minds.

In the third canto, we are brought back to Bertram, and to the wonderful adroitness with which he baffles his pursuers. Here he practises the arts of his youth, which was passed in mischief and marauding on the borders of England and Scotland, and the improved skill of his manhood spent in buccaneering. Young Redmond, however, is often near discovering him; and he vows fierce revenge against Redmond O'Neale, as we are now informed the page is called. The description of this youth's person and character is one of the most spirited *sketches* in the book: but of him more hereafter.

Bertram is now alone in the wood, reclining on the banks of the Greta, and gazing on a lofty rock of grey stone on the opposite bank. The landscape around is truly grand, partially illumined by the sun; and we are in some degree reminded of the scene in the "Robbers," in which something of a similar contrast is exhibited between the beauties of external nature and the agitations of human passion. It is in such pictures that Mr. Scott delights and excels.

Haunted by the half-believed phantom of Mortham, and harassed by the divided fear of his real existence, Bertram

'Countered at once a dazzling glance,
Like sun-beam flashed from sword or lance.'

He starts, but sees no one, and relapses into his trance again,

'Until a voice behind him cried,
"Bertram! well met on Greta's side!"'

The person who speaks is Guy Denzil, one of Bertram's acquaintance, and a partizan of the Royal cause, who had been dismissed from Rokeby's troops, for unknighly and marauding practices. Redmond O'Neale was his enemy, and made his disgrace public. Here is a bond of union at once between a pair of outlaws, as Denzil and Bertram may now be styled.—We must, however, be concise in stating this portion of story; which, although highly dramatic and interesting, promotes the catastrophe only indirectly, and by rather slow degrees; and we shall analyze no more of it than is absolutely necessary for the

the developement of the plot. Denzil tells Bertram that he belongs to a mingled crew of cavaliers and roundheads, who relish a life of pillage and license better than fighting for either party. They want a captain, and Bertram accepts the office. He is then introduced to "the Cave" under the lofty grey rock; and the banditti are painted in a style worthy of Salvator. Among them is a youth, once of more virtuous promise, but blighted by evil passions, and now a half-repenting and wholly persevering sinner:

' See yon pale stripling! when a boy,
A mother's pride, a father's joy!
Now, 'gainst the vault's rude walls reclined,
An early image fills his mind:
The cottage, once his sire's, he sees,
Embowered upon the banks of 'Tees;
He views sweet Winston's woodland scene,
And shares the dance on Gainsford-green.
A tear is springing — but the zest
Of some wild tale, or brutal jest,
Hath to loud laughter stirred the rest.
On him they call, the aptest mate
For jovial song and merry feat.
Fast flies his dream — with dauntless air,
As one victorious o'er despair,
He bids the ruddy cup go round,
Till sense and sorrow both are drowned,
And soon in merry wassail he,
The life of all their revelry,
Peals his loud song! — *

Of the song which follows we shall speak hereafter, and of two others that are sung also by Edmund of Winston, in this canto. Bertram, apart with Denzil, reverts to his strange adventure of the morning, and is ridiculed by his comrade; who remarks that

' The goblin gaunt
Hath chosen ill his ghostly haunt;
For why his guard on Mortham hold,
When Rokeby-Castle hath the gold,
Thy patron won on Indian soil,
By stealth, by piracy, and spoil!

Bertram, rising in anger, reproaches Denzil with his insult on the memory of Mortham, of whom he stood in awe while alive. He attempts to defend his patron from the imputation

* Something in this passage, 'The cottage, once his sire's,' &c. suggests the idea of an imitation of the "*casulam tristis desiderat*," &c. of Juvenal. Mr. Scott, as we shall see, has evidently been dipping in that author.

of piracy; declaring that Spain was then at war with England; and that Mortham, although he joined the buccaneers, refused to share their pillage: which, however, was claimed for him by Bertram. Mortham, in fact, seemed to be a man lost in some overwhelming sorrow, and desirous only of death. This conduct in the murderer of Mortham is, according to our judgment, a proof of the poet's just reflections on the strange nature of the human mind; and we must not omit to notice, as another instance of the same correctness of observation, the sudden and involuntary confession of Bertram before cited*. He now turns to Denzil's strange assertion concerning the treasure. In continuation, Denzil relates that Matilda of Rokeby is the destined heiress of the wealth in question; that, since Bertram's dismissal from his patron's roof, Mortham had become strongly attached to his niece; and that, when the civil war broke out,

‘Menials bore, by his commands,
Three coffers, with their iron bands,
From Mortham's vault, at midnight deep,
To her lone bow'r in Rokeby-Keep,
Ponderous with gold and plate of pride,
His gift, if he in battle died.’

The plan of the confederate plunderers is quickly formed. Edmund is to gain admission to Rokeby-Castle in the disguise of a harper, (although we have only a hint at this in the poem,) and to open a secret door by which the banditti are to enter, “sink, burn, and destroy” their opposers, carry off the treasure and Matilda, ‘and rate her ransom at her dower.’ A spy, whom Denzil had sent to watch about Rokeby, brings intelligence at the end of the canto that Matilda, Redmond, and Wilfrid, are rambling in the wood adjoining the castle.

Canto IV. opens with more scenery; and with a reproof of the Rhunic rhymers for giving the inappropriate names of their warlike deities to the ‘soft and quiet’ woodland about Rokeby-Castle. Here Matilda and her *two* lovers are introduced; and beautiful as the description is, we are grieved to confess that we cannot overcome the reflection that it is with her *two* lovers. Some very offensive similes must arise to the reader's mind; but what enchantment can do to dismiss them, that it does. The defect, however, we must contend, is radical: but we may content ourselves with mentioning it. A lovely description of the

* Mr. Scott refers in his notes to the well-known exclamation of Houseman, which led to the discovery of Eugene Aram, and states that a similar circumstance had occurred to his own observation in the exercise of his profession.

heroine's person is to be found in this part of the poem; which we regret to omit. Indeed the whole *sketch* of Matilda almost rivals our favourite Ellen in the Lady of the Lake: but yet, we think, not quite; perhaps Ellen claims the right of precedence.

The rebellion in Ireland, in the time of Elizabeth, is now slightly introduced by the poet; and we are told that Rokeby and Mortham first "fleshed their maiden swords" on that occasion. They were taken prisoners by the Tanist (or heir-apparent) to great O'Neale, but sent home by their generous captor, safe and unransomed:

' Years speed away. On Rokeby's head
Some touch of early snow was shed;
Calm he enjoyed, by Greta's wave,
The peace which James the Peaceful gave;
While Mortham, far beyond the main,
Waged his fierce wars on Indian Spain.'

One wintry night, a loud knocking is heard at Rokeby-gate; and a stranger is introduced, whose air and dress bespeak him to be of Irish extraction. He is faint and wounded, and declares his errand to be from Turlough O'Neale to Mortham; or, in his absence, to Rokeby. He brings a boy with him, (young Redmond,) the grandson of O'Neale, and delivers a message that the glory of Tyrone is gone, and that he intrusts his heir to the protection of his English friends. The messenger dies soon after he has told his tale; and it is discovered with some difficulty from the child, that they had been beset by ruffians on the way, and that Ferraught (the guide) had received his mortal wound in the scuffle. Young Redmond and Matilda grow up together, and almost unconsciously form an attachment which ripens with their years, but which the suit of Wilfrid first fully reveals to them. The whole of this description we must omit, although it is extremely beautiful. — The traits of gallantry, courage, and romantic wildness, now added to Redmond's character, give great effect to the scene. Sir Richard of Rokeby (who is described as the good and brave old man) loves him as his son, makes him his standard-bearer in the civil war,

' And names him page; the next degree,
In that old time, to chivalry.'

as the author cautiously informs us. — Redmond was to have been dubbed a knight on the eve of the battle, had Marston-field been successful to the royalists; and now he attends Sir Richard in his captivity,

' Resolved

' Resolved Matilda's sire should prove
In prison, as in fight, his love.'

To Redmond, then, and to Wilfrid, Matilda begins to relate an eventful tale. She describes the melancholy of Mortham, and his affection for her as his niece; which was proved, among other tokens, by depositing his treasure in her hands, at the breaking out of the civil war, to be kept in charge for purposes afterward mentioned; not, as the robbers suppose, bequeathed to her in legacy. She adds that she has twice seen her uncle's gloomy mood arise to madness:

' He had the awful power to know
The approaching mental overthrow.'

Much of the same impressive nature follows: but we must briefly relate that with the treasure a scroll is also intrusted to Matilda, which contains Mortham's history. She reads it to her lovers, and its substance is this. Mortham was secretly married in his youth to a lady, 'differing in country and in creed.' One friend alone is trusted with his secret, and the villain, repulsed in his licentious advances to the fair Edith, finds means to inspire her husband with jealousy. Mortham sees her, in the wood adjoining to his house, falling on the neck of a stranger*; he continues:

' I marked his heart — the bow I drew —
I loosed the shaft — 'twas more than true!
I found my Edith's dying charms
Locked in her murdered brother's arms!
He came in secret to inquire
Her state, and reconcile her sire.'

Mortham now darkly alludes to the insanity consequent on this act; says that his faithless friend, whom he will not name, escaped; that his steward concealed the bloody deed; and that his infant son, (whom Edith had borne to him) and the nurse, were carried off by armed ruffians. He then wandered over sea and land, and fell in with the buccaneering crew, whom, in his desperation and wish for death, he joined. Warned from this unholy sojourn by the imagined voice of his murdered wife, he returns home, rejoices that he has seen the face of his treacherous friend, and still more that he did not slay him:

" All praise be to my Maker giv'n,
Long sufferance is one path to Heav'n!"

* We are here reminded of the tragedy of Douglas; and indeed of Othello.

There is a wildness in all this which is very touching; and we think that Mr. Scott, at his leisure, might fill up and finish so interesting a *sketch*.

At this period of Mortham's story, something is heard stirring in the thicket near the trio, which proves to be the step of Guy Denzil, who retreats instantly on Redmond's starting up. The latter resumes his seat, taking the sound for that of a roe in the wood; and Bertram, chiding his less-daring companion, then advances, on hands and knees, with his *carabine* ready to shoot Redmond as he sate! Matilda twice unconsciously crosses his aim; and, just as he is seeking a better position, Denzil warns him of an approaching armed force. The assassins then regain their cavern undiscovered.—Another excellent subject for the pencil is presented by this scene.

The trio, little thinking of the danger which they have escaped, continue their employment. Mortham's story concludes with his belief that his son still lives; and with his determination, if he survives the civil war, to seek him through Europe. He begs Matilda to keep the treasure for his Edith's heir, since a kinsman (Oswald Wycliffe of course) already casts a '*grasping*' eye on it; and if she does not hear of any direct claim in three years after his death, she is desired to dispose of his treasure in charitable donations, to mitigate the horrors of civil war.

The armed men now appear, and, being part of Wilfrid's train, inform him that they were sent by a stranger of martial mien, to rescue him (Wilfrid) and his associates from an ambushade which threatened them with death. This preserver, for the second time, of Wilfrid's life, and now of Redmond and Matilda, the reader will guess to be Mortham.

Denzil's *carabine* is found in the glade; and the *friends*, and *rivals*, now determine that the treasure shall be removed to Barnard-Castle under care of Wilfrid: who agrees to bring a troop of horse at night to convoy the chests and Matilda thither, that she may attend on her father in his imprisonment. Redmond and some martial followers return to *Rokeby* with Matilda.

The fifth canto opens with an evening-scene, of its accustomed beauty when delineated by Mr. Scott. The mountain, fading in the twilight, is nobly imagined;—it

' Slow resigns to darkening heaven,
The tints which brighter hours had given.
Thus aged men full loth and slow
The vanities of life forego;
And count their youthful follies o'er,
Till Memory leads her light no more.'

Wilfrid on his road from Barnard-Castle to Rokeby enjoys the beautiful picture as he passes. Surely, in a few lines, the author here describes "*A Lover's Journey*." We wish that we could insert the delineation of the antient hall of Rokeby, standing in the moonlight on its open lawn. Half mansion and half castle, it is a striking object; and such, doubtless, was the state of many mansions in the civil war. Wilfrid is admitted; and, reluctant to discover his father's avarice, he assigns as a reason for having ordered his troop to arrive at Rokeby by the midnight watch, the fear of being met by any prying eyes on the road back to Barnard-Castle. This is scarcely sufficient: but let it pass.—The poet now puts out all his strength to overcome the embarrassment of Matilda's situation between her *two lovers*. He *almost* succeeds: but yet (for ourselves) we cannot feel that the difficulty is surmountable:

' Seemed as between them this was said,
 " A while let jealousy be dead;
 And let our contest be, whose care
 Shall best assist this helpless fair."—
 There was no speech the truce to bind,
 It was a compact of the mind;
 A generous thought at once impressed
 On either rival's generous breast.
 Matilda well the secret took,
 From sudden change of mien and look,
 And — for not small had been her fear
 Of jealous ire and danger near —
 Felt, even in her dejected state,
 A joy beyond the reach of fate.
 They closed beside the chimney's blaze,
 And talked and hoped for happier days,
 And lent their spirits' rising glow
 Awhile to gild impending woe; —
 High privilege of youthful time,
 Worth all the pleasures of our prime!
 The bickering faggot sparkled bright,
 And gave the scene of love to sight,
 Bade Wilfrid's cheek more lively glow,
 Played on Matilda's neck of snow,
 Her nut-brown curls and forehead high,
 And laughed in Redmond's azure eye.
 Two lovers by the maiden sate,
 Without a glance of jealous hate;
 The maid her lovers sate between,
 With open brow and equal mien: —
 It is a sight but rarely spied,
 Thanks to man's wrath and woman's pride.'

With the sentiment of the concluding line, in its literal meaning, we cordially agree.

They

They are now interrupted by a song from without, and a wandering harper begs admittance in very pleasing strains. The porter wisely refuses to let him enter : but young Wilfrid, himself a poet, takes his part. Redmond also pleads for the minstrel, being reminded of the dream of Erin, and laments in no vulgar strain his lost and ruined home. Matilda consoles him, by a comparison of her own approaching departure from the seat of her ancestors with his affliction ; speaks more tenderly and with less reserve to him in the hour of distress ; bids old Harpool, the porter, admit the minstrel ; and resolves to pass the few last hours at Rokeby in hospitality and social converse. Mr. Scott has imparted a delicacy, (we mean in the colouring, for of the design we cannot approve,) a sweetness, and a melancholy smile to this parting picture, that really enchant us. Poor Wilfrid is sadly discomfited by the last instance of encouragement to Redmond ; and Matilda endeavours to cheer him by requesting, in the prettiest and yet in the most touching manner, 'kind Wycliffe,' to try his minstrelsy. We will here just ask Mr. Scott whether this would not be actual, infernal, and intolerable torture to a man who had any soul ? Why, then, make his heroine even the unwilling cause of such misery ? — Matilda had talked of twining a wreath for her poet, 'of holly green and lily gay ;' and he sings, broken-hearted,

' THE CYPRESS WREATH.

' O Lady, twine no wreath for me,
Or twine it of the cypress tree !
Too lively glow the lilies light,
The varnished holly's all too bright,
The May-flower and the eglantine
May shade a brow less sad than mine ;
But, Lady, weave no wreath for me,
Or weave it of the cypress tree !

Let dimpled Mirth his temples twine
With tendrils of the laughing vine ;
The manly oak, the pensive yew,
To patriot and to sage be due ;
The myrtle-bough bids lovers live,
But that Matilda will not give ;
Then, Lady, twine no wreath for me,
Or twine it of the cypress tree !

' Let merry England proudly rear
Her blended roses bought so dear ;
Let Albin bind her bonnet blue
With heath and hare-bell dipped in dew ;

On favoured Erin's crest be seen
 The flower she loves of emerald green —
 But, Lady, twine no wreath for me,
 Or twine it of the cypress tree !

' Strike the wild harp, while maids prepare
 The ivy meet for minstrel's hair ;
 And, while his crown of laurel leaves
 With bloody hand the victor weaves,
 Let the loud trump his triumph tell ;
 But when you hear the passing bell,
 Then, Lady, twine a wreath for me,
 And twine it of the cypress tree !

' Yes ! twine for me the cypress bough ;
 But, O Matilda, twine not now !
 Stay till a few brief months are past,
 And I have looked and loved my last !
 When villagers my shroud bestrew
 With pansies, rosemary, and rue,—
 Then, Lady, weave a wreath for me,
 And weave it of the cypress tree !'

We have inserted this as one of the best of Mr. Scott's songs ; and, here leaving the poet to make his own impression on the minds of our readers, we must for the present defer our observations on the remaining portion of Rokeby. We regret to suspend the gratification of the curiosity which we must have awakened : but we hope that the interruption may have the effect of the *break* in the *Arabian Nights' Entertainments*, and serve only to whet impatience for the continued narration.

[*To be concluded in our next Number.*]

ART. II. *The Lives of the Twelve Cæsars.* By Elisa Rogers.
 5 Vols. 8vo. with folio Atlas. 3l 13s. 6d. Boards. Hatchard,
 Longman and Co. &c.

THESE volumes are dedicated to Mrs. Hannah More, with that respect which an accomplished pupil naturally feels for her monitress : for in this light, by the influence of her works at least, that lady is represented by the present fair biographer. — The preface then proclaims an intention to abridge the lives of the Roman Emperors, in such a manner as to render them a fit study for young ladies.

A succinct account of Rome, previous to the establishment of the imperial power, introduces the main work. Too much is said of the Kings ; whose whole history, as M. de Beaufort has proved, is completely uncertain, and ought to be ranked with those monkish chronicles of the modern nations, of which

we

We are compelled to read abridgments, merely because the poets use them as a mine of fable. On the other hand, too little is here said of the republic, especially of the Gracchi and Drusus, to account for the causes of the eventual elevation of Julius Cæsar.

The life of this first Emperor begins at the 143d page. A needless itinery of the Appian way is inserted, because he was made surveyor of it; and having occasion to mention the banishment of Milo to Marseilles, Miss Rogers gives the modern history of that city down to the plague in 1649, and even subsequently,—a digression which disturbs attention. The passage of the Rubicon is ornamented with a pagan miracle (p. 195.); an indiscretion, which tends to bring all narratives of miracles into disrepute. A long description of Alexandria (p. 211—222.) accompanies the account of Cæsar's stay in that city; and the triumphal festivities on his return to Rome are detailed with lady-like sollicitude. The statement of Cæsar's receiving in the senate a letter from Servilia, which ought to have occurred during the Catiline conspiracy, is anachronically given after the alteration of the calendar. When Cæsar sends to colonize Carthage, its history is related down to the time of Charles V.; and, on mentioning that Cæsar was attacked with epilepsy at Cordova, a whole page is allotted to the description and modern condition of that city: but geographical digressions should be confined to the account of those places which have influenced the historical events. It is insinuated (p. 291.) that Cicero was not privy, and not friendly, to the assassination of Cæsar: but, from Cicero's letters, (see those to Dolabella,) we may draw an opposite conclusion, and conceive that he blamed the conspirators for not including Anthony also in the proscription.

In the life of Augustus, idle omens are related of his early years; and the death of Cicero is told with an accompaniment of prodigies. Crows are said to have pecked at his bed-clothes, during his last sleep; and the slaves, 'ashamed to observe those birds of prey more solicitous for the safety of their master than themselves, raised him from his bed, and forced him into his litter.' Such foolish superstitions ought not to be propagated among young persons. Cicero was not innocent of Cæsar's death; and virtuous as his motives might be, and venerable as he was for age, for fame, and for wisdom, we must admit the retribution of his falling by the sword.—The sewers of Agrippa are ascribed (p. 408.) to the time of the Tarquins. The course or site of them may have been immemorially the same: but such stupendous arches could not have been constructed by the first kings of Rome. Ephesus is described at

length, (p. 413.), and is again described (p. 420.) when it is next mentioned;—these tedious digressions belong to a geographical grammar. With the death of Anthony, the first volume terminates.

A continuation of the life of Augustus opens Volume II., which appears to us to be drawn up with more order than the first volume; either because the excellent history of the emperors by Crevier here first comes into use, and supersedes the necessity of a versatile consultation of authorities; or because the habit of composition naturally produces progressively a neater manufacture. Still, however, we remark many exuberances; such as the dissertation (p. 4—11.) on the Pollio of Virgil and the birth of Christ;—and, on relating the marriage of Augustus and Livia, the dress of the bride (p. 36.) is described with a detail worthy of the *Morning Post*. The banquets of Augustus, it is added, (p. 61.) were excellent, but *moderate*, seldom exceeding six courses;—a very tolerant idea of moderation. The following anecdote is related in an inaccurate manner:

‘Augustus wrote some lines, in a lively and playful manner, to Pollio, the friend of Antony, celebrated as being the first who raised a public library at Rome, which that poet did not answer: on Cæsar demanding the reason, the ireful General answered, “You, my imperial prince, might proscribe me, should my answer prove what you might deem offensive to you!”’

The accession of Tiberius begins at p. 155.; and in the nineteenth year of his reign is introduced an account of the crucifixion of Jesus Christ, with a splendid panegyric of the Christian religion, which is in general drawn up with piety and propriety: but it is incorrect in the assertion (p. 226.) that ‘all nations of the earth, and even the Jews, were ignorant of a future state, before the birth of Christ.’ The doctrine of a future state was brought by the Jews out of Babylon, on their return from captivity, and was regularly taught in Palestine by the clerical order of Pharisees, from that time forwards. Plato likewise taught this opinion in Greece before the time of our Saviour. The doctrine of the principle of retribution is more peculiar to the Christian religion, than that of the immortality of the soul. — The cruelty of Tiberius is depicted in strong colours: but his lewdness is concealed, as are similar features in the characters of other emperors, consistently with the design of the work; and the odd story of Tertullian is accredited, that Tiberius proposed in the senate to rank Christ among the gods. It seems probable that what are called the Acts of Pilate may have contained justificatory matter, and that a decree to “rehabilitate the memory” (as the French law calls it) of the innocent sufferer

sufferer was really passed. — A parallel between Tiberius and Louis XI. of France closes the reign : but it is not well-drawn, and forms an awkward digression. To French authorities, this fair writer is very partial.

Caligula, the *fourth* emperor of Rome, is described as naturally a great friend to political tolerance, and a meritorious patron of public monuments and edifices. His subsequent cruelty and absurdity appear to have been the result of insanity. The luxury of the Romans at this period is detailed with antiquarian minuteness. The interest of money fell much during his reign, which evinces a progress of opulence, though not of activity.

With the third volume begins the reign of Claudius ; and now the narrative grows less diffuse, less full of extraneous matter, and less tedious. More attention is also paid to orthography : for in the first two volumes names are dreadfully mangled. We are told that Ovid was banished to *Tormos* : that Hesiod wrote a *Theagonia* : that Augustus held it a good omen to meet a mule called *Entychus* ; and that *Perseus* and his sons were carried to Rome to adorn the triumph of Flaminius. Such blunders become sensibly rarer in the latter portions of the book. — A law of Claudius enacted that no man should leave Italy without the imperial permission. This restriction is some symptom of interior oppression ; and the right of emigration is at best so feeble a shield against bad government, that it ought to remain entire to the wretched. We are here told that London was built in the reign of Claudius.

To Claudius succeeded Nero. A preference is every where given by Miss R. to anecdotes concerning the theatre, or public shows, or solemn festivities, over matter more strictly historic : but, as we have already intimated, a class of anecdotes connected with the scandalous chronicle of the imperial family is regularly suppressed ; so that a very imperfect idea is attained respecting the state of private manners in the fashionable world of Rome. The word *insula*, which means a lot of houses surrounded by streets, is (p. 104.) wrongly explained, and made to signify the empty space between the houses. Suetonius, however, is quoted ; as if the eye of the authoress could explore his *Latinity* in the original, or his scandal in translation. After the deposition of Nero, it suited all parties to blacken him, in order to make room for a new dynasty ; and some allowance may therefore be granted for the distortions of calumny, in reading the history of this emperor. An age of confusion followed his death.

The accession of the Flavian family, which commences with the fourth volume, conferred on Rome a better series of so-

ver reigns than had grown up in the Julian family, as Miss Rogers calls it. Vespasian, Titus, not indeed Domitian, Nerva, Trajan, Hadrian, and the first and the second Antoninus, have presided during a period of prosperity and illumination, with dignity and benevolence. Much Christian ecclesiastical history is mingled in this part of the work; and the martyrdom of Saint Polycarp, for instance, is detailed (from p. 137—147.) through ten pages. The long confusion of short reigns which succeed the death of Commodus, and which scarcely present a welcome name except that of Severus, was terminated only by the revolution which elevated Constantine, and transferred the patronage of the empire to the Christians. The murderous, inhuman, unflinching character of his ambition is not here censured with sufficient rigor: but against the tolerant though unbelieving Julian, the fair author inveighs with much severity:

‘ The horror with which all the world must be inspired by the apostacy of Julian, and by his unpardonable infamy in deserting the Christian religion, in which he had been piously educated, the great and eternal blot, the deep, perpetual, and indelible stain, which has not only branded his name, but sullied his many rare qualities, graces, and numerous accomplishments, is just.

‘ He was adorned with every great quality; with genius, learning, and eloquence, accompanied by all the noble virtues — temperance, continence, moderation in his mode of life, — and he was highly distinguished by his military ardor, and his success in war.

‘ Notwithstanding all these eminent qualifications, the inauspicious name of Julian the Apostate, is stamped on the memory of all ages, as well as the various writings he has disseminated inimical to Christianity, which are the more dangerous and ruinous, as the immorality which they contained was more refined than that of many of the Pagan writers, *because as* they were coloured with a tint of his early faith.

‘ To those who know the happiness of professing the Christian faith, a religion so august, so divine, fixed on a foundation so immovable, it is difficult to imagine it possible that faith, in the mind of such a man as Julian, could ever have been extinguished!

‘ Julian was the son of Julius Constantius, and Basilia, his wife, and nephew to Constantine the Great. He was born at Constantinople, A. D. 331. The massacre which attended the elevation of his cousin Constantius to the imperial dignity, and which had been committed by a conspiracy of the soldiery, had nearly proved fatal to Julian, and his half-brother, Gallus.

‘ The brothers were privately educated together, and early initiated into the doctrines of the Christian religion, by the express order of Constantine the Great. They were exhorted to have a lively faith in the only true and living God, to despise every appearance of sin, every species of hypocrisy, and to regard truth and justice as the acme of virtue,

• Gallus,

‘ Gallus, the elder, received the instructions of the venerable bishop Eusebius, of Cæsarea, by whom they were educated, with peculiar care, unaffected piety, deference, and submission.

‘ At a proper age the young princes officiated as lecturers in the holy church. Julian felt an unconquerable dislike to the Christian religion, though he dared not avow his sentiments; yet he secretly cherished a desire to become one of the votaries of Paganism.

‘ The Emperor began to suspect his inclinations, and, therefore, gave strict orders that he should hold no intercourse with Libanius, a celebrated orator, but a professed and zealous Pagan, who, having been forced to quit Constantinople, had opened a school at Nicomedia.

‘ Constantius sent Julian and Gallus to Macellus, a manor belonging to the crown, situated at the foot of the mountain Argæus, not far from Cæsarea, in Cappadocia, where there was a magnificent palace, and delightful gardens, adorned with baths and fountains: here they were under the immediate inspection of Mardonius, and they remained six years in this retirement, during which time, they perfected themselves in all the arts and exercises suitable to their age and birth.

‘ Notwithstanding Julian had been prohibited the instruction of Libanius, he contrived to have his orations sent him privately, by a secret messenger, which he read with infinite delight, and treasured them in his mind, as a copy for his imitation.

‘ Gallus was now recalled to court, and elected Cæsar. After which he retired to Antioch, where he continued to reside. Julian was sent to Pergamus, under the direction of Edesius. This visit put the finishing stroke to the religious tenets of the apostate, and confirmed him in his love of Paganism.

‘ The news of his arrival brought thither Maximus, one of the most celebrated cynic philosophers of the age. The influence which Maximus soon acquired over the mind of the young prince was so great, that, to the inspection of this Pagan he submitted all his writings, his allegorical fables, and his weak thrusts against the Christian religion.

‘ Maximus, the magician, declared to Julian, that he should one day not only be emperor, but that his conquests should be greater, more numerous, and important, than those of Alexander the Great; and he persuaded his imperial pupil, that, according to the doctrine of Metempsychosis, or a transmigration of souls from one body to another after death, his body was now animated by the soul which had once inhabited that hero, whose greatness he would extinguish, by the superior brightness of his own.

A long translated quotation is given from the humorous satire by Julian, intitled the Mosopogon, or Beard-hater, which fills fifty-eight pages. That Julian died by assassination, in the field of battle, and that this treacherous death was ascribed to the instigation of the Christian clergy, are imputations to which the author has not alluded, and which Gibbon indeed discredits.

With

With the reign of Theodosius, which completed the triumph of Christianity, the work properly concludes.

The fifth volume is wholly occupied with chronological tables, genealogical tables, and similar supplementary materials, which are for the most part needless, and often of very doubtful authority.

An atlas of antient geography accompanies the book, and appears to us to be the most valuable part of it. In fact, the lives of the Roman emperors, however managed, do not form the fittest topic for feminine studies. If nothing is said of their libidinous vices, imperfect knowledge is acquired respecting the men and the times; and if it were necessary for female readers that the curtain should be undrawn, this should not be performed by a female hand. We have already observed that Miss Rogers leans too exclusively on authorities of French origin, and in consequence writes erroneously a great many proper names: so that young people may not be allowed to spell after her example. Indeed, the general language of the whole book is very incorrect, and occasionally disfigured even by false concords. The digressions are also teasingly numerous, and inconveniently dilate the chronicle; by omitting the modern geographical matter, the whole might have been comprized in three volumes. Still, the work displays much literary toil, pious sentiment, and a solicitude to fix the attention on the drapery of taste, and to gather every where the blossoms of refinement.

ART. III. *The History of Spain, from the earliest Period to the Close of the Year 1809.* By John Bigland, Author of "Letters on the Study of ancient and modern History," &c. 8vo. 2 Vols. pp. 985. 1l. 4s. Boards. Longman and Co.

WE hope that Mr. Bigland will extend the Christian virtue of forgiveness to us, if the length of our notice on the present occasion should prove inadequate to his conception of the value of his work. He takes great pains to deprecate, in his preface, the prolixity of other historians of modern date: but, friendly as we are to brevity, we can scarcely agree that the records of a great people, for the space of two thousand years, can be adequately given in a couple of octavos. This condensed form, and the happy fluency of Mr. Bigland's style, suggest the idea that the subject was taken up rather to gratify the momentary avidity of the public for information respecting Spain, than to procure the author a place in the lasting rolls of fame. Mr. B. professes to give a distinct relation of all that is important in Spanish history, and to attain brevity by omitting unauthenticated circumstances and uninteresting particulars.

‘Convinced as we must be,’ he says, ‘of the extreme difficulty of arriving at certainty in regard even to the transactions of our own time, it would be vain to recount with precision the numberless events and still more the secret cabals of former ages. After the most voluminous labour, we succeed in remembering only the leading actions and the remarkable characters.’ Such is the author’s definition of historical composition, and to a certain extent he is right: but we must add that, however concise the historian may be in point of composition, he is never safe in seeking to abridge the extent of his research. Short and simple as the descriptions of the first-rate historians appear, they are as much the fruit of long continued application as the labours of Virgil and Demosthenes. Whoever views his own powers with such complacent partiality as to think that he can form an exception to this rule, and can succeed in writing history both well and rapidly, will find that he is woefully deceived; and he will expose himself to animadversion in two ways, by the omission of various points of importance, and by incorrect views even regarding those events to which it is his plan to confine his narrative.

We proceed to exemplify, by a few remarks, the application of this ungracious doctrine to Mr. Bigland’s production. First, as to the omission or rather the mistaken representation of facts, we find an instance in the case of an event which is familiar to the recollection of our readers; we mean the capture of the Spanish frigates by Commodore Moore in the autumn of 1804. ‘In consequence of this transaction,’ says Mr. Bigland, (Vol. II. p. 439.) ‘the court of Madrid issued a declaration of war against England.’ Now, had Mr. B. extended his reading to the parliamentary debates on the Spanish rupture, he would have found that the declaration of war by the court of Spain took place *before* that court knew or suspected the capture of their frigates. Though the declaration was posterior in date, by several weeks, to the capture, the Spaniards were, notwithstanding, ignorant of the latter, and received no accounts of it till the intelligence came to them from England by way of Holland.

Our next example of error on the part of Mr. B. is of a much more comprehensive nature. Speaking of Spain, (p. 2.) ‘No other part of Europe,’ he says, ‘except Greece and Italy, exhibits a similar spectacle of a country possessing the greatest physical advantages, impoverished, depressed, and degraded by a train of political and moral causes.’ This remark forms the second sentence of his book, and might pass off very well had it not the *grand défaut* of wanting foundation in truth. It proceeds on the erroneous notion that Spain declined in population and in wealth after what is commonly called her brilliant æra
in

in the 16th century : but this tradition has just as much truth as the lamentation of the inhabitants of our own Highlands and Hebrides, over the modern decay of their population! Spain has been weakly governed during two centuries, and has sunk greatly in the comparative scale of political influence; a declension which is owing, however, not to internal decay, but to the more rapid progress of the other great powers, England, France, Russia, and, till of late we might have added, Prussia and Holland. That her decline has been merely relative to other powers, not to her antecedent condition, will be apparent on a parallel between her present and her former resources. Whether we look to magnitude of revenue, to number of troops, or to what is of much more consequence, amount of population, we find that Spain in the present day is more than twice equal to Spain under Charles V. or Philip II. Had Mr. Bigland directed his research to statistical documents, or had he merely consulted the valuable compilation of Laborde, (Rev. Vol. lxii. lxiii.) which had appeared, in the French language at least, before his book went to press, he would have been led to alter materially the tone of his reasoning with regard to the comparative situation of Spain. Admitting, in all their lamentable extent, the miserable effects of bigotted and imbecile government on the Spanish nation, he would have discovered that the existence of other causes, happily inherent in the state of mankind, whenever they are removed from barbarism and exempt from civil war, was sufficient to counteract their baneful influence. — Let us confine ourselves, for the sake of clearness, to one point, we mean the progress of population. Notwithstanding its retardation by the celibacy of the numerous priests, monks, and nuns of Spain, and (which is worse) by the general indolence of Catholic states, such has been the operation of this principle, that both the towns and the open country have more than doubled their population since the days of Philip II. At the same time, however, other empires have increased considerably more. France has acquired several new provinces, and has, no doubt, more than doubled the population of her old territory within the last two centuries. In the same time, England has tripled the number of her inhabitants, and has increased her resources, naval, military, and financial, tenfold. Had Mr. Bigland accordingly contrasted the relative progress of Spain and other countries, and deduced from that result a condemnation of the miserable government of that kingdom in comparison with that of more enlightened states, his observations would have been worthy of his reader's complete concurrence.

What knowledge of the interior of Spain, however, are we to expect from a writer who, in his list of sources of information, names scarcely any native Spanish authors? The interval between the peace of 1763 and the participation of Spain in the American war comprises fifteen years, and was marked by considerable changes of her internal policy: yet this period, because it is unproductive of military events, is dismissed by Mr. Bigland in a couple of pages. At this rate, his history may be called little else than an abstract of what Robertson, Watson, and later writers have said on the affairs of Spain. — We shall close our comments by briefly stating the contents of the respective volumes. The first treats of Spain during the time of the Carthaginians, the Romans, the Goths, the Moors, and the united monarchy, to the time of Charles V. The second volume, beginning with the conquest of Peru, details at large the reigns of Charles V. and Philip II., and, after a relation somewhat more brief of the 17th and 18th centuries, becomes minute at the date of Bonaparte's usurpation, and brings down the military operations to the end of 1809.

ART. IV. *History of Charles the Great and Orlando*, ascribed to Archbishop Turpin; translated from the Latin in Spanheim's *Lives of Ecclesiastical Writers*: together with the most celebrated ancient Spanish Ballads relating to the Twelve Peers of France, mentioned in *Don Quixote*; with English Metrical Versions, by Thomas Rodd. 2 Vols. 8vo. 1l. 1s. Boards. Sold by the Author, No. 2. Great Newport Street, Long Acre; and by Boosey. 1812.

AT a time when this kingdom is engaged in a military conflict for the independence of Spain, any effort which tends to promote a good understanding between the people of the two countries should be received with the indulgent complacency of patriotic gratitude. To supply common objects of attention, and topics of mutual discussion, is to prepare a more efficacious sympathy. Books are to nations what conversation is to friends: they excite reciprocal curiosity, they reveal and revive interesting recollections, they bring out latent cordialities, and thus they smooth the way for the successive steps of intercourse and alliance.

Individual courtesies, however, signify but little, if governments are not active in seconding the good will of the people. At the commencement of our interference in behalf of Spain, to have granted ostentatiously the emancipation of all the Catholics of Ireland would have availed more than an additional army. It would have exhibited our Christianity in alliance with toleration, and our Protestantism refined into liberality. At Madrid, it would

would have inspired hopes that the barbarism of the heretics was wearing away; and that the iconoclasts of the north were acquiring some taste for the imagery of art and the majesty of worship. Mortifying it must be to our countrymen to have observed the relative popularity of the French in Spain: where the Atheists are preferred to the Protestants, and the despisers of religion to its abettors, because the idea of persecution is associated with belief, and that of indulgence with indifference. Thus the reputation of religious zeal in the government, or in the people, resists military success, and endangers the security of empire:—such, alas! is the verdict of observation and experience.

Among the historic reminiscences to which the present crisis especially tends to direct the attention of Spaniards, are their victories over Frenchmen, and their struggles for independence. The battle of Ronceval, and the exploits of Pelayo, are those over which poetry and literature should now build their trophies. The Charlemagne who conquered Italy, and who divided Germany, turned back, baffled, from his Spanish irruption, and lost in the vallies of the Pyrenees the most celebrated heroes of his train. It is to this retreat of Charlemagne, and to the old chronicles and the old ballads which illustrate it, that Mr. Rodd applies his toil and attracts our attention. He has translated into English prose the Latin chronicle of Turpin which was preserved by Spanheim; and into English verse the *Floresta de Romances sacados de las Historias de los Doce Pares de Francia*, that is, the Flower of the Ballads relating to the twelve Peers of France. We approve the plan of the work, and wish that it may suggest to some future Ariosto a poem more worthy of the renown of the champions introduced, than the stanzas of these miserable ballad-mongers. Our analysis, however, should begin in the order that is adopted by Mr. Rodd.

His preface to the Chronicle of Charlemagne is derived from Ellis. It ascribes to Dr. Leyden the theory that the old romancers have confounded Charles Martel with Charlemagne: which theory, though adopted in a preface of Dr. Leyden with some reticency as to its source, was first advanced in the *Monthly Magazine* for 1800, (Vol. ix. p. 4.) in a dissertation on the Patria of Romance and Rhime. Whatever weight it may deserve, it seems to be inapplicable to the chronicle here translated, which certainly records an enterprize of Charlemagne, not of Charles Martel; and which appears to us to have been composed, in the name of Turpin, by monks of Saint Jago of Compostella, at a time when their convent was a centre of pilgrimage, and a seat of intrigue for all those Spaniards who
were

were bent on the expulsion of the Moors. Such monks, however, might find, or import from Nantes, some old metrical romances of the French, and might confound Charles Martel and his Armorican followers with Charlemagne and his Franks. This Compostellan chronicle has recently been translated, or compressed, into English, not from Spanheim's Latin, but from Gaguin's French edition, in the third volume of a work intitled "*Tales of Yore*.*" Mr. Rodd's translation is the closer of the two; the other has a more poetic colouring, as may be seen by comparing the two narrations concerning the death of Orlando, or Roland, (see Rodd, Vol. i. p. 42., and "*Tales of Yore*," Vol. iii. p. 217.) which considerably differ in this finest incident of the story.

Of the ballads which follow, it may be questioned whether they tend most to illustrate the history of Charlemagne, or the whims of Don Quixote. The Spanish compiler of them, Damian Lopez de Tortajada, probably intended them for the latter purpose: but the translator, Mr. Rodd, is desirous of applying them to the former. With this view, his preface to the ballads contains a curious extract from Beuter's Chronicle of Valencia, relative to the irruption of Charlemagne, which deserves the attention of historical criticism, and which therefore we will in part copy:

"At this juncture Charles the Emperor and King of France was warring against the Moors in Catalonia, gaining fresh territory, which when Alfonzo heard, it appeared to him that the whole of Spain would be happy under his protection; he therefore privately sent ambassadors, offering to surrender up the whole kingdom of Leon, if he would assist him in his wars against the Moors of Cordova, as he was now old and without children. The Emperor accepted the offer, and the ambassadors returned home. But when this agreement was publicly divulged, the Princes or Grandees of Spain assembled in council, emboldened greatly by Bernardo del Carpio, plainly told the King they would rather die free than live subjects to the French, and that therefore he must *disannul* the treaty with the Emperor, otherwise they would deprive him of the kingdom. King Alfonzo then sent a message to Charles to beg he would hold him excused, but the latter, greatly resenting it, marched his army forward, declaring that since he had broken his word he would deprive him of the kingdom, and chastise those persons that would not own himself for their master. When the Spaniards accordingly heard the French were approaching, they united together from the Asturias, Biscay, Alva, Navarre, Ruchonia, and Arragon, and summoning the Moorish Kings, their allies and subjects, to their assistance, marched boldly to meet the enemy. King Charles's army lay at the back of the Pyrenees, near

* This work is at present on our table, but we have not yet been able to make a report of it.

France, in the valley still called Hospitaval; but, hearing that the Spaniards were coming, he marched through the valley of Charles, which lay more convenient to ascend the mountainous road, with his troops in good order.

"In the first squadron of the French army came Orlando, Count of Britany, Count Anselm, and Æghard, the Emperor's chamberlain, with several of the twelve peers, and a great body of cavalry. The centre likewise had many brave knights attached to it. The Emperor, with whom marched Count Galaron, brought up the rear. The Spanish army lay in the red valley, which we call Ronceval; and, as the first squadron came up, they attacked it so furiously, that those were best off who died upon the spot, for those that fled were dashed to pieces by falls from the rocky precipices. The van thus suddenly destroyed, and Orlando and his companions slain, as the main body slowly advanced, fatigued and encumbered with their arms, the Moors reserved for this purpose resolutely attacked it, who, seeing the van routed, were likewise defeated in turn, and fled, pursued by the Moors, who destroyed the rest of the twelve peers. All this was achieved while the Emperor lay in the valley of Charles, marching leisurely on. French and Spanish chronicles ascribe this loss to Count Galaron, who detained the Emperor on the road, so that he could not assist his friends. The Moors, slaughtering and making prisoners all they overtook, King Charles saw the magnitude of his loss, and retired greatly terrified, under the impression that Bernardo del Carpio was ready to fall upon his rear, having made his way by the back of the mountains of Aspe and Serla, with a great troop of Moors and Christians. Sounding therefore a retreat, he collected the few that escaped, and departed in amazement at his loss, raised his camp confusedly, and returned to his own country. The camp was pillaged, and, the dead being ascertained, a monastery was built upon the spot for the interment of the twelve peers, with a hospital to this day remaining. The body of Orlando was taken to Blaye, which was his seigniory, and there interred."

The first ballad is that of the Moor Calainos, which, as it rather belongs to the Quixotic class, we shall pass over.—The second refers to Rinaldo of Montalban. It appears from this ballad that Rinaldo went into Spain, and attached himself as a soldier of fortune to the Moorish king Argolander, and won the favour of his sister Celidonia. By the laws of tournament, he also won her hand: but, as he was going to bear her off, the Mohammedan, rather than see his sister the prize of a Christian, stabbed her to the heart.—The third ballad relates that Charlemagne, indignant at Rinaldo's entering into Moorish service, proclaimed him a traitor; which his friend Roland, or Roldan, as the Spanish poet writes the name of Orlando, (the French have the best right to name their own hero,) resented so courageously as to cause his own disgrace. Rinaldo then obtained the command of a Moorish army, and came to besiege Paris, under a feigned Saracenic name; while the distress of Charlemagne

magne occasioned him to make concessions to Roland, who took the command of the Christian army. The friends met in the field, recognized each other, and embraced. Rinaldo was reconciled to Charlemagne, and the Moorish army was baptized on the spot.—To exemplify Mr. Rodd's versification, which we do not consider as very fortunate, we extract the catastrophe of this ballad :

‘ At the Moorish camp arriving,
Loud he shouts with all his might,
“ Let your Chief come forth to meet me,
And alone attempt the fight.”

‘ Nimble then their steeds they flourish,
Lightly prancing on the ground;
Both the heroes know each other
By their gait and airy bound.

‘ At the moment of rencontre,
Both their lances couching low,
In each other's arms swift rushing,
In their bosoms raptures glow.

‘ Then the Moors about them calling,
Thus repown'd Orlando cries,—
“ Moors, I see you gaze upon us
With strange marks of deep surprise,

“ To Marsilio's court I send you,
To the Prince return again;
Tell him I am Count Orlando,
And by me his Moor was slain.

“ That he made me, too, his Captain,
And I did my duty well.”
When the Moors heard this, what sorrow
On their troubl'd bosoms fell!

‘ Then apart awhile consulting,
They a valiant General chuse,
And with hardy speech their pris'ners
To release from bonds refuse;

‘ And, to arms in concert flying,
Brave Orlando strive to slay:
But his steed Rinaldo spurring,
Soon begins the bloody fray.

‘ Nobly, too, Orlando battling
Deals round many a vengeful blow;
Numbers ne'er appal the Chieftains,
Still they rush upon the foe.

- ‘ First their captive friends releasing,
Arms the noble warriors seize,
And, with manly courage fighting,
Wound and slaughter as they please.
- ‘ Thus the field their valor clearing,
Soon the hostile squadrons fly ;
When the Chiefs unite no longer
They a single foe espy.
- ‘ When Doñalda clasp’d her hero,
Brave Orlando, in her arms,
All her soul with transport melting,
Long she wept with sweet alarms.
- ‘ And the Emperor, high rejoicing
When the happy truth he knew,
With a noble train attending,
Tow’rds the gallant Chieftains drew.
- ‘ Greeting these brave friends and warriors,
Scarce his praise expression found ;
“ Not the world,” he cry’d, “ possesses
Two such heroes so renown’d.”
- ‘ Thus with pomp the city ent’ring,
All the bells of Paris ring ;
Joy prevails in ev’ry quarter ;
Commons, Clergy, Court, and King.’

The fourth ballad relates to Montesinos : but we resign the analysis to the students of Don Quixote. Something must be passed over ; and it is better to single out for attention those parts which refer chiefly to the heroes of Ronceval.

The fifth ballad, intitled ‘ Count Irlos,’ contains the history of a peer of France ; who, soon after his marriage, was sent to attack the Mohammedans, and was separated during fifteen years from his wife. Returning in disguise, he found his palace occupied by a suitor to his faithful Penelope, fought his way to his rights, and recovered his merited condition with the approbation of Charlemagne.

Volume II. exhibits a more numerous though not a more interesting set of ballads. 1. Montesinos and Olivero. 2. The Palmer. While Charlemagne was at Rome, a pilgrim arrived from Merida, who related his marriage with a Moorish princess, and is discovered to be a son of Charlemagne. 3. Baldwin. 4. The Marquis of Mantua, in four parts. 5. Gayferos. The reader of Don Quixote may recollect that this ballad engages the ninth chapter of the second book and second part. 6. Claros of Montalban. A daughter of Charlemagne having granted the last favour to Count Claros of Montalban, the
lovers

lovers were surprized, the Emperor was informed, and condemned Claros to the scaffold. The Princess ran to the prison to release her lover, proclaimed her attachment, and threatened to die by his side. The peers then interposed; and it being determined that the son of Rinaldo was a fit match for the daughter of Charlemagne, the Emperor consented. 7. Montesinos. 8. Durandarte, of which a translation has also been executed by Mr. Lewis. 9. Belerma. 10. Bertram's father. This is an affecting ballad, and is versified with impressive simplicity:

‘ Slowly through the field of battle,
Through the field where heroes bled,
Goes th’ old Man, his arms are weary,
Turning of the numerous dead.

‘ O’er and o’er he view’d the Frenchmen,
Bertram still he cou’d not spy :
Sev’n times cast they lots to seek him,
Who shou’d with the task comply.

‘ Fortune shews in three her malice,
And on four she set a spell ;
All the seven on his father,
On his luckless father, fell.

‘ Now he gives his horse the bridle,
And pursues his lonely way ;
On the road by night he travels,
Seeks him on the heath by day.

‘ On a lofty turret watching,
He at length a Moor espy’d,
And in Arabic address’d him ;
Thus the aged warrior cry’d :—

“ Saw you, Moor, a noble Captain,
One that’s clad in armour bright ?
Gold I’ll give you for his ransom,
If a pris’ner seiz’d in fight.

“ But if slain, his body give me,
In the hallow’d ground to rest.
What without the soul the body ?
Poor the favour I request !”

“ Friend, describe the Knight you’re seeking,
Him you fear some ill betides !” —

“ White the colour of his armour,
On a sorrel steed he rides.

“ In the cheek he once was wounded,
Where the mark is still display’d ;
When a little boy, through anger
By a rav’ning goss-hawk made.” —

"In yon meadow, cold and lifeless,
Lies the Knight you wish to grieve;
In a sand-pit lies his body,
In the water lie his feet."

The eleventh ballad, though intitled *The Battle of Ronceval*, is much more occupied by a subsequent event. Then follows a ballad of the Cid, which has little connection with the subject of this work, and which terminates it six pages too late.

The heroic ages of all countries are most willingly contemplated during periods of the highest civilization. It is then that the poet, the dramatist, the antiquary, or the painter, is looking around for the favourites of celebrity, in order to attach his own fame to their illustration. The last effort of national refinement is to build a magnificent temple of fame, a *pantheon*, for the worthies of the country. The niches near our observation must be awarded by history with rigid criticism, or the monuments which they contain will not be respected: but the remoter objects of remembrance, the chieftains of a barbarous antiquity, are abandoned to the clogging-painter, who supplies the defect of evidence with the colouring of fancy. To such colourists, the compilations before us offer the requisite scheme of exhibition; imagination must not expatiate independently of tradition, since otherwise it shocks the received doctrine of the past; and the human mind is as much offended at an obvious incongruity between its fictitious as between its historical opinions.

ART. V. *Archæologia*, or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. XVI. Part 2.

[Article concluded from the Review for Dec. p. 412.]

WE proceed to report the substance of the remaining papers in this volume.

Description of a Crom-Leach, in the County of Kilkenny. By Mr. Joseph Thomas Finegan. — The monument here described is singularly curious of its kind, though many similar structures, we are informed, are scattered over that part of the county of Kilkenny, known by the name of Walch Mountains, which towers over the river Suir, situated between Carrick and Waterford. Without the plate annexed to Mr. Finegan's paper, it is impossible to convey a correct idea of the subject discussed; which 'is formed of a huge unhewn block of rock, whose enormous weight is supported, in the highest part, by three large

large flat stones placed perpendicularly, two of which (the outermost) are parallel to each other, and the inner one is at right angles to them; the other end of the shelving stone rests on a large horizontal flat stone, which is itself supported beyond its center by an upright one; so that if the pressure of the higher stone was taken away, the horizontal flat one must fall to the ground.' Mr. F. very properly regards this monument as a proof of the resources of our rude ancestors: but we do not think that he is accurate when he deems it improbable that the moderns, with all the assistance of improved machinery, could raise such ponderous masses, and place them in similar positions with such geometrical accuracy. If, however, Mr. F. be not qualified to lecture on the mechanical powers of the moderns, he appears to be a good etymologist; and his account of the derivation and meaning of the words *Crom*, *Leach*, &c. is satisfactory:

'*Crom* is a word in the Punic dialect, which signifies to bow down the body in reverential humility. *Leacht* is another Punic word, which signifies "the bed of death." The modern word *Croalach*, the name given by the Irish to the place where criminals are usually executed, is obviously an abbreviated corruption of this word. A Celtic scholar (if the Irish language is a dialect of the Celtic) would translate *Cromleacht* "the stone of punishment, or degradation:" whence I infer that it was probably the place where human victims were sacrificed to the God *Bael*, the Sun.'

Other kinds of *Leachts* are noticed and their origin is explained by Mr. F., viz. *Taim-leacht*, which is a simple, inartificial monument raised by peasantry to the memory of a person found dead on the highway, and to which the pious passenger added a stone, praying for the repose of the soul of the deceased:—'*Taimbleacht* *Lochlanna*, that is to say, "the monument of the Danes," a stupendous and beautiful pyramid of earth, having a spiral footway from the base to the summit;—and *Taimbleacht* *Partbolain*, which signifies the monument of the Parthians. Having observed that the Celtic word, which constitutes the first member of the above compound terms, denotes the place of *slumber*, and is evidently the root of the French word *tombeau* and of the English word *tomb*, Mr. F. passes to other etymologies not immediately required by his subject:

'Perhaps it will not be uninteresting to attempt an explanation of the word *Fin-mac-coil*. The original meaning of the primitive word *Mac* was given to individuals, to distinguish the countries whence the various tribes emigrated who settled in Ireland. In later times, surnames were given or adopted, in consequence of some national or personal peculiarity; thus, *Macloablin* signifies a son of Denmark, a Dane. Hence, embracing the influence of this ancient

custom, Fitz-Urs, one of the assassins of Thomas-a-Becket, an Anglo-Norman, when he fled to Ireland, without changing his name, assumed that of *Matghbambuhn*, now corrupted to Mac Mahon, which in the Irish language has the same meaning as Fitz-Urs in English, "the son of the Bear."

It is farther added that the Celtic word *Coil* signifies either a sacred grove or a sacred cavern; and that words which are compounded of this term still perpetuate the remembrance of sacred groves which formerly existed in Ireland and Scotland; as *Killpatrick*, i. e. Patrick's Grove, *Killbridge*, Bridge, or Bridget's Grove, and *Columkill*, or Colum's Grove. Mr. F. also supposes that the Greeks borrowed their word *Καλος* from this Celtic term.

A Copy of the Certificate of the Marquis of Winchester, and of the Earl of Leicester, upon the Contest between the Officers of Arms, and the Dean and Prebendaries of Westminster, concerning the Hearse of the Lady Catharine Knowles, deceased. Together with the Earl Marshal's Decree upon the Subject. By Nicholas Carlisle, Esq., Secretary. — In the reign of Queen Elizabeth, a dispute arose between the heralds and pursuivants of arms, on the one part, and the dean and chapter of the collegiate church of St. Peter's, Westminster, on the other, concerning the right to those hearses and their furniture which were at that period erected in churches at the funeral of illustrious personages. The case was referred to the examination of the Marquis of Winchester and the Earl of Leicester; who, after having heard the evidence of both parties, reported its substance to the Earl Marshal of England, and he decided in favour of the officers of arms, and decreed that not only the hearse in question, but all hearses, with their furniture, set up in any church or chapel in the realm of England, at any funeral or obsequies, do of right belong to the King's heralds at arms as their fees, by reason of their office. This decree is dated April 26. 1569.

Some Observations on the Gothic Buildings abroad, particularly those in Italy; and on Gothic Architecture in general. By T. Kerrick, M.A., F.S.A., Principal librarian to the University of Cambridge; with *Notes and Illustrations.* — This essay is certainly ingenious; and, if it does not completely develop the *desiderata* of which the author is in pursuit, it tends to throw some light on the subject discussed. As Mr. Kerrick has studied what is called Gothic Architecture with attention, we have perused his observations with much pleasure; and we trust that the investigation which he has instigated will be pursued by others, as well as by himself. It may be deemed strange that, considering the multitude of Gothic structures scattered over the several countries of Europe, we should be in doubt both as to the origin of the name and as to the circumstances

circumstances which gave rise to this striking style of building. It remained in vogue for some centuries, but with variations which mark its several eras; yet, as Mr. K. remarks, 'though these different styles are clearly distinguishable from each other, there is still a character so entirely and completely its own in Gothic architecture, diffused through all the ages of it; the genius of it is so different from, and unlike any thing else, that we may fairly assert that no architecture whatever had more congruity, or was, throughout, more of a piece with itself, than this.' The student is surprised that, notwithstanding this marked character in the thing itself, and the rich variety of specimens, the principle of this uniformity and congruity seems to evade our search, and we are at a loss to determine on what rules the Gothic artists proceeded. Unfortunately, we have no books to guide us, and time has spared none of their working plans or models. Indeed, as it is here added, 'we know not even the names which the Gothic architects gave to any of their ornaments: those we now use are all of modern fabrication. It is possible' (barely possible, we think,) 'that some treatises may be found in conventual libraries abroad: if we had any in England they probably perished at the Reformation.' We are reduced, then, to this simple expedient, of forming hypotheses, and trying their probability by their application to the several members and features of edifices truly Gothic.

Previously, however, to what may be termed the scientific investigation of this subject, Mr. K. (without undertaking to settle the dispute concerning the derivation of the term,*) defines the sort of edifice about which he professes to treat. 'By the Gothic, I mean the light style of architecture which has been long known by that name, and was the mode of building most in use, all over Europe, during the thirteenth, fourteenth, and fifteenth centuries.' Speaking generally of this style, he farther observes that 'it is a striking phenomenon, and *not easily accounted for*, that the same style of building was so widely diffused over Europe, and that it should have prevailed in every country, as it really appears to have done, nearly at

* 'It seems to have been the custom on the revival of antique architecture, and classical learning, to give the name of *Gothic*, by way of reproach, to every thing in the arts, as well as in literature, which was not formed on the ancient model.' Every style of building that differs from the Greek and Roman models was termed Gothic: but in modern times it is restrained to the light style; and as the term is generally understood, and answers the purpose, no necessity exists for changing it.

the same time.' The most easy and (we should think) the most probable mode of accounting for this oneness of style is by supposing that the architects of this period all borrowed from the same prototype; and this sameness may be afterward in a great measure explained by regarding the antique architecture as its basis and foundation. Architecture purely Grecian is without the arch. On the contrary, the Romans in their large edifices, especially in their amphitheatres, employed tiers of arches one above another; and, as the splendid ceremonies of the catholic worship required ample space in the construction of churches for processions and scenic effect, the architect was induced to study such models of the largest dimensions as were supplied by the remains of Roman grandeur. Two striking circumstances invite our attention in our fine Gothic buildings: the first is their great elevation, and the next is the peculiarity of their apertures, with the corresponding embellishments. In the notes to Mr. K.'s essay, (*which, by the date prefixed, appear to have been read to the Society nearly two years after the original observations,*) the notions of the late Mr. Essex, of Cambridge, respecting the source of what may be termed the outline of our Gothic churches, are presented to us: but Mr. K. does not refer us to any work in which these notions are found: he only adds, 'I am glad of this opportunity of making them known.' Perhaps the next volume of the *Archæologia* will throw some light on this subject. It may suffice to remark here that 'Mr. Essex was convinced that the old architecture of the middle ages was derived from the Roman;' and it is stated as 'a favourite notion completely his own, that all our churches might be reduced to three sorts: 1. those with pillars and arches, which separated the aisles from the nave: 2. such as had tiers of windows over the arches: 3. those which had three tiers of arches and windows over them; or rather three tiers of arches, one above the other, and windows in the uppermost.' Plates are subjoined, to shew in what respects the Roman edifices furnished models for each of these kinds: but want of room obliges us to advert only to the last. For the purpose of illustration, the outside of one of the amphitheatres of the antients is delineated; and it is remarked that

'By leaving out the entablatures, capitals of columns, &c., which were too bold, or too delicate for the Gothic workmen to imitate, the remainder would be very like the inside of a Norman cathedral, where we may observe, over each tier of arches, a vestige of the entablature still retained in the small string-course, or line of stone running along the surface of the wall, where the entablature ought to have been. The half columns, thus deprived of their capitals and ornaments, soon shrunk and degenerated into the unmeaning shaft, which neither supports, nor
appears

appears to support, any thing, or to be of the smallest use. But the Gothic architects of the thirteenth, fourteenth, and fifteenth centuries, turned this small shaft to very good account; and by restoring to it a capital, and at last leaving out entirely that part of the string-course which crossed over it, produced their elegant and slender pillar, from which branched out all the delicate and beautiful tracery of their vaulted roofs.*

Thus we may be able to trace the origin of arches, tier above tier: but if the Gothic architects copied the Romans in this respect, how came they to deviate so widely from them in the form of arches? How are we to account for the introduction of the Pointed Arch? To solve this difficult question, various ingenious hints are offered. It is not improbable that the effect produced by the intersection of semi-circular arches might first have suggested the idea; and the vanity of setting forth something new might have led to the first formation of the Gothic Arch. Several practical inducements for adopting various kinds of it are enumerated at some length, with illustrative diagrams; and it is observed that superstition had probably some share in this innovation.

* There is (says Mr. K.,) reason to believe that the figure formed by two circles, cutting each other in their centers, was held in particular veneration by Christians from very early times. It appears to have had a mysterious meaning, which I do not pretend to explain; but I believe a great deal might be pointed out, as to its influence upon the forms of all sorts of things, which were intended for sacred uses. Possibly it might have had some reference to the symbolical representation of Christ, under the figure of a fish*, the *IXΘΥΣ*, which contained the initials of *Ιησους Χριστος Θεου Υιος, Σωτης*. And this is the more probable, because we are told that it was called *Piscis Patris*†. But however this may be, and whatever ideas of sanctity might be attached to the thing itself, we may remark, that in the paintings, as well as sculptures of the lower ages, we find it almost constantly used to circumscribe the figure of our Saviour, wherever he is represented as judging the world, and in his glorified state; particularly over the doors of Saxon and Norman churches. Episcopal and conventual seals, and those of religious societies, and of all ecclesiastical officers, were universally of this form, and continue to be made so to this day.

How far this idea operated is doubtful: but, since all the members of the Gothic style are sections of circles, we may conclude that its architects amused themselves with producing various forms by their intersections, and studied effect by striking arches from different centres. We shall not pursue

* See M. R. Vol. lxiv. N. S. p. 484.

† Dureri Institut. Geometricarum, lib. 2. p. 56. He uses it as a name well known, and familiar as that of circle or triangle, &c.
"Designa circino invariato tres piscium vesicis."

this subject any farther here : but we must not forget to remark that, though the Pointed Arch is the distinguishing feature of Gothic architecture, and the source of all its varieties, its other peculiarities must not be overlooked. ‘ Its light pillars, long, thin shafts, elegant foliage and vaultings, its tracery, and numerous other graceful and nameless forms of beauty, are equally essential, and fully as important to its general character.’ Its spires, lofty towers, and slender pinnacles are peculiarities not less striking. — Mr. K. offers us in this paper the result of his tour to Italy, and gives numerous plates, particularly explanatory of the architecture of the stupendous cathedral of Milan, ‘ the largest and most magnificent Gothic church in the world,’ the subjoined description of which merits perusal : but for this we must refer to the volume, and pass to other subjects. Eighteen plates illustrate this interesting paper.

Observations on the Positions of the Alien Cell of Begare, and of Halywell upon Watling-Street. By Nicholas Carlisle, Esq., Secretary. — Nothing satisfactory is offered in this paper.

An Account of the Insurrection in the County of York, in 1536. Communicated by Edmund Lodge, Esq., F.A.S., Lancaster Herald. — The report of the Lancaster herald here given is in the old spelling of the age in which it was written, and relates to the Yorkshire insurrection, which obtained the appellation of “ The Pilgrimage of Grace.” It was of little extent, seems to have resulted from misapprehension, and the malecontents without exception were pardoned by King Henry VIII.

Specimens of Fonts, collected from different Churches. By John Adey Repton, Esq., F.A.S. — In nine well engraved plates, Mr. R. addresses himself to the eye of the antiquary, and the letter-press does nothing more than assign the probable date of each font. The specimens, indeed, are curious and amusing.

A Description of Five Maces, discovered on the Capture of the Fort at Agra, in the East Indies. By Anthony Carlisle, Esq., F.R.S. — When Agra was captured by the British army in October 1803, these maces were found in the arsenal, together with some treasure, and are said to have been carried before the native princes on grand public processions. They are for the most part made of iron. The first is carved with a top representing the lotus, a Hindoo symbol of Vishnu, the preserving deity ; the second has a head cleft into eight divisions, supposed to allude to the eight chief points of the compass, to which the magisterial authority extends ; the third is mounted with a hand indicating protection ; and the fourth and fifth are terminated with blades of an alloy of copper, said to allude to criminal punishment. Their length is from 25 to 30 inches, and the weight of the heaviest (No. 1.) is 100 oz. avoirdupois. Drawings of each are exhibited in an annexed plate.

A Description of a Roman Vault, discovered in the Suburbs of the City of York. Communicated by the Rt. Hon. Sir Joseph Banks, Bart., &c. — This vault was discovered in 1807, as workmen were digging the foundation of a house. The walls were of stone, and the top was arched with bricks, one foot square and two inches and a half in thickness. Within was a sarcophagus, cut out of a single grit-stone, and covered with a blue flag-stone, inclosing a skeleton in remarkable preservation, and two glass lachrymatories, one perfect and the other broken. Near the vault was found an urn of red clay, containing ashes, and fragments of burnt bones; which, with the pieces of the urns dug up in its neighbourhood, would indicate this spot to have been the site of a Roman burying-ground.

A Description of a Font in the Church of South Kilvington, Yorkshire. By Robert Darley Waddilove, D.D., F.A.S., Dean of Rippon. — The object noticed in this paper is supposed to have been originally erected in Upsal Castle, in the above parish, and to have been removed thence to its present situation: it is decorated with shields bearing the arms of the noble family of the Scropes, one of which, viz. Henry Lord Scrope, treasurer of England, was beheaded for high treason at Southampton, A.D. 1415. The readers of Shakspeare will recollect the speech of Henry V., in which he upbraids this nobleman for his perfidy, and exclaims

“ Oh, how hast thou with jealousie infected
The sweetness of affiance!”

Dr. W. informs us that the font here noticed appears to have been constructed about the time of Edward IV.: he has also added the genealogy of the family of Scrope.

An Account of a curious Carving in Ivory, belonging to Richard Haynes, Esq. In a Letter from Samuel Lysons, Esq., F.R.S., and F.A.S. — Mr. L. does not attempt to illustrate the subject of this curious carving: he only conjectures that the sculpture represents a scene in some antient romance. From a peculiarity in the armour of the knights, (viz. the appendages to the shoulders on which the arms were emblazoned,) he is confident that it could not have been executed earlier than the reign of Edward I., nor later than that of Edward III.

A Description of Antiquities discovered on Hagbourn-Hill. In a Letter from Ebenezer King, Esq., F.A.S. — These antiquities were found, in the spring of the year 1803, in a pit, about four feet from the surface. Among them were several large rings of brass, resembling dog-collars, and some coins, which probably were of the lower empire. The most interesting part of the collection was a chain, of singular form and workmanship: but of the use to which it was originally appropriated, Mr. K. has not

not been able, either from reading or inquiry, to form any tolerable conjecture.

A Description of an ancient Pitcher, discovered in the Parish of Lisnabago *. By the Rev. Mr. Dow.—This relic of antient art and ingenuity is fully described; yet without the plate it is impossible for us to convey a correct idea of its form. It was found in the county of Lanark, imbedded in a stratum of clay, at the bottom of a small burn, forming the boundary between a farm and an extensive moss, called in the language of the country a *Flow*. The whole outside, as well as the inner surface, seems to have been richly gilt, or rather plated with gold; and notwithstanding the injuries which it has sustained, it is still highly burnished, and shines with peculiar lustre. It consists of three parts, nicely adjusted, and admirably cemented to each other: but the handle is the chief subject of curiosity, since it forms a substance distinct from the body of the vessel, bears the resemblance of bell-metal, and must have been cast in a mould, and affixed to the pitcher by fusion or strong cement. The workmanship is exquisite, and the figures are in high relief:

• The first and most prominent object is a female figure in antient vestments. She holds, perched on her hand, an owl, the favourite bird of Minerva, and seems to be in the act of offering sacrifice upon an altar, which stands in view, and on which she leans. Immediately above is the head of a warrior, having on an ancient helmet. Next is a winged Cupid, in the act of flying, with a light robe floating around him: and above all is a circular shield, with an elegant drapery, having a figure in the center, not unlike the sun in the firmament.

Mr. Dow does not attempt to assign to this relic any date: but he tells us that it was found not far distant from a Roman highway; and that, 'should it be ascertained to be of a Roman fabric and manufacture, it may have remained there since the period of Adrian's expedition to Britain, about the second century of the Christian æra.'

An Account of a Golden Rod, found by a Peasant in the neighbourhood of Ballycastle, in the County of Antrim. In a Letter from John Alexander M'Naghton, Esq.—This rod is of the purest gold, weighs twenty-two ounces, and is made of three distinct wires twisted together, with a hook at each end. Nothing is intimated respecting either its antiquity or its use.

An Account of the opening of the Great Barrow at Stow-Heath, near Aylsham, in Norfolk, in July 1808. By John Adey Repton, Esq., F.A.S.—Mr. Repton found nothing particularly worth notice, to remunerate him for his trouble in excavating this barrow. The workmen, indeed, cut through an urn of

* The birth-place, we suppose, of one of our old friends in the history of *Humphrey Clinker*!

slightly-baked clay, with its mouth downwards, resting on a square tile, and containing a few dry bones; and they met also with another of a broad flat shape, with its mouth upwards containing a small quantity of 'burnt' ashes.

In consequence of a standing resolution of this learned Body, an Appendix is subjoined, consisting of an Historical Memoir, extracted from the Minutes of the Society, of such communications as the council did not determine to publish entire. This Appendix notices *Architectural Antiquities*, with drawings; — *A Stone Flint*, dug up near Stow Market, in Suffolk, supposed to be used for slaying cattle; — *A Brass Spear Head*, found near Gringley, in the county of Nottingham; — *Account of a Tamias* and kistvaen at Duntisbourne Abbots, in Gloucestershire, and also of a barrow at Avening in the same county; — *A Celt with a Ring attached to it*, dug up at Tadcaster, in Yorkshire; — *An Urn, with a Roman Medal of Claudius Caesar*, found at the depth of seventeen feet from the surface, in forming a road from Charlton to Woolwich; — *Bracelets of Gold*, supposed to be British, and also *Celts of Brass of different forms*, with *three lumps of raw Copper*, found in 1806 near East Bourne, immediately under Beachey Head; — *Pieces of Earth or Slate*, deposited in the stone coffins frequently discovered in the island of Parbeck, in Dorsetshire, and called *Coal-money*; — *A Basin of Metal*, found near Christchurch, in Hampshire, supposed to be Roman, and to have been used as a lamp, scale, or dish, to hold fire occasionally; — *Nine thin Vessels of Copper*, found packed in each other, in the village of Sturmere, in Essex, by the side of the Roman road; — *An Urn* found in a barrow at Ampleforth, in Yorkshire, and in a tumulus adjoining to a Roman camp at Kirkbuddo, in Forfarshire; — *Bricks* of an unusual size, with an impression of a coat of arms, surmounted with a coronet, discovered at Folkestone; — *An Ancient Spear Head*, found in Carmarthenshire; — *Ancient Weapons* found in Merionethshire; — *Rude Impression of a Bull from a Stone found in Scotland*; — *And the Portrait of Ptolemy V.I. of Egypt*, copied from an unique coin in the French cabinet. — Such is the catalogue of antiquarian articles with which this volume concludes.

ART. VI. *The Giants' Causeway*; a Poem. By William Hamilton Drummond, D.D. 8vo. pp. 204. 12s. Boards. Printed at Belfast; and sold in London by Longman and Co.

THIS poem is the production of a gentleman whose translation of the first book of Lucretius was mentioned, with deserved commendation, in our number for December 1800.

We

We are sorry that Dr. Drummond did not prosecute his design, because we fear that Lucretius has fallen into less able hands, and because the Doctor would have gained more lasting honours for himself as a translator than he will derive from this original publication. Yet he is evidently a man of learning, and very considerable abilities; endowed with a mind perfectly alive to the perception of the beautiful and the grand in nature; and possessing much of that enthusiastic feeling which so eminently contributes to the formation of the poetic character. His versification also is smooth, and often extremely harmonious; and his style is wholly free from those *mannerisms* and idle attempts after novelty, which degrade the brighter poetic talents of our time. As the work of such an author, it will be conceived that the *Giants' Causeway* must contain many passages of distinguished merit, some of which we shall lay before our readers in our analysis of the poem: but as a whole it is unfortunately deficient. Dr. Drummond has erred in the selection of his materials; and the powers of his poetry are in vain employed to excite interest for subjects which are poetically uninteresting in their nature.

We do not wonder that, amid the stupendous scenery of the *Giants' Causeway*,—attached to it, as the author seems to be, by all those dear associations that knit us to the *localities* of our childhood, and remembering all its traditionary tales of giants and of heroes,—Dr. Drummond should have conceived the idea of making it the subject of a poem; and indeed we fully remember that, without possessing any local attachments to heighten the magic of its effect, our own feelings on witnessing this grand object were much excited:—but we are surprised that, after deliberation, the idea should have been carried into execution. In that desultory kind of composition, like the present, which consists in placing the reader on some favoured spot, highly gifted with natural beauties, or celebrated as the theatre of some brilliant achievement; and in touching, with a poet's hand, on the many images and reflections which are likely to flit across the mind, united by those nice and imperceptible links by which the chain of thought might be formed; in such a work, the chief means of creating a continued interest in the reader would be a masterly and striking description of the scenes which suggested it:—a picture, such as Spenser would have delineated, which at the opening of the poem might seize on the imagination, and keep the attention awake to all that related to it. For such description, the *Giants' Causeway* is peculiarly ill adapted, and is inferior to many objects of far less magnificence. It is calculated for painting, not for poetic description. The very words which would be called

called into action are unpoetical; and the reader, who had never viewed the spot described, after the most laboured detail of these high and wonderful basaltic columns, would have no romantic picture presented to his imagination, but his mind would feel encumbered with a confused idea of masses of large stones. Dr. Drummond was aware of this objection, and has given no particular description of the scenes on which his poem is founded: but all interest is lost by the omission. It is indeed learnt from the title-page, and from a few hints scattered through the first book, that the author is at the *Giants' Causeway*, but the reader is never with him.

The poem is divided into three books, and opens with the following invocation to the genius of the writer's native land:

' Come lonely, Genius of my natal shore
From cave or bower, wild glen, or mountain hoar;
And while by ocean's rugged bounds I muse,
Thy solemn influence o'er my soul diffuse:
Whether thou wanderest o'er the craggy steep,
Where the lorn spirits of the tempest weep,
Or ro'at with trackless footsteps o'er the waves,
Or wak'st the echoes of thy hundred caves;
With joy I hail thy visionary form,
Rough, dark, august, and clad in night and storm
To me more dear thy rocky realm by far,
The cliff, the whirlwind, and the billowy war,
Than e'en the loveliest scenes which Flora yields,
Her myrtle bowers, or incense-breathing fields.

' Yet mid thy rocks might some wild flowrets bloom,
And first for me exhale their sweet perfume,
Yielding a chaplet to my vagrant muse,
Blooming and pearled with fresh Parnassian dews;
Though tempest roared in every dark-browed cave,
And wild beneath me burst the yawning wave,
O'er the high steep how ardent would I rise,
Elate with hope to seize the glorious prize?'

From this invocation, Dr. Drummond leads us to what the argument calls 'a description of the coast of Antrim by sunrise.' It is well painted, but presents nothing that identifies the spot; and from the impossibility of *poetically* describing the peculiar characteristics of the Antrim scenery, the delineation is not distinguishable from the appearance of morning on any other rocky coast. In the midst of this description, the author suddenly and skillfully breaks off, to address those whose gifted and cultivated minds feel admiration of the beauties which 'the fair creation offers:'

' O thou whose soul the Muses' lore inspires,
Whose bosom science warms, or genius fires,

If nature charm thee in her wildest forms,
 Throned on the cliff 'midst cataracts and storms;
 Or with surpassing harmony arrayed,
 In pillared mole, or towering colonnade,
 Seek Dalriada's wild romantic shore —
 Wind through her vallies, and her capes explore.
 Let folly's sons to lands far distant roam,
 And praise the charms of every clime but home.
 Yet sure such scenes can Dalriada boast,
 As please the painter and the poet most;
 Swift torrents foaming down the mountain side,
 Rocks that in clouds grotesque their summits hide,
 Gigantic pyramids, battled steeps,
 Bastions and temples nodding o'er the deeps,
 Aerial bridges o'er vast fissures thrown,
 Triumphal arches, gods of living stone,
 Æolian antres, thunder-rifted spires,
 And all the wonders of volcanic fires.
 Here broken, shattered, in confusion dread,
 Towers, bridges, arches, gods and temples spread:
 Stupendous wrecks where awful wildness reigns!
 While all th' ideal forms which fancy feigns
 Sweep the dun rack, and to the poet's eyes,
 In many a strange embodied shape arise.
 In scenes like these did Collins first behold
 Pale Fear, and Danger's limbs of Giant mould;
 Gray poured the sorrows of his Cambrian lyre,
 And mighty Shakespeare breathed heaven's pure ethereal fire.

The reader's attention is then led back to the tale of the giant Fion, the supposed founder of the Causeway. Fion Mac Cumhal, the great hero of Irish romance, and who (Dr. Drummond tells us in his preface) was fifteen cubits high, conceived the vast idea of erecting a mole across the sea to facilitate his march to the Hebrides, in order that, with his giant-clan, he might revenge on the inhabitants of those islands their frequent predatory excursions to the shores of Ireland. The Causeway is formed; and the giant-band prepare for their march, while all Albin trembles at their approach.

' Now armed for war, along their iron road,
 Stern in their ire, the giant warriors strode;
 As files on files advanced in serried might,
 How flashed their arms' intolerable light;
 Casques, shields, and spears, and banners floating gay,
 And mail-clad steeds, and chariots' proud array,
 Bright glancing as the fires which heaven adorns,
 When fair Aurora brings the bonny morn!'

But "the battle is not to the strong:" the prayers and sacrifices of the bards and warriors, on the shores of Albin, are

crowned with success; and Odin ascends from his subterranean palace to their assistance :

' Throned on dark clouds, dread Odin heard from far
In icy realms beneath the northern star,
Where in Valhalla's courts his warlike train
Quaff the brown draught from skulls of heroes slain :
Deep-moved he rose, and soon with loud alarms
Heaven's pavements rang, as Odin rushed to arms.
Swift down the bow of many a fulgent dye,
Bridge of the gods, th' immortal footsteps hie ;
Hail, sleet, and darkness o'er his bosom spread,
The rush of waters roared around his head,
While wrapt in light'ning and devouring storm,
He swept the winds, a dim terrific form ;
Aloft in wrath his brandished arm he raised,
Bright in his hand the hissing thunder blazed,
While on the centre of the arch he stood,
And sent his potent mandate o'er the flood.

" Arise," he cried, " ye ministers of ire,
Ye hurricanes, ye floods, and red-winged fire ;
Arise, go forth in congregated might,
And whelm these impious toils in lasting night."

' Then livid fires the vault of heaven o'ercast,
High rose the floods, and furious howled the blast ;
Then Lochlin's gods in might resistless came ;
Thor's mace impetuous smote the trembling frame ;
The sister fates, twelve dark tremendous shades,
Sang their dire spells, and waved their shining blades,
While Loke and Hela, from their chains unbound,
Shook to its rooted base the yawning ground :
Then tossed each isle, and cliff, and rugged steep,
Wild rolled the mountains like a stormy deep,
And crashing, roaring, thundering loud to heaven,
Down rushed the arch, in shattered fragments riven,
With horrid din, as if th' exploding ball,
And heaven's rent pillars mingled in their fall.

' Deep in the dreary caves of ocean lie
The ponderous ruins far from mortal eye :
Yet each abutment of the structure stands
A proud memorial of the giant bands,
Through earth's extended realms renowned afar,
As great in peace, and terrible in war.
And then, if earth to heaven in arms opposed
Might aught avail, in conflict had they closed
With Lochlin's gods ; and Odin, taught to feel,
Had rued the dint of Fion's better steel.
But by enchanted spells unnerv'd they stood,
Fixed to the beach, till horror chilled their blood,

And total change pervading nerve and bone,
 Hard grew their limbs, and all were turned to stone.
 Now oft their shadowy spectres, flitting light,
 Crowd to their favourite mole at noon of night,
 In fancy's eye, the curious toil pursue,
 And all the tasks that pleased in life renew.
 One, huge of stature, dark beneath the gloom,
 Grasps in his brawny hand the mimic loom ;
 One rides the lion rock ; in cadence low,
 One bids the organ's beauteous structure blow ;
 While far aloof on yon lone column's height,
 Their Lord and Hero glories in the sight.'

We observe a loftiness of style in this interposition of Odin and the gods of the Edda, which we do not often encounter ; and the description of Odin, as a ' dim terrific form,' ascending from Valhalla amid hail, and sleet, and darkness, is particularly in character with the northern divinity. Nor is it only in this elevated style that the poetry of the author is rich ; the latter part of the first book, in which he reviews the antient flourishing state of learning among the Irish, contrasts their present degree of civilization with their former barbarous manners, and addresses the river Lagan, is conveyed in a strain of deep and pleasing melancholy : but with the first book all interest terminates ; and the second and third divisions of the volume are allotted to subjects wholly unadapted to the purposes of poetry. What could Dr. Drummond conceive to be worthy of a poet's attention in subjects like the following, taken from the argument to the second book ? ' Kelp Burners—Salmon-fishing—Different Instincts of the Eel and Salmon—A Shoal of Herrings—of Porpoises—The Mode of robbing Sea-fowls' Nests,' &c.—The third book is philosophical, and would, if written in prose, have made an excellent geological essay for the Belfast Magazine : but we had hoped that the Poetry of the Anti-jacobin had banished from verse, for ever, that sort of scientific muse, the themes of whose song are ' basaltic columns formed by the sudden refrigeration or gradual crystallization of lava,—The Neptunian Hypothesis—Effects of the Deluge—Basalt formed by Deposition and consequent Desiccation—and the Illustration of the Huttonian Hypothesis.'

In perusing these latter books, our labour was relieved by sometimes discovering the strong resemblance of passages to parts of the above-mentioned Poetry of the Anti-jacobin. For instance,—from the *Giants' Causeway* ;

' ON A SALMON FISHER.

' The patient boatman rocking on the brine,
 Elate with hope, beholds the well-known sign :

Swift winds the capturing net, and now in vain;
The fear-struck captive beats the flaxen chain;
Vain in his strength, and vain his dotted mail,
His rapid fin, quick eye, and springy tail.'

Parallel passage from the poetry of the Anti-jacobin :

" ON A PORK KILLER.

" With grim delight he views the sportive hand,
Intent on blood, and lifts his murderous hand,
Twangs the bent bow — resounds the fateful dart,
Swift-wing'd and trembles in a porker's heart.

" Ah! hapless porker! what shall now avail
Thy back's stiff bristles, or thy curly tail?
Ah! what avail these eyes so small and round,
Long pendant ears, and snout that loves the ground."

This is only one out of many instances, and we observed others of still closer resemblance: but it is time to take our leave of Dr. Drummond. Of his powers, we have a very high opinion: but he has failed, where every one must fail, in attempting to impart poetical interest to subjects like Salmon and Porpoises, Basaltic Columns and Geological Theories. Of his style we have given the reader an opportunity of judging, by the length of our quotations. We heartily wish to see the completion of his translation from Lucretius.

ART. VII. *Ex Tentaminibus Metricis Puerorum in Scholâ Regiâ Edinensi Prosectorum Electa, Anno 1812. 12mo. pp. 116. Edinburgi. Blackwood.*

WE are presented with a very novel and curious publication in this little volume. It is a selection from the Latin verses of Scottish youths, educated in the High School at Edinburgh; 'one only of whom has attained his fifteenth year: almost all the rest are now about fourteen; not more than seventeen months have elapsed, since they began to learn Latin versification; and these exercises are the fruits of leisure hours.' Such is the language of the preface: other matters are stated in it, which we shall discuss at the close of our critique: but we shall first examine the juvenile poetry which is here submitted to public inspection. Excepting for purposes of commendation, we shall not mention the names of any of the youthful authors; because we think that they have been prematurely exposed to general criticism; and because we are certain that, with more cautious instruction, they might have done far better things:—"TEUCRO duce; et auspicio TEUCRO."

Some time has elapsed since every scholar was grieved to witness the disgraceful exhibition of Green's Sapphic verses in Anderson's Scotch Poets. Subsequently to that period, we have been compelled to lament the continued classical deficiencies of the country of Buchanan, in the *Collegium Bengallense* of Dr. Chapman: but we had hoped that the "*Pueri agrestes, irridendum pecus*," of the former,—and the "*Georgio, Melevisio, Veleisio, Mitibus, atque Fortibus*," of the latter, had passed away for ever, and had made room for a *new era* of Augustan purity. Alas! our hopes are disappointed; and the acknowledged stigma on the *antient literature* of our northern brethren has only been made more indelible by the present attempt to remove it. Indelible, however, is a very strong epithet; and we trust that it will prove to be applied in a limited sense on this occasion, and that the time will come when correct classical knowledge will be added to the other honours of Caledonia.

The circumstances of the case induce us to submit to the observation of our learned readers a very formidable list of errors and improprieties, which we have *selected* from this *selection* of verses; though in so doing we perform a labour which is unpleasing to us, and dry and tiresome in itself. Some of the instances, it will be seen, are gross metrical faults; others are injudicious adoptions of doubtful quantities; elisions of every different degree of harshness; licentious admissions of the *cæsura*, and the hiatus, and other rhythmical defects; sentences inelegantly, or incorrectly, framed; conjunctions placed *ad libitum*; vain attempts at imitative harmony; offensive repetitions of similar sounds; and unpoetical expressions. When it is stated that the subjoined catalogue is *selected* from a thin duodecimo of 116 pages,—that it might yet be largely increased,—and that every exercise has been revised by the master*,—it is difficult to restrain our reproof of that master, for his hasty exposure of himself and his pupils; whose abilities, even as they are here displayed, unquestionably deserve the guidance and the correction of purer taste and more accurate learning.

Page 1. '*Hic tabulatis et domibus*,' &c., a line without the primary *cæsura*, and which has many parallels in awkward cadence, even in elegiac verse. Ib. '*Parvo spatioque relicto*.' 2. '*Nunc cæruleumque relinquit Flavius*; jamque omnes:' perhaps, "*even the blue*" may defend the first usage. 3. '*Or-*

* '*Nihil in eis præceptoris est, nisi perpaucæ emendationes verborum, et syllabarum, quæ omnino in tali re fieri solent.*' *Ad Lectorem*, p. 7.

pluv, Hæmo viridi, an elision wholly inadmissible. Ib. '*Siccæ mitti.*' Once for all, let us ask, what but the few instances in Propertius can plausibly be adduced in favour of the short vowel before *sc*, *sp*, and *st*? Various readings have removed, at least have shaken, all the other examples; and when it is recollected what doubts have attached to the authenticity of a large portion, if not the whole, of the writings which bear the name of Propertius, will it be said that a schoolmaster is sufficiently nice in the correction of his pupils' exercises, if he omits to warn them against this improper licence?—at all events, if frequently used. 4. '*Alveo et in medio.*' Ib. '*Attonitus clausitque.*'—Ib. '*Lapsus rapidosque.*' Ib. '*Bellua furva, Aures demittit, nunc et adire sinit,*' i. e. *Orphea*, or *amatorem*, understood; an ellipsis which, perhaps, is censurable only from its frequency of admission into this volume; and such, also, is our reason for objecting to several other liberties here noticed. The taste of boys cannot be corrected by too strict a model; and it is especially desirable that, in short compositions, no unusual licences should be admitted. *Opere in longo fas, est.* 6. line 4. *Bum* or *bunc* is omitted. When the author has written as much as Ovid, and (notwithstanding Ovid's occasional slovenliness) has become as good an authority by writing as well, let him repeat these ellipses as often as he pleases.—Ib. '*Callida Phasis.*' According to Gesner, '*Phasis*' will not stand for *Phasias*, or *Phasiaca*. *Phasis*, the river, or the town, is masculine. 7. '*Seminè sparso.*' Ib. A list of names introduced into a poem of a few lines, is in very bad taste. '*Alcides, Theseus, Telamon, cum Castore Pollux,*' might be forgiven in Ovid, or in a translation of Apollonius Rhodius: but, in a boy's exercise of less than thirty verses, it reflects no credit on the instructor who suffered it to remain. Ib. '*Atque alii multi vœra flava petunt,*' would have been truly in the style of Propertius, had *Propria que maribus* exhibited any pentameters of any kind. Ib. '*Herœs ausi magnum*' is surely a great false quantity. 8. '*Amore Mædea.*' This is sadly ignorant of *Mædea*; and of the "specious names" which *Medea* imposes ("IMPONIS MÆDEA") on her own errors.—Ib. '*Es Pontum qui Helles funere.*' *H* is indeed no letter in the estimation of this tutor. Ib. '*Herbis adjuvit,*' &c. The person assisted is again understood: but it would be endless to notice all freedoms of construction. 9. '*Soleque cocta diu,*'—where must be the ear that can be insensible to the repetition of such compounds as *Soleque*, and *Cauleque*, and *Manequè*, which occur close together in page 41.? 9. '*Carbone ardenti, fusticulisque, datur.*' Unless this be a false print for *ardenti*, (which we are willing to suppose, from observing several errata

in the book,) the error is very gross indeed. Ib. '*Quique legendō potest.*' The gerund made short is a more unpoetical gerund than it ought to be. 10. '*Fluminā stricta gelu.*' 11. '*Jam in corpore.*' 12. '*Mibi jam erexisse.*' 13. '*Rēcreat,*' used 'as a dactyl; '*arma penetrabant,*' page 86. the second e in the verb long: but especially '*graviterque prōcumbit,*' 77.} are all instances of bad taste which is very reprehensible in a teacher. Notwithstanding the confessed ambiguity of the syllables *re* and *pro*, in several words, we cannot call to mind any defence of the last licence but the authority of Lucretius; and we are sure that the general usage of the best authors is so much against the two former, as to prevent any indulgence on these and similar points, in a judicious system of instruction. In another passage, we have '*profusus,*' where we should adopt a contrary quantity.

P. 13. '*Pugnans pro arisque focusque.*' Ib. '*Et tectus, grato pectore, civis amat.*' *Illum* again, or *hunc*, is understood. This line, too, has a double awkwardness in its elliptical liberties. *Tectus* is used for "protected by him." 15. '*Bellatum progredientis,*' "going out for to fight," as it may be literally rendered. 14. '*Hostilia jam agmina sistunt.*' 15. '*Dirūm*' for *dirorum*; and this contraction is common. Ib. '*Murmure jamque canunt cum reboante tuba.*' Ib. '*Dicere quis poterit posse redire domum?*' *Se* understood, as is much too frequently the case. 16. '*Gratantur salvos,*' instead of *salvis*. The accusative has prose authorities, but the dative is most poetical. 17. '*Ubi strictis.*' 18. '*Vita aque;*'—"and a quart of aqua vitæ." See "Dragon of Wantley." This is the first time, we should imagine, that "*eau de vie*" has been introduced into Latin poetry. 19. '*Antiquos animos usque tenere precor,*' which is probably the tamest petition in the language. Ib. '*Semper habere voluntatem*' is a strange beginning for an Hexameter; and '*dona dēsse,*' in the next line, we cannot tolerate. 21. '*Solertes statuunt et magis esse boni.*' Here is another most flatly expressed moral resolution; and it reminds us of a schoolboy's version of a line of Gay ("To make men moral, good, and wise,") which might almost have demanded admission into the present volume, but certainly does not entirely merit that honour, namely, "*Morālis et sapiens facere bona viros.*" But we must proceed with our strictures more briefly, and more rapidly. 23. '*Nū manebis—bonā spes.*' 24. '*Consiliūm*' for *consiliorum*. 25. '*Servitii.*' The open genitive case, either in neuter or in masculine nouns, evidently does not sin against the Caledonian canons of Latinity: yet it is clear from Bentley's note on Terence, and from other authorities, that such an usage is inelegant, to say the least of it. That the best
MSS,

MSS. of Virgil read *furvis cognomine*, instead of *furvi*, has often been remarked. Ib. 'Quâ India.' 26. 'Rēcreat,' again. 27. 'Seres qua Eoi.' 29. 'Ceraunia spectat.' Ib. 'Qui vitâ fruitur deteriore. nece.' This is like the vulgarism of enjoying a bad state of health. 30. 'Torqueret cum humida.' Ib. 'Pandâ repente.' Of this *Elegiac beauty* we shall see sundry examples. 31. 'Nunc bene sicco comas.' Here we have it in the first conjugation; where, perhaps, it is still more musical. 33. 'Vestigiâ stringens.' Ib. 'Cuspide spumantem.' 34. 'Rēfringens.' The *e* short is, surely, more usual; to say the least: but on this subject we have already spoken. 38. 'Servitiū,' again. Ib. 'Rēpulere jugum,' as we have *rētulit* afterward. Surely the initial *re*, in both these *praterites*, is better long. Ib. 'Dux quondam dominatu terram Albertus habebat.' Ib. 'Transit vir quidam Gulielmus sepe.' Ib. 'Is mox duosla parat.' Ib. 'Horâquē statutâ.' Ib. 'Collineans.' Ib. 'Cui Tell respondit.' Ib. 'Ipsum Tell jaculoque necat;' "and Tell kills him with a dart." This page (38.) is a very rich page indeed. It abounds in various excellences. Whether we consider the judicious central pause in the line, 'Dux quondam dominatu,' &c. as regular as that of the French Alexandrine; or the picturesque participle 'Collineans;' or the minor beauties of the hero preparing his weapons, and being ready at the hour, together with the language in which all this is expressed; or, lastly, the easy familiarity of the monosyllabic *Tell*; we know not what we should most admire.

39. 'Qui in virides.' 40. 'Quo ornetur.' 41. 'Seniū facile recreare.' The *è* in *facile* must be short. Where is it used without an elision? 44. 'Superbiâ sceptri.' Ib. 'Nesciâ stare.' 45. 'Spectantis quæ oculis.'—Ib. 'Fessaquē spumanti.' 46. 'Pel-luntur; fædum jamque suile tenet.' *Eos*, understood.—Ib. 'Obstupuit Circe illo usque manente viro.' Ib. 'Circeque est concelebranda mihi.' Ib. 'Vertit iter retro ad littora.' 48. 'Molyos illi opibus.'—Ib. 'Nectarē spargit,' 50. 'Nullaque jam humana.' Ib. 'Namque herbam dederat proles Cyllenia, Moly.' Ib. 'Erecti facti iterumque viri.' 51. 'Insidiosâ struit.'—Ib. 'Namque procellâ actus dirâ.' Ib. 'Accipe sed gratē herbam.' Ib. 'Moly vocant.' 52. 'Magnificas portas Dea jamque maligna recludit.'—Ib. 'Et fiunt porci qui ante fuer viri.'—Ib. 'Quæ incluta.' Our readers will again please to observe that it is to the frequency of some of these elisions and contractions that we object; and, therefore, to answer our purpose of deterring the youthful scholar from the general adoption of them, we are obliged to quote them (in spite of the tediousness of such quotations,) almost as often as they recur; even in the least offensive shape. 53. 'Nomine Moly.' The

repetition of this awkward word cannot be excused by Homeric usage. It is impossible to nationalize such expressions; and their meaning can only be given by allusion, or conveyed by a periphrasis, with any elegance. Ib. '*Pocula cum Aolides.*' 54. '*Et mihi jam audenti.*' Ib. '*Domus,*' — the ultimate made short in the plural number; unless indeed the following, '*et penetralia sacra,*' can be brought in aid of the construction, which we are disposed to concede. 55. '*Omnid sparsa.*' 56. "*Damnantur*" in the quotation from Virgil is, we suppose, a false print for "*dominantur.*" 57. '*Loca stricta.*' 58. '*Ponis hirundō larem.*' How rarely are such words so used by good writers! 59. '*Taurum*' for *taurum*. Ib. '*Sis tu, Deus, Almus*' 60. '*Frēte minace,*' for *minaci*. See below. Ib. '*Vulsi*' for *avulsit*. 61. '*Sēdūlō: āgricōlā.*' *Hiatus valdē deflendus.* 62. '*Nile pater salve, salve, septemflue Nile.*' Ib. '*Qua surgat, vel terris in quibus occulat almus.*' 63. '*Sponte remittit brachia; prono illum alveus amni precipitem rapit in cataractam.*' — *Cadences* intended to be peculiar, and only succeeding in *that* intent. 64. '*Ingenii hāc terrā.*' Ib. '*Injustum*' for *injustorum*. Ib. '*Apparent quasi montes; sylvæ aut culmina summa.*' These are interruptions, rather than pauses, in versification. Ib. '*Ruricola capti majori lætitiā omnes.*' Ib. '*Unda autem fluvii.*' See above. Ib. '*Felice labore,*' for *felici*. Ib. '*Deficiente omne hinc.*' Ib. '*Maxima Alexandria ubi quondam.*' Ib. '*Interiit Pompeius, cui est extructa columna.*' 65. '*Quæ flumina vi alta tumescant.*' 66. '*Quas lacubus recipit Divus.*' Ib. '*Surdi homines fiunt.*' Instances of bald phraseology, like the present, are innumerable. 68. '*Littorā stringebat.*' Ib. '*Galle superbe.*' 71. '*Percussus subiit iterum,*' "the earthquake came on again:" — false quantity. Ib. '*Condit hiatu tellus; momentoque fugaci.*' Perhaps as to rhythm this is one of the best attempts of the kind. 72. '*Perennid stabit.*' 73. '*Obruiturque urbs; et domuum vestigia nulla.*' This, again, excels some of its irregular brethren. 74. '*Canis cecinit:*' a bold metaphor, it must be confessed, by whomsoever used. 76. '*Tenuis sed ego cur audax.*' Ib. '*Etsi causa latet, tamen O! quam dira sequuntur.*' For an ineffectual O!, it would be difficult to quote a rival to this Hexameter. Ib. '*Cum omnes.*' 77. '*Rugosæ vetulæ, innuptæque puellæ.*' 78. '*Omnis Abs talis castis longè terrore remctam.*' Such inversions are even more violent than the Latin language, although in poetry, will patiently admit. Ib. '*Cum sorbet tellus gurgite,*' without a case after the verb. 79. '*Haud pridem monstravit justa doloris et ire.*' Ib. '*Dum audaci carmine.*'

P. 81. '*Hei mihi! quàm miseret crudelia fata referre horum qui ardenti.*' 82. '*Jam omnia.*' Ib. '*Qui valdē penetralibus ignibus extenuatur*'

natur, *Nullo abituque invento cuncta repagula rumpit.* This Lucretian species of lax versification is too apt to be pleasing to young students, without being proposed for imitation at so early a period. 83. *Seu sursum versus, seu ultro citroque movetur.* Ib. *Motibus interdum illis efficiuntur hiatus, (hiatus indeed!)* *Qui flammæ emittunt alta ad nubila claras.* Ib. *Unda, in quem se conjecit, tutusque refugit.* 86. *Nec trahit immensos per humum orbes horridus anguis;* "which, like a wounded snake, drags its slow length along;" and, if all the adaptations of sound to sense were as little objectionable as the above, we should have had a much more pleasant task to fulfil in a large portion of our criticisms. 87. *Antiquum* for *antiquorum*.—Ib. *Fluctus illisos littore curvo.* Ib. *Qui adverso.* Ib. *Caducum* for *caducorum*. The numerous instances of this contraction cannot be justified by any partial authorities. Ib. *Retulit.* See before. — 88. and 89. We are here happy to be able to select a passage of considerable spirit, and of a more classical stamp, than any other (perhaps) in the volume. We are also pleased with its nationality. It shall be subjoined to these remarks. 89. *Ante oculos igitur hæc.* If not a false quantity, *cæsuras* of this description are to be allowed only to adepts. Ib. *Efficiam quod pòtero ad fas et jura tuendum.* This line will not scan by any process.

P. 90. *Cum audaciùs.* 92. *Felix O! sorte, colone.* Ib. *Ad casam ubi conjux, et ubi sunt pignora caræ.* *Dumque parat cœnam uxor, circum oscula nati.* This last verse is not to be scanned; and the preceding is very harsh and irregular. Ib. *Ferrea sceptra.* 93. *Sit libera Scotia:*—free, we suppose, from the nicer laws of versification. 94. *Non agitat pectus auri insatiata cupido:* either a positive fault, or an improper licence in a boy's exercise. Indeed, where so many indisputable errors in quantity are found, we cannot help suspecting that such usages proceed from ignorance, rather than from design. 95. *Aëra spirans.* Ib. *Conjuges stantes.* 96. *Jura scelestus.* 97. *Accedit, Scoti.* Ib. *Æthera spuma. Ita, Scotica tellus.* Ib. *Carior es animo,* another false quantity. 98. *In æva futura.* This word is not, perhaps, thoroughly sanctioned: but we must not be too rigid on an occasion like the present. Ib. *Rura celebros.* See *penetrabant*, above. Ovid, again, we believe, the only authority. A wide difference, we must continually remind the authors, or rather the editor and corrector of this volume, subsists between the general established usages and the occasional liberties of poetical expression. If an authority can be produced which renders the quantity of a syllable doubtful, this editor seems to think that

that good taste will suffer the frequent adoption of that quantity, although directly hostile to the common notation. Let him in future reform his practice on this and similar points, — “*Dabiturque licentia sumpta pudenter.*” 99. “*Atque etiam si illi.*” 100. “*Divinâ scientia.*” Ib. “*Et famâ frueris nunc clard, semperque frueris.*” an Hypercatalectic Hexameter; as we have seen others deficient in the due number of syllables. 101. “*Servitii.*” Ib. “*Magnanimûm*” for *magnanimorum*. Let us once more observe, it is the repetition of these curtailments, &c. &c. which we censure. Ib. “*Nomini at in patriâ.*” — Ib. “*Heroas inclita tantos.*” Ib. “*Discit Scoti.*” 102. “*Annûm*” for *annorum*. We must also notice “*ecqua*” for *ecqua*, and “*sond-runt*” for *sanuerunt*.

We now come to the “*Lyrice Quadam et Breuiora.*” In these short effusions, (which occupy only fourteen pages,) we observe a really lamentable portion of uncorrected errors: yet we have by no means been exact in noticing every defect; and of the general tone and spirit of the compositions we say nothing. One of them, indeed, (by E. Pinkerton,) we are bound to mention as much more Horatian in the flow of the Alcaïc stanza, if not otherwise better, than its companions: but the cadences are even here too uniform; and several expressions occur which a chastised taste would have altered, though the exercise is puerile, and contains only a few verses. 105. “*Fert ad annum lapsus oculos dolentes.*” a Sapphic verse, (if it can be so called,) totally unmusical. Ib. “*Namque stat.*” Ib. “*Ascendâ rupem plurima quæ imminet.*” Here is an equally vile Alcaïc. It is evident that the indispensable nicety of Lyrical metre and language has not occurred to this editor and corrector. Ib. “*Ruinosa manetque.*” Ib. “*Obnixa, quæ olim.*” Ib. “*Ripas refugit assûctas.*” The Iambus is never admitted into the third place of the third line of the Alcaïc stanza; and *assûctas* cannot be made a quadrysyllable in Lyric poetry, whatever old authority may be quoted for *sûctus*. 107. “*Carpit quâ ingenuosa apis.*” The first elision is of the most barbarous description. Ib. “*Verto ocellos aspicioque solum, ferox quâ.*” Ib. “*Aspectû passim.*” The final *o* short in the first conjugation: see above. Ib. “*Lymphis lutosus obstat arena nunc.*” This position of such a monosyllable ought to be corrected even in the preparatory exercise of nonsense verses. 109. “*Ver quandô letum;*” and before, 106. “*Nunc quandô vinclis.*” These are not advisable as frequent usages. “*Sed simul ac Apollo.*” We know not of any authority for this use of *ac*; and if there had not been something offensive to a Roman ear in its position before a vowel, surely it must have commonly occurred. Ib. “*Qui fragilis*”
perit

perit usque ab ortu !' 110. 'Mendacē, splendor ? Mendaci ; improperly, we think, although the common sanction it ; and *e* short before *sp*, in Lyric verses, others. Ib. 'Condita mole domusque vasta.' Ib. 'Est non potest facta adhuc.' Ib. 'Est tale letho fatum adempta ; cadence ; and if the cæsuras are ever thus omitted verses, it should be on rare occasions. To express more simply for the use of tiroes : avoid three following. 111. 'Pontus recessit longè, tremantibus :' false 112. 'Undiquē stridor, et.' Ib. 'Para major, et certè i' 114. 'Cælo ex alto sævus ruit imber.' Ib. 'Pastorem mina neve bona.' The short vowel at the end of meter seems not to be pointed out as objectionable by youthful scholars ; to say nothing of the place or use of 'Omne diūm :' false quantity. 115. 'Præbita multa L' 'Tenebō locum.' The final *o* of the future made short, worse than that of the present. Ib. 'Ætates que Ib. 'Temporis, intenti studii, assidueque laboris, Prodigus, haud ullā victus inerte morā.'

This final encomium is addressed to the master : who to deserve it, and still farther to shew his *studious dilig* to have corrected the open genitive case *studii*, and the short ablative *inerte* ; as well as the two inelegant us following line, which is, besides, too bald for any Latinity ;

'Semper ego nomen gratus amabo tuum.'

We conclude our criticisms on the poetry of this repeated tribute to the abilities of the pupils : who, in so much of versification under such imperfect instruction short a time, have not only reflected high credit on but have proved beyond a question, in our opinion, a strong point ; which, if duly considered and brought in, may introduce some judicious changes into our present systems of education. It has been urged (whether we shall not here inquire,) that too much time and attention bestowed on Latin versification in our public schools, the use of this exercise, however, in teaching the nice use of the language, and in improving the memory, the industry and the taste of the student, with many other, collateral improvements to which it contributes, cannot well be denied. If, then, these desirable objects can be attained without a diminished sacrifice of time and attention, (although this, as the case stands at present, has been greatly misapprehended and over-rated,) would not the alteration confer honor on the conductors of our great national institutions ? It is

expatiate on the opportunities that would be thus afforded for an enlargement of the sphere of study; and to observe how much more might be read if so much less was written. Exhaustion might then, in due degree, succeed repletion; and the continual practice of *pouring out* be relieved more healthfully by an equal *pouring in*. We have neither space nor time to enlarge at present on this important subject: but let us exhort our southern scholars not to shudder at the awful word *innovation*, from whatever quarter it may wisely come; remembering the golden admonition 'of Lord Bacon,—"that the forward retainers of customs is himself the most turbulent of innovators." We think that the Scottish youths, whose poetry, or rather whose instructor, we have been examining, completely establish the fact that a year and a half of *correct and classical superintendence* would enable any boys of their age, and of only moderate abilities, to arrive at a sufficient degree of excellence in the composition of Latin verse; without interfering with any other of their school studies. Or, if this could be hoped only from boys of superior talents, twice the time would certainly suffice for every pupil who was in any degree capable of this acquirement. The error, we think, is to imagine that the practice of versification must be begun in very early years; when, on the contrary, we conceive that the mind, which had previously been well stored with the works of the best Latin Poets, would experience a facility in learning to make verses, that must be denied to the unprepared and childish beginner. In a word, we would furnish the student with materials for thinking, and with precedents for expression, before he sat down to compose in a foreign, and especially in an antient language.—These hints may suffice for the present: we hope to resume the subject more fully at another opportunity.

We now transcribe the passage which we promised from 'The Praises of Caledonia.' The writer's signature is J. Campbell. (Pages 88, 89.)

*Fertilis hac eadem ingenii, doctisque Poetis —
Est huic, natura tempestatumque peritus,
Frigora qui Brama*, rabiemque astusque Leonis,
Est flævum Autumnum, et placidè ridentia Veris
Tempora, divino depicta in carmine liquit.
Est, qui† sublimes animos erexit aratro,
Hausit et impavidus Thebani munera fontis,
Dum læta Aonides natum salvere juberent,
Tempora cingentes insignia fronde perenni.
Est, qui‡ commemorans ætatis gesta peractæ,*

* Thomson.

† Burns.

‡ Scott.

Priscorumque patrum mores, et tempora prisca,
Obtinuit nomen victurum in secula sera.
Carmine nec nostro meritū tu * laude carebis,
Qui spem merentis cecinisti mentis Alumnæ,
Undas sublimi nunc majestate per alta
Saxa ruens rapidas, montano vertice torrens,
Omnibus attonitis; querulus nunc murmure rivas
Lenē susurranti per mollia prata relabens;
O si pars animi mihi sicut nominis esset,
Scribere digna cedro sperarem carmina posse!

It is evident that such a boy as this, properly directed in his Latin exercises, might accomplish any thing;—and we say the same of all his compeers. We are equally willing to grant the praise of industry to their instructor; and that of having expended all the stores of his classical knowledge for the benefit of his pupils. It is but little, comparatively speaking, that he has to acquire; and our chief censure is directed against the hasty publication of the exercises before us. His next attempt, we doubt not, will be more successful. Only let him weigh our objections to that numerous list of errata which we have quoted, before he disputes their justice. We are satisfied that, with the exception of a very few passages, every rule of metrical correctness and of refined taste is *decidedly* against him; and we shall be ready to listen to conviction in any of the *doubtful* instances.

The book is dedicated to Dr. Goodall. Surely the late Head Master and present Provost of Eton College did not deserve this dedication from the present Head Master of the High School at Edinburgh; a dedication which, to those who are ignorant of the accurate scholarship of the former, if any such there be, might imply (from the record of the latter that he acquired the art of teaching Latin versification under Dr. G.'s auspices,) that he too had adopted a standard of critical nicety and exactness, much inferior to that which is justly required from the instructors of youth. This, however, we, in common with all others who are interested in the state of learning in our public schools, know to be so directly opposite to the truth, that we cannot pass over in silence the Editor's choice of a *victim* in the said dedication. Nor can we coincide with him in opinion, that it is a prudent plan to suffer any part of juvenile instruction to be voluntary on the side of the instructed. He tells us 'that he expected this exercise only from those pupils who, excelling their schoolfellows in quickness of ability, seemed to demand some new sphere of study for themselves.' This sounds mighty well in theory: but where the *apparent* cleverness of a boy is to decide his master's opinion of his

aptitude for Latin versification, it is evident that the master may not only pass over many pupils who might in time become good versifiers, but that the boys themselves in some instances will be induced to conceal their talents from the mere love of idleness, and to decline the task from a thousand causes of caprice. Doubtless, we meet with too many youths on whom the most patient labour would be thrown away in attempting to teach them correct composition: but all are capable of being benefited by the accessory study of the original writers; and many who at first may seem indisposed by nature for this species of exercise may, as they proceed, develop new qualities of mind, which but for this culture would have lain unknown and been lost for ever. "Full many a gem,—"&c. &c.

We must here bid adieu to our aspiring Caledonians; and, wishing to them, and to all who are connected with the institution to which they belong, every increase of improvement and of honour, we must revert to other studies.

ART. VIII. *On the Powers and Duties of Juries*, and on the Criminal Laws of England. By Sir Richard Phillips. Crown 8vo. 7s. Boards. Sherwood and Co. 1811.

THE trial by jury is an institution which combines all the qualities that naturally produce a strong and deeply-rooted national attachment. It is venerable from its antiquity; and it is flattering to our patriotic pride, as suggesting a sense of superiority by the reflection that, while other states, which once possessed it in common with ourselves, have supinely witnessed its decay and extinction, we alone have cultivated and improved it, till it has become, even to those countries from which it was first transplanted, an acknowledged object of envy and admiration, and a proof of the superior vigilance and wisdom with which we have guarded our liberties. Its intrinsic excellence, however, is such as to produce and justify the strongest partiality, without the aid of national feelings: or rather, we ought to say, enables us to give way to those feelings and to indulge a national vanity, without being conscious of any weakness in so doing. When we read the grave reasonings advanced by old writers, of no mean talents, in order to prove the superiority of this mode of investigating facts, compared with those of ordeal, duel, or torture, we congratulate ourselves on living in an era in which the improved intelligence of mankind renders those reasonings unnecessary; and we now only wonder that the same age and nation should have given birth to one of the best and wisest devices
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of human wisdom, and to the most striking monument of human folly.

To judge truly of the merit of any ordinance that is invented for the administration of the laws, it must be considered with reference to two different qualities; as affording security to individuals, and as a means of discovering truth. These objects are entirely distinct; and an institution which provides for the one may be very deficient in the other. It is therefore the happy peculiarity of our mode of trial by jury, in combining these separate characters, that intitles it to our admiration and affection. The rights of individuals might be secured from oppression by all questions relating to them being referred to the voice of the neighbourhood at large: but, from the want of some precise standard of law as distinguished from fact, the inevitable consequence of such a system would be caprice, clamour, and confusion; and, in the end, public convenience would compel a recourse to the decision of fixed and perpetual Judges, unless an alternative were devised for uniting the advantages and shunning the inconveniences of both. Again, if the Judges appointed to preside on trials and propound the law were stationary, the consequence, besides the mischief of local prejudices, would be that a different rule of law would come to be established in each district. This inconvenience was severely felt under the old government of France; where the want of uniformity in the law of the several parts of the kingdom was a grievance which was often and justly made the ground of complaint. On the other hand, if those Judges assembled only in one place, to which the whole kingdom should be obliged to resort for the trial of disputed facts, the expence, trouble, and delay, would be intolerable. Nothing, therefore, can be better devised than the contrivance of periodical circuits, in which matters of fact are decided within the reach of every man's home, by a number not too large, but promiscuously chosen from his neighbours and equals; when the *law* is declared to those individuals by Judges who are exempt from local partialities; and who, accustomed at other seasons to act and deliberate in concert, preserve that agreement in the general laws of the kingdom which is so essential to the perfection of its judicature. The history of our jurisprudence confirms these remarks; and it is curious to observe, with this view, the changes which it underwent before it settled into its present shape. In the Saxon times, justice was administered in the hundred, county, and sheriffs' courts; and the Sheriff was the Judge, assisted by the Earl, Bishop, and Thanes. Under such a system, we may imagine many inconveniences to counterbalance its advantages. Little correspondence could be preserved
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in the law of different divisions of the kingdom; and the local connections of the Judges were incompatible with strict impartiality. Accordingly, the opportunity afforded at the Conquest by the introduction of the *Aula regia*, which presented a seat of justice in the king's court that was open to the appeal of all his subjects, was soon found to draw a very large portion of suitors to that tribunal. The inconvenience and cost, which were occasioned to the parties by the necessity of so long a journey for themselves and their witnesses, gave rise to the expedient of sending Justices *in eyre*, i. e. *in itinere*, to various parts of the kingdom, first occasionally and at uncertain intervals, then once in seven years, and at last in the form at present in use; thus adopting the advantages and escaping the objections of the former system by a medium between both.

It would be a curious and useful inquiry to trace accurately the causes which occasioned the institution of juries to be gradually neglected and lost in other countries of Europe, while in this it was not only retained with a tenacity that defied every change of government, but advanced from its first simple rudiments to a state of the highest perfection. In Sweden itself, the birth-place of juries, they have fallen into disuse; though it is said that they have been practised as late as the middle of the seventeenth century. At present, some traces of them remain there in the lower courts: but the jurymen have salaries, and continue in office for life. Even among the Scotch, with whom the example of their English neighbours might have been expected to operate, the employment of juries has been unaccountably restricted to the determination of criminal matters, except in cases relating to the Exchequer; though we have reason to believe that it was in general force in the time of David the First, who began his reign in the year 1143. The proper use of these examples is, not to flatter our national vanity, but to inspire us with a prudent jealousy of and watchfulness against every encroachment that tends to abridge the jurisdiction, and every irregularity that would derange the practice, of this invaluable safeguard of liberty. In truth, the trial by jury is the strongest fence ever devised against the inroad of power: but power, like the ocean, presses with incessant and unwearied force against its mounds, penetrates into every chasm, pours into every breach, and, without the timely and unceasing vigilance of those who are interested in their preservation, is sure at last to undermine or sweep away the firmest barriers. We cannot withhold, while discussing this subject, an earnest recommendation to the perusal and study of the twenty-third chapter of Sir W. Blackstone's third book; in which the jurisdiction, rights, excellences, and advantages of

of this mode of trial are set forth in so plain, so spirited, so elegant, and so impressive a manner, that we may venture to assert that nothing in the language will repay attention with more edifying information. Indeed, the best security of an institution so intimately connected with the public welfare is to be derived from the general knowledge and intelligence of its principles and practice. When this knowledge is diffused among the bulk of the community, so that every man, from the prince to the peasant, can instantly judge not only of any open violation of its rights but of any secret encroachment on them, we are in no danger of its being lost, weakened, or destroyed. We may then rationally indulge the patriotic wish, *esto perpetua*.

As the antiquity of an institution is ever supposed to add something to its claim on our veneration, the author before us has not failed to attribute to the subject of his just panegyric the honours of a remote origin. He alleges that the invention of juries was derived from the antient Britons, and he seems to take for granted that the institution existed in the reign of Alfred nearly on the same plan as at present; for he speaks of the distinction between grand and petty juries as being familiar at that period. On a question which has exercised so much controversy as the date and rise of juries, it might not be safe to pronounce any opinion or hypothesis to be decidedly erroneous: but, for the same reason, we cannot fully admit that Sir Richard Phillips may pronounce peremptorily on a point which has divided the ablest of our legal antiquaries. Indeed, it must be allowed to be a singular defect in our history, that neither the origin nor the date, nor the primitive functions, of so important an institution, can be ascertained, or even fixed with any tolerable degree of conjectural precision. Without enumerating the dreams of those writers who have severally referred it to the Chaldeans and to the Greeks, who have traced it in the signs of the zodiac and in the twelve deities that sat in judgment on Mars in the court of Areopagus, we may remark as somewhat extraordinary that it is far from being settled whether this trial was known in England before the Conquest, as well as whether its origin is to be deduced from Germany, Sweden, or Normandy. It seems certain that the *judicium parium*, the right of every man to be judged by his equals, which is the basis of the whole jury-system, was a well known and essential part of the jurisprudence of all the northern nations of the continent; and that the wise institutions of Ina and Alfred gave to it method, order, and precision, which have been the means of preserving it through every change of society, manners, and government: but that modification of the principle, the *judicium duodecimvirale*, which constitutes our present

jury, was not established till after the Conquest. The silence of the Saxon, Anglo-Saxon, and Lombard laws, as to the particular number of twelve jurymen, and on the other hand the existence of an institution similar in almost all respects to the modern jury, among the Gothic tribes of Sweden and Denmark, and among the Normans who derived their origin from those tribes, seem to establish the conjecture which supposes that we owe the present *form* of trial to our Norman invaders.

The work, which we have announced at the head of this article, is not the production of either an antiquary or a lawyer, but of a person who, having filled the several offices of a petty-jurymen, a grand jurymen, and a sheriff, has in the course of his duty collected a number of observations on the practical part of trials by jury, which he has here given to the public. The field of his information is certainly large enough to afford room for many useful and not unimportant remarks on the manner of summoning and impannelling jurors, the demeanor of jurymen, the disposition and spirit by which they ought to be actuated, the deference due to Judges, and the vindication of their own rights; and this consideration leads us to regard it as no objection to the work that it is, as the author observes, the first on this subject which has not proceeded from a professional lawyer. On the contrary, that circumstance is perhaps more favourable to its general utility, by recommending it to that class of readers who are apt to be deterred by the character of a professional treatise, though most essentially interested in the discussion.

We shall now proceed to notice what the author considers as encroachments on the authority of juries in modern times. The first of these is the practice of setting aside verdicts by new trials. 'Of what avail,' says he, 'is our boasted trial by jury, if a dispensing power should thus continue to be assumed, of lightly setting aside verdicts?—the verdict of a jury ceases to be the guarantee of property and justice.' This practice, which began about the middle of the seventeenth century, was certainly an innovation, and appears at first sight to be an alteration for the worse: but we believe that, on examination, such a conclusion will be found to arise from a misconception. It is foreign from our purpose to enter into the discussion; and we are the less inclined to do so, because this very point has been treated in a masterly manner, and placed in its true light, by the elegant author of *Eunomus*, Mr. Wynne, in his third volume, p. 196. To that book we refer the reader, for the satisfaction of any doubts which Sir R. Phillips's crude *philippic* may have raised on this point; and we are much deceived if he will not afterward join in the conviction, that this seeming violation
of

of the rights of juries is in reality one of the improvements which that system has received from modern times, and which have helped to render it a more just and unexceptionable test for the examination of litigated questions.

The second subject of complaint is the practice of informations. On this point, which is repeated more at large in the chapter on grand juries, and resumed in the appendix, the author does not appear to have distinguished sufficiently between informations filed by leave of the Court and those which are filed by the Attorney-general; which are in reality totally distinct, and of very different practical effect. The first is placed in practice under such restrictions as more than counter-balance the want of the intervention of a grand jury; since it is never granted till the person accused has had an opportunity of being heard, and of defending himself by affidavit: whereas an indictment is found by a grand jury without the party being even called, or having notice to defend himself. Besides, the prosecutor is obliged, before he can be allowed to file such an information, to give security for proceeding in it; and, if his ground of complaint be a libel, to swear that the facts alleged against him are false: none of which ceremonies are annexed to the practice by indictment. As to the other species of information by the Attorney-general, where none of these restrictions exist, many plausible reasons at least may be urged for deeming it anomalous to the spirit which is supposed to pervade our criminal judicature: but the subject is shortly about to occupy the attention of the legislature; and the public will then learn by what mode of reasoning the advocates of this proceeding will support it. In the mean time, we do not think that the author of the work before us has chosen the strongest ground for his attack, by calling in question the *legality* of the measure. A practice may be strictly *legal*, but the law itself may be objectionable. It answers no good purpose to confound these two things; and we cannot help expressing a hope that the able and enlightened senator, who has pledged himself to bring forwards the discussion, (Lord Holland,) will not weaken his chance of producing conviction by denying, what we believe cannot be *successfully* denied, that the present practice is sanctioned by the law as it now stands. That it is, in a strict sense, a *legal* exercise of prerogative, we are not prepared to dispute: but we would remind its supporters of a maxim which policy dictates, at least as much as the spirit of lenity: "Prerogative is best shewed and executed in remitting, rather than exacting the rigour of the laws, there being nothing worse than legal tyranny." *Eikon Basilike*, xxvii.

Those parts of this work, however, which correspond better with the author's opportunities and means of knowledge, viz. those which regard the practical duties of jurymen, impress us with a very favourable opinion of his observation and acuteness. They evince much good sense, energy, and a laudable zeal to promote the faithful and honourable discharge of one of the highest duties which the middling classes of the community can be called to perform. It is certain that, however excellent the institution of the trial by jury may be, its good effects are not produced by any magical influence attached to the name of a jury, but require the existence of much public virtue, a strong sense of morality, and habits of independence and public spirit, generally diffused among the middle ranks of society. Where these qualities are wanting, the trial by jury may, and most probably soon will, become an instrument of oppression and wrong, only the more formidable for being masqued in the dress of freedom and justice. To this cause it is owing that France has gained so little by the establishment of juries as a part of her criminal jurisprudence. The confidence, which every man feels in the protection of juries, is preceded by a belief in the integrity and independence of his neighbours; and where the state of manners and of public feeling implants that belief in the minds of individuals, the trial by jury cannot fail to produce the best effects: but, otherwise, it will infallibly sink into the contempt which has befallen it in France.

Nevertheless, with the best disposition both to form an honest judgment and to maintain it, circumstances often render it difficult for a jurymen, who is new to the situation, to discharge his duty with satisfaction to himself; and for this reason, an intelligent observer, who has had opportunities of becoming familiar with that duty, may furnish many useful maxims for the guidance of less practised jurymen. To this commendable purpose, the present author has endeavoured to convert the experience which he possesses in the several capacities of jurymen and sheriff; and we venture to say that those who may be required to fill either of these important offices will find many of his precepts worth their most attentive consideration. — In speaking of the office of a grand jurymen, however, we must notice a principle inculcated by him which seems to be somewhat doubtful. We allude to that which asserts that the duty of a grand jury is not to find a bill unless they be 'completely satisfied and morally certain of the truth of all that is alleged in an indictment,' (p. 89.); and with this view he suggests the propriety of their examining witnesses on both sides (p. 99.). It is well known that, by the present practice,

tice, the office of grand jurymen is understood to be merely to satisfy themselves that such probable ground exists for the allegation as to justify the putting the accused on his public trial; and in course they have only to examine the evidence adduced in support of the charge, and to judge whether the matter deserves farther investigation. This, we must confess, appears to us to be the true principle; and we do not see how any alteration could be made with advantage to the system. Either the practice must remain as it is, or the inquiry before a grand jury must amount to a thorough investigation of the case, and would in effect anticipate a verdict of guilty or not guilty; and surely the accused would come to the bar of the petty jury under much greater prejudice and disadvantage, with the idea that his case had already undergone a *complete inquiry* by twenty-three persons of the first character and rank in the county, who, after hearing all that he could allege in his defence, were thoroughly satisfied of his guilt. As the matter now stands, the fact of a bill having been found by the grand jury has not, either in principle or in practice, the smallest influence on the trial: the petty jury, with whom the ultimate decision rests, well knowing that the grand inquest has formed no conclusion whatever respecting the guilt of the accused, but only respecting the propriety of his being required to answer the charge.

Some useful regulations are suggested to sheriffs on the mode of summoning jurors; and a chapter not void of spirit is devoted to the important consideration of the deference which is due from the jury to the opinions and direction of the Judge. Though neither the selection nor the functions of the jury properly depend at all on the Judge, yet the power, which he necessarily possesses in the court in which he presides, makes the independence of that officer essential to the purity of the jury-system. The practice of *packing* juries, so well known to the Judges of Charles the Second and James the Second, proves that the protection afforded by juries was very imperfectly secured before the period at which Judges were emancipated from a dependence on the Crown. We are told that the great Sir Matthew Hale, finding that the jury, in a cause which was prepared for trial, had been all returned according to the direction of Cromwell, indignantly dismissed them, and refused to proceed with the trial; and when the Protector, by way of rebuke, told him that he was not fit to be a Judge, he replied, "It was very true." The fact which is here recorded as an instance of the extraordinary virtue of that admirable Judge, as it deservedly was considered in these days, would now, we presume, (even if the occasion could occur,) be deemed undeserving

deserving of any distinguishing panegyric. An influence, however, is annexed to the character of a Judge, which naturally arises from the dignity of his situation, and from the weight that must ever belong to learning, talents, and eloquence, united to the opinion of virtue and justice; and it is a species of influence which, for obvious reasons, we can never desire to see taken away or diminished, since this can be effected only by the absence of the qualities which generate it: but it is very desirable to fix in the minds of jurymen some settled notions of the proper limits within which that influence ought to operate. Such is the object of the present writer in his fifth chapter. Without any disparagement to the manner in which he has executed his purpose, it may not be amiss to refer our readers to an able view of this subject, viz. the distinct province of the Judge and the jury, which they will find by consulting the work which we have already quoted, intitled "*Eunomus*, or Dialogues concerning the Law and Constitution of England," Vol. iii. p. 196. We must notice a mistatement in this chapter of the volume before us, at which we are the more surprized because the author in other parts shews no inconsiderable acquaintance with the statute-book. He represents that the appointment of the Judges during good behaviour was effected by the 1st Geo. III., cap. 23.: but he ought to have said, *by the 13th Will. III., c. 2.*; for it was by that statute that, in the year 1700, the great point of the independence of the Judges was established. The act of the present King provided only that their commissions should not expire by the demise of the Crown; a provision undoubtedly of great use, but which required no sacrifice of patronage in the reigning Sovereign, and only curtailed that of his successor.

The length to which we have already protracted this article prevents us from entering minutely into those parts of the publication which yet remain to be noticed. We shall therefore briefly state some of the principal points contained in them. The ninth chapter, relating to the responsibility of jurymen, is well worth attention; both for its original remarks, and for the judgment of Lord Chief Justice Vaughan, in Bushel's case, on the immunity of jurymen; which may be styled the *Magna Charta* of juries. The occasion which produced this admirable judgment was an attempt made in 1670 to commit a jurymen to Newgate, as for a contempt, in having returned a verdict contrary to the directions of the Judge, in the trial of Penn the Quaker for preaching in London. Bushel applied by Habeas Corpus to the King's Bench, and was released; the decision of the Court being delivered by the Chief Justice in the memorable judgment which is here given at length

length from the printed report. A very particular and amusing account of the whole trial of Penn, and his companion Mead, is inserted in the Appendix.

In the 10th chapter, the author presents some very sensible and useful considerations for jurymen, on the trial of *libel*-causes. His principle with regard to public libels is 'that, as the propagation of *truth* on subjects of public interest is a common right, so whatever is true in regard to public things, or the public conduct of public persons, as such, can be no libel; and herein, if a justification of the fact is made out, it ought to procure an acquittal.' This principle is, we fear, more agreeable to sound common sense than to strict law; which will not allow the *truth* of a libel to be any defence of its author. Yet, whatever subtle reasons may be found in the technical structure of the law for this rule, the confusion of falsehood and truth never can be reconciled to ordinary ideas of justice; and a common understanding never can be thoroughly convinced of the proposition, that the false calumniator of the best minister commits only the same degree of offence with the man who attacks the vices of the worst. We conceive the drift of the author's argument to be, that, though *falsehood* is not necessary to be proved in order to convict a person of a libel, it is admitted that *malice* is; and therefore that a jury may conscientiously weigh the truth or falsehood of the facts alleged, as material towards forming a judgment of the *malicious* intent. Though the law does not strictly belong to the province of the jury, yet, as their undoubted power to return a general verdict of *guilty* or *not guilty* does in effect place the law as well as the fact in their hands, they are exhorted to exert that power by an *acquittal*, if they are convinced that nothing but truth has been advanced in the publication into which they are charged to inquire.

The eleventh chapter is occupied by a discussion on the criminal laws. The severity and complicated nature of our criminal code are subjects which have been so often and so ably discussed, that we scarcely expected to find much originality in the present writer's mode of treating it: but it is an act of much humanity, as well as good sense, to recommend a national attention to the education of the lower orders, as more likely to prevent the frequency of crimes than a rigorous and sanguinary system of laws.

Altogether, though this production is somewhat incumbered by attempts to write technically without adequate technical knowledge, it is intitled to the praise of acute and vigorous observation, and of displaying a zeal which always pleases when it is excited by objects of public interest and utility.

ART. IX. *The Genuine Rejected Addresses*, presented to the Committee of Management for Drury-lane Theatre; preceded by that written by Lord Byron, and adopted by the Committee. Crown 8vo, 6s. Boards. Hatchard, &c. 1812.

SUCH a war of words, as that which has been raised concerning the *Address accepted*, and the *Addresses rejected*, at the opening of Drury-lane Theatre, we do not remember to have witnessed on any occasion of similar insignificance. That the Committee, who proposed a prize for the best poem delivered into the hands of their Secretary by a certain day, were justified in refusing to adopt any one of the compositions in question, we are by no means prepared to concede: but we allow that their choice must have been very difficult, if the specimens contained in the present volume are a fair criterion by which we may judge of the unpublished remainder. So uniform a vein of mediocrity, indeed, has really something singular in it. The much criticised *copy of verses* which succeeded, (that is, which was solicited from the author by the desponding Committee,) according to our judgment, easily transcends any of its present competitors. We understand that the demand for it was very sudden; and that the subjects to be introduced were prescribed to the writer. If so, we almost wonder that it is tolerable; instead of expressing dissatisfaction at the inferiority of style and manner, which are certainly evident when it is compared with other productions of Lord Byron's pen.

Much the greater portion of the addresses before us contain nothing to the purpose of the occasion which called for them. That of Mr. Horace Twiss, and that of Mr. Edmund L. Swift, are the best of the collection. In the former, we have *some* very pleasing lines; and the latter author, who has kept Dr. Johnson closely before his eyes, displays a considerable degree of energy: but the 'energizing' *'Monologue'* of Dr. Busby, and the rival *'Unalogue'* of his son, are beyond all serious decision, *Solvuntur risu tabula.*

Anna, a young lady of fifteen, has here contributed her poetical offering.

'To err is human — to forgive divine,'

as she *originally* observes at the end of her address.

Mr. Fitzgerald seems determined to prove the correctness of the imitation of his style, which we lately exhibited from the "Rejected Addresses:"

'But yet the Drama, rightly understood,
Promotes the private and the public good;
With noblest ardour warms ingenuous youth,
To tread the paths of Virtue, Honour, Truth;

And points where History gives to deathless fame
The statesman's counsels, and the Hero's name;
Proving, when love of country fades away,
That nations hasten to assur'd decay.*

John Taylor, Esq. and Miss Alicia Lefanu follow: *Cantare pares*. — C. T. has two addresses of equal flatness. T. J. Z. Z; is as loyal and as dull as his brethren. F. C. S. and Josephus have nothing to discriminate their insipidity. These candidates, and several others who have not even an initial letter to distinguish them, are all of the same genus of common-place. Mr. Walter Henry Watts has rather less demerit, but is too fond of epithets:

' Prostrate and succourless, dismayed, we lay.'

' Our single, ceaseless, honourable aim.'

Mr. Levet Desdaile may 'spring with ardour fir'd to reach the goal,' but we fear that he will be distanced. J. S. 'the Phoenix of Cambridge,' does no honour to the groves of Academus. Mr. E. N. Bellchambers, who begins with Icarus, and the goat sacrificed to Bacchus, talks of 'the *Titian** race who warr'd with mighty Jove.' J. H. B. 'goes off at the side scenes,' and tells us, as he goes, that

' All the mishaps performers can foresee
Sink to the ground and disappear, — like me !'

"*Nec deficit alter*" is the motto to two addresses: but we hope to have no "*more last words*" from the author of them. — D. is prolix to excess: 'Dispute her inalienable command' is one of his *verses*. Mr. Eugenius Roach describes the deity viewing his work complete,

' ——— Whilst peals of joy
From sainted millions *shaks immensity*.'

Bombast has seldom been carried higher. — Mr. Edward Simpson vies in tameness with the best of his opponents. Mr. George Taylor's Phoenix addresses the

' Daughters of Albion ! *beautifully fair* !'

John Pytches, Esq. of Groton House, Suffolk, bids the audience, (in the person, we suppose, of the Committee, or *Corps Dramatique*,)

' On our prompt labour cast a *hasty look*,
Our task is *finish'd* that we undertook ;
Drury, burnt down by accident, or plot,
Is reproduc'd, and shades its ancient spot.'

* May the printer be charged with this error ?

Hugo Arnot, Esq., commences by exclaiming

‘ *What throng of feelings agitates the breast !*’

‘ *What medley of passions invade !*’ as the song expresses it.

‘ *So th’ aggregate of this auspicious day,
Absorbs the partial interest of a play.*’

‘ *But here we recognize peculiar traits,
Which the prelusive obligation raise.*’

We really must also exclaim, in response to Mr. Arnot, but in the famous words of Dr. Busby,

“ *When energizing objects men pursue,
What are the prodigies they cannot do ?*”

Had such couplets not been written and published, no imagination could have conceived the possibility of them. We have also an address by ‘Icarius’ himself : — not, we should think, the inventor of the Tragic Chorus : but a misprint for the unfortunate son of Dædalus, whose immersion in water occasions the watery weakness of the present effusion. The author, indeed, talks of ‘the voy’ger cast on foreign shores.’

J. H. C. introduces the ‘*Vase of Sanction*,’ which is much too sublime for intelligibility ; and Wm. Wastell, Esq. wishes permanence to the New Theatre :

‘ *Long may it stand — a monument to shew
The debt of gratitude that’s due to you.*’

A Monologue by Mr. John Gorton brings “Old Time” on the stage :

‘ *You see Old Time, his scythe, his hour-glass too,
And here I see is work for me to do.*’

J.N.R. deprecates a studied address on so popular an occasion, and he illustrates his idea admirably :

‘ *A drowning man, in vain, had strain’d his throat ;
“ Stay,” said his friend, would’st have me spoil my coat ?*’

‘ J. G. ‘calls Mr. Bannister twice,’ and the Muse once : but both personages seem to be equally inattentive to his summons. Mr. David Huston ‘calls wandering talent to uphold her claim ;’ and Mr. H. C. Moir is anxious ‘to draw attendance at *Melpomene’s* court.’ An address by C. introduces all the performers on the stage, but (more merciful than some of its predecessors) spares to display the names of Lord Holland and Mr. Whitbread on a large scroll of panegyric. Yet it promises,

‘ *The modern manners you shall often see,
Held up before you, as in *speculi*.*’

Mr. George

Mr. George Terry is desirous

‘The mind *t’improve* the most *impressive way* ;’

and Mr. Samuel Lock Francis assures us that

‘Thespis *gloriously* contrived a plan
Where actors *buffoon’d* Tragedy and Man.’

He also records the fact that

— ‘classic Ben facetious Thalia loved,
Then Milton’s Sampson Melpomene moved ;’

and, not to confine his improvements to classical quantity, he adds :

‘Whitehead, Murphy, Keefe, Holcroft beside.’

F.T., and T.J., and Bavius, and an Anonymous Addresser, conclude this mawkish *mélange* of decasyllabic dullness. How any writer possessed of one ray of genius could suffer his verses to be degraded by such an association, we are at a loss to conceive. Indeed, there was something in the whole design of this rival address-writing, that was revolting to a poet of the better order ; and, consequently, not one of their names has appeared. Such a conspiracy against the public peace never before was hatched in the recesses of Grub-Street : but we trust that the proper reception, (we mean as far as general readers and writers are concerned,) which these abortive efforts have encountered, will deter their unknown and their nameless authors from any similar neglect of their more humble or more useful occupations.

ART. X. *A Sequel to the “Rejected Addresses ;”* or the *Theatrum Poetarum Minorum*. By another Author. 12mo. 4s. Boards. Sherwood and Co. 1813.

IT is a very rare occurrence when the continuation of a popular book rivals the book itself in merit. We wish that we were able to promise our readers the gratification which arises from that rarity, on the present occasion : but the Sequel to the (fictitious) “Rejected Addresses” proceeds from a very inferior hand. The first supposed candidate for the prize is Mr. Campbell ; and, although he certainly would have afforded a good subject for imitation in the former *jeu d’esprit*, yet we cannot understand the wit of his being classed among the *Postæ Minores* of Great Britain, in the trifle before us. His marked peculiarities of manner (taking them as they are displayed in “Gertrude of Wyoming”) are grossly burlesqued in a rapid vulgarism called ‘Molly of Bridges Street.’ For the excessive refinement and laboured polish of the original, we have the wiredrawn want of thought and careless composition of a copyist,
whose

whose humour is without strength, and whose coarseness is unredeemed by vivacity.

The 'Farmer's Boy's Address,' ascribed to Robert Bloomfield, has no other resemblance than that of frigid and unmeaning *verbiage*, to the model from which it is imitated: while 'The philosophical Discovery, and Plebeian Talent,' by Capel Lofft, Esq., endeavours in vain to amuse the reader, by making the pretended and very respectable author ridiculous. Both attempts are equally unsuccessful. The nonsense supposed to be spoken by boys of thirteen and fourteen years of age would disgrace the gambols of a nursery.

'Drury-lane; a Poem in Two Parts, by Lord George Grenville,' with a minute argument prefixed to each part, is written (we conclude) in mimicry of the poem of that noble author, intitled "Portugal," which we had hoped ere now to have duly reported. The style of the original has nothing sufficiently marked for imitation; and as to the sentiments of piety which occur in Lord George's composition, we cannot discern the good sense which laughs at them in the burlesque. It is a rare characteristic of this species of wittings to smile when they should be serious:

"Gentle dullness ever loves a jest."

'Sympathetic Adventures, by Yorick's Ghost,' although tedious on the whole, have really some merit in detached parts. Yorick breakfasting in bed, after his exertions on the preceding night at the fire, and the landlady helping him to tea and toast, have much of the *particularized reality* of Sterne, and do not fail to suggest other points of resemblance.

'Drury and Comedy,' by L'Allegro, is below contempt. 'A Spirited Address on Theatrical Reform,' by Sir Francis Burdett, has no similarity to the manner, and even caricatures the sentiments of the Baronet. 'Orchestraic Melody,' allotted to Mr. Horace Twiss, might have been written by that gentleman, or any other gentleman, had it been more correct in language and versification:

'Avant fann'd Handel, Haydn, and Mozart!

Thy sounds hoarse rattling, like a drayman's cart,' &c. &c.

'An Address for a Youthful Audience,' by Mrs. Barbauld, may possess some occasional likeness to the productions of that accomplished friend of juvenile readers: but, if it does, what merit is due to such success? That judgment is sadly deficient which can so ill discern the proper objects of burlesque.

The 'Burning,' by Miss Holford, lashes the irregularity of that Lady's measure with much justice, but entirely fails in transfusing her undoubted spirit. 'The Battle of the Pit of Drury,'

Drura,' by Ossian's Ghost, may be said to be nearly as good as the original, by those who entertain not very reverent ideas of the Gaelic Bard. 'Sonnets on Theatrical Subjects,' by the Rev. W. L. Bowles, are tolerably successful: but the 'Managing Brewers,' injuriously assigned to Mr. Hayley, is a perfect picture of St. Giles's; — and thus ends this doleful tragedy.

ART. XI. *A Legal Argument on the Statute 1st William and Mary, Chap. 18. intituled, "An Act for exempting their Majesties' Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws," commonly called The Act of Toleration.* By a Barrister at Law, of Lincoln's-Inn. 8vo. pp. 75. 2s. Butterworth. 1812.

ART. XII. *A Second Legal Argument on the Toleration Act, particularly with Reference to the Power of the Quarter Sessions to examine and reject Persons claiming to qualify under the Eighth Section. With a Postscript, in which "An Answer to a Legal Argument" is briefly considered.* By a Barrister at Law, of Lincoln's-Inn. 8vo. pp. 52. 2s. Butterworth. 1812.

ART. XIII. *Toleration Act explained. An Answer to a Legal Argument on the Toleration Act; shewing that the Court of Quarter Sessions have a Judicial Function as to the Administration of Oaths to Persons offering themselves for Qualification as Protestant Dissenting Ministers.* By a Barrister of the Temple. 8vo. pp. 39. 1s. 6d. Butterworth. 1812.

ART. XIV. *An Inquiry into the Original and Modern Application of the Statute of the 1st of William and Mary, commonly called The Toleration Act.* By the Author of "Hints on Toleration." 8vo. pp. 45. 2s. Maxwell. 1812.

WERE we acquainted with any work that exhibited the nature and extent of the religious liberty, which is allowed to the people of this country under the offensive and very objectionable name of *toleration*, in so full and just a view as is afforded by the author of the two tracts which stand at the head of this article, we should not assign to our notice of them the space which we propose, and which will exceed the claims of ordinary productions of the same bulk. The subject discussed in them yields to no political topic in importance; since no constitutional regulation is so completely and closely connected with individual happiness, or with public prosperity. Without the existence of religious liberty, we can have no liberty of any kind, no virtue, no genuine religion, no noble and exalted sentiments, no elevation and dignity of character in a state. Take away this blessing, and a people will

will become enslaved, degraded by vice and hypocrisy, servile and abject, unactuated by motives to enterprize or by a desire of distinction, debased in the scale of nations, and owing their independence (if such it can be called) to the forbearance of others rather than to their own energies. He, therefore, who devotes his labours to place this great subject in its true light, to inform a people what is the measure of this freedom which they possess, and to exhibit to their view the form under which and the title by which they hold it, presents signal claims to the gratitude of society.

So far is our constitution from recognizing religious liberty as an undoubted natural right, that it expressly enjoins pains and penalties on account of mere opinions. Modern enactments, it is true, on certain specified terms and conditions, relieve from some of these restrictions: but our code itself not only authorizes but *inflicts* persecution; it rejects a foreign infallible head, but arrogates to itself an infallibility in matters merely of sentiment. It affords no countenance to the free inquirer, it holds out no rewards to the disciple of truth, but cherishes the supporter of a given system, and presents ample emoluments, high honours, and flattering distinctions to those who will profess certain tenets. It places enviable situations and benefits out of the reach of the Dissenter, stigmatizes non-conformity, and severely punishes the impugner of established doctrines, even of such as are most intricate and most disputable. It reluctantly deals out to us a scanty part of that, the *entirety* of which is our own: degrading us for that which most exalts us, and frowning on and chastising us for that which is our chief merit. The best subjects escape persecution, therefore, only by adopting precautions which are attended with trouble, and, as in several late instances, with expence and vexation. Our constitution demands applause for permitting man to worship God according to the dictates of his conscience, but allows their full and just rights only to those who profess opinions into which they must not inquire, in order to enjoy all of those rights.

This most momentous question, as far as it depends on our statute-law, is placed in the clearest light by the 'Barrister of Lincoln's-Inn.' The Dissenter may learn from that writer what is his civil situation, what protection he derives from the law, and what he owes to connivance, as well as what is prohibited to him if he freely exercises his indisputable natural right; while the speculative politician may here learn what yet remains to be effected, in order to bring about that desirable epoch for which he pants, and which he incessantly labours to accelerate,

accelerate, when bigotry and uncharitableness shall no longer breed dissensions in society.

Scanty as is the share of religious liberty which we possess, uncouth as is its form, and insecure as is the tenure on which it rests, God forbid, however, that we should not allow the whole extent of its inestimable value, as it respects the parties and the community. If it reposes on a legal basis which is narrow and of a singular nature, it receives much countenance from the spirit of the times, and from the progress of liberal sentiment; and individual virtue, taking advantage of it, although thus circumstanced, is productive of a large portion of the benefits which the right enjoyed in its *entirety* secures to a state: although superficial men and bigots do not fail to press this circumstance in support of the continuance of those exclusions and hardships to which such as excel in virtue and integrity are liable.

Many worthy persons, but ill informed in these matters, exult in our toleration, and think that it has given the last finish to our constitution: but they do not see that this pretended forbearance arises out of usurpation, and implies pretensions to infallibility. The very term, although the measure which it designates was at the time a great step towards a better order of things, bespeaks the barbarism of the period in which it originated, is insulting in an enlightened age, and ought itself not to be tolerated.

The celebrated act, which is discussed in the several tracts now before us, stands among the earliest that received the royal assent after the Revolution. Its object, as it respects the state of individuals, was twofold: 1. To relieve great numbers of his Majesty's subjects from penalties, to which they had been previously exposed. 2. To confer on a much more limited class certain privileges and immunities. — The statutes of which it suspends the operation are the act of conformity of the 1st of Elizabeth, another of the 29th of the same reign, two acts of the 3d of James I., and the well known conventicle and five-mile-acts; referring to which, the author of the *Argument* thus expresses himself:

'None of them are repealed, except in some few particulars of very subordinate importance: and, though during many years past, a general indisposition to enforce them appears to have prevailed, it should be remembered that every individual magistrate in England and Wales is not only authorised, but required to carry them into effect, in all cases to which they are applicable, on being *informed* of the offences at which they are pointed; and that a considerable portion of the penalty incurred may, at the discretion of such magistrate, be given as a reward to the informer.'

Having

Having recapitulated several of the persecuting acts, the Barrister enumerates those which protect the subject from their operation. The first of these is an act of the 10th of Queen Anne, and the next is of the 1st of George I., which only incidentally affects Dissenters. In this laudable course, nothing farther was done until the 19th of the present reign; when the act in favour of dissenting ministers and school-masters was passed.

By means of a full and detailed account of these several enactments, the author is able to shew, in a most clear and satisfactory manner, the nature and foundation of our religious toleration. The clause exempting dissenting ministers from serving in the militia was first introduced into the act of the 19th of the King, and a similar clause has been inserted in each subsequent militia-act, although the language in which such clauses have been couched has considerably varied. In one of them, the phrase "licensed teachers of any separate congregation" is used. The *Arguer* observes on the term *licensed*, and evinces that it is wholly inapplicable to the subject, and that it originated in a complete misconception of the Act of Toleration. It is indeed apparent in the face of this statute that, although it exempts from penalties, and confers civil privileges, it grants no licences. He also proves satisfactorily that the term which is used in this statute, and which is copied from stat. 2. of the 1st Geo. I., means "a congregation separating from the Church of England, a congregation of separatists."

After having noticed the variations in the descriptions of the persons thus exempted in the later militia-acts, the author proceeds, in the first of the pamphlets intitled *A Legal Argument*, &c.

'This head would appear to be left imperfect, without the description of those exempted in the Local Militia Act, now passing through the legislature [12th March, 1812]: it is thus expressed: "Nor any teacher or preacher in Holy Orders, or pretended Holy Orders, or pretending to Holy Orders, not carrying on any trade, or exercising any other occupation for his livelihood, except that of a schoolmaster, having taken the oaths, and made and subscribed the Declaration required by law from the teachers or preachers of congregations of Dissenting Protestants, and being *bonâ fide* the teacher of any congregation whose place of meeting shall have been duly registered at least twelve months previous to the general meeting appointed to meet in October for the purposes of this Act." By the time when this tract is made public, the privilege thus granted will, in all probability, be a part of the law of the land.'

The great question which was of late so much mooted, and which the legislature interposed to set at rest, related to the function

function of the magistrates, in receiving the declaration and in taking the oaths of persons applying to make the same and to take such oaths. The author of the present 'Argument,' and the advocates of the Dissenters in general, contend that the magistrates on such occasions are merely ministerial, and that they are bound to receive such declaration from, and administer such oaths to, every applicant, without distinction; as having no right to inquire whether he falls within the description to which he claims to belong, or whether he be fit or not to act as a dissenting minister, or what his ordination was, or in what manner he shapes his pretension to the character which he assumes;—that they have no power to ascertain the fact whether he preaches to what the law denominates a congregation;—that they are not authorised to hear evidence as to matters of fact, nor to form any opinions on points of law, but are warranted simply to receive the declaration and administer the oaths;—and that they are not required, nor empowered, to exercise any judicial authority, to institute any inquiry, nor to pronounce any sentence in regard to these matters.

From the very few judicial decisions that are to be found in law-books, we are to infer, according to this author, that the construction of the act has been favourable to Dissenters: because, had the case been otherwise, they are not, he observes, persons who readily acquiesce in measures which circumscribe their rights; and 'there has constantly existed a strong and active disposition to keep them strictly within the limits prescribed by the laws.' Matters being thus situated, would not appeals to the law have been frequent, and reports of them numerous?

'But,' he adds, 'the necessity of resorting to inference on this subject is superseded by the plain fact established by the universal tradition of former times, and till within the last ten years, by the equally general practice of the present, that all magistrates have in all cases considered themselves bound to administer the oaths, the declaration, and the thirty-six articles, or, in the case of Baptist ministers the thirty-six, with the exception of part of the twenty-seventh, stated in the Toleration Act, or the oaths and declaration substituted for these by the nineteenth of George the Third, to every individual claiming to take and subscribe them in any of the characters enumerated in those several acts. If any ambiguity appears to exist in the wording of any law, it is not too great a compliment to the common sense of mankind, to presume that that interpretation is the true one, which has universally and uninterruptedly prevailed during a long course of years. And when, as in the present instance, such long continued usage must originally have been contemporary with the passing of the law in question, when it is necessarily of the most public nature, and yet proceeds without censure or regulation, we seem almost to arrive at a demonstration

that the practice has been in strict conformity with the intent which prompted the legislature to frame the law.

‘ In truth, the absence of all discretion in the magistrates as to **this** subject, while it has been uniformly deemed the great security of those who still contend for it, has been as constantly deplored and reprobated as a mischievous consequence of the Toleration Act, by that very class of persons which now denies that it ever had a legal existence; and it is a curious fact, that the bill brought into the House of Lords last year by Lord Sidmouth, for abridging the privileges of Dissenters, was founded on the very supposition that those privileges existed to the extent, which it is now argued they never had obtained.’

The author then asks what is the object of this part of the statute of toleration, meaning the 8th section?

‘ Solely to remove heavy pains and penalties, deeply affecting, not only the religious rights, but the property and personal liberty of certain specified liege subjects of the King, who are so far from criminal in the eye of the existing law, that in some cases their description actually entitles them to extensive and valuable privileges. By a former law, indeed, those who fall under that description incur severe forfeitures, unless they do certain acts, in which the magistrates must concur. Does not this necessarily confer on the parties affected by the law, an option to call upon the magistrates to concur with them in doing these acts?’

He places in a strong light the absurdity of the contrary construction, by supposing physicians and barristers to be obliged by statute to make certain declarations, and to take certain oaths, at Quarter Sessions, and a form of words similar to that in the statute of toleration to be used on such an occasion:

‘ If all religious and party feeling were laid aside, and we were examining the case of physicians, barristers, persons following any secular trade or profession, who might be made liable to penalties for exercising their trade or profession, unless they took an oath that they would conduct themselves honourably therein, which oath a particular Court was empowered to administer; could any man doubt that in such a case the Court would be bound to administer the oath to all, who in any of those characters might wish to take it? The parties are surely the best judges of their own situation and their own interests; and it would be thought preposterous in such a jurisdiction, to enquire whether they were or were not actually subject to the penalties, which they wished to make sure of avoiding by the simple process of taking an oath (we will suppose) of allegiance to the government, or of fidelity to their employers. When the physician tendered himself for this useful, or at least, harmless purpose, would the justices be anxious to enquire into the regularity of his diploma, or the sufficiency of his skill, or the authority of his university to confer degrees in medicine? Still farther, would they feel it their duty to inquire whether he had
actually

actually incurred the penalties by practising? if he has, the interrogatory has made him criminate himself; and if not, would they reject him because, having never attended a patient, or received a fee, he did not fall within the ordinary description of a physician? In the same manner — would the young professor of the law be questioned as to his clients and his briefs, and be either condemned for practising without having qualified, or refused, for want of practice, to be allowed to qualify? Gentlemen, this court of Quarter Sessions can do nothing for you: according to our interpretation of the Act, you, Sir, are no barrister, nor can you, Sir, be properly styled a physician. — But at least, we humbly *pretend* to those characters, and beg permission to protect ourselves from possible inconvenience by taking the oath enjoined by the legislature. Gentlemen, you are mistaken as to your own pretensions; you do not *pretend*, within the Act of Parliament; — there is no remedy here; but you may apply to the Court of King's Bench for a *mandamus*. And what would the Court of King's Bench say to such an application grounded on such a refusal?

There is no occasion, however, to have recourse to imaginary cases, the present practice of the superior courts, under the Test Act, being itself a standing precedent on this very subject. All persons that shall be admitted to civil or military offices, or shall receive any pay, salary, fee, or wages by reason of any patent or grant from his Majesty, or shall have command or place of trust from or under his Majesty, &c., or shall be in the household, or in the service or employment of his Majesty, or the Duke of York, residing within, or within thirty miles of London or Westminster, are by that act required, under heavy penalties, to take the oaths of allegiance and supremacy in his Majesty's High Court of Chancery, or in his Majesty's Court of King's Bench, between the hours of nine o'clock and twelve in the forenoon, in the next term after their admittance to office; and during the time of taking thereof, all pleas and proceedings in the said respective courts shall cease: and all such persons shall also receive the Sacrament of the Lord's Supper, according to the usage of the Church of England, on a Sunday, within three months of their receiving such employment.

Was it ever thought necessary, when civil or military officers have tendered themselves to take the oaths, to require evidence of their appointment, or to satisfy the Court that the office was of such a nature as to fall within the act requiring them to be taken? If such enquiries and discussions had been admitted, the cessation of all pleas and proceedings in the Court of King's Bench would not be temporary, but eternal; and the Committee of the House of Commons would throw away their labour in investigating any farther the causes of the delay complained of in the Court of Chancery. But the officers do not come to prove their title to offices; they come to protect themselves from penalties, to which they believe they should otherwise be exposed, but which they may avert by taking those oaths which the law has enjoined for the general safety of the King and his government; and they would be as much astonished to be required to prove their right to take them, as if the clergyman had insisted on legal

evidence of their sustaining that particular *character*, in which they had taken the sacrament on the preceding Sunday.'

It is next shewn that this great question has been decided by a supreme Court of Law, in the case of *Kenward v. Knowles*, Willes Rep. 463. It was there established that magistrates at Quarter Sessions have no discretion in the matter, and that they are *merely ministerial*. We have been informed that the magistrates of Middlesex acted on this doctrine in the case of the chapel in Essex-street. Nothing can exceed the acuteness and nice discrimination which the author displays in his observations on the word *empowered*, which is used in the eighth section of the Act of Toleration. — Having shewn what the law is on the subject, we proceed to examine the supposed utility of the discretion which it is contended that the magistrates have or ought to have. The misconception on this head is so general, and it is here so completely removed, that we must again, on account of the importance of the subject, beg permission to quote the author's own words :

"The taking of the oath, &c. confers no license of any kind ; the certificate merely states the fact of their having been taken ; even if it went on to state in what *character* they were taken, it would not be legal evidence that the party filled that character. The exemption is not claimed, nor can it be bestowed at the Sessions ; but in some subsequent proceeding, — either in a prosecution for some offence, — or a requisition to fill some burdensome office, the party is to make out by *other evidence* that he answers the description exempted. If he succeed in doing so, he must also prove, that he has taken the oaths which are a necessary passport, but by no means of themselves a sufficient warrant for the benefit he claims ; if he fail, the only consequence is, that he has taken those oaths which are deemed essential to the security of the constitution, without that immediate advantage to himself, on which he possibly calculated."

The magistrates of the county of Suffolk, we are informed, have laid down a rule not to allow any person to qualify, who does not produce a certificate signed by six of his flock. An individual who had not complied with this regulation, and who had been rejected by the Sessions, applied to the King's Bench for a mandamus ; which was opposed by the Attorney-General, not on the ground of any right which the magistrates had to make a rule, but on the plea that non-compliance with a rule so reasonable was improper ; and Lord Ellenborough is said to have lamented "that the prosecutor did not comply with so easy a course." Many cases occur, in which magistrates are concerned, and in which we should not object to the observation that we have just quoted : but, where the principles are of so high a nature as those confessedly are in which religious

religious rights are involved, we are persuaded that the observation is to be considered as arising from the suggestion of the moment, and such as would not have been made, by the high authority from which it proceeded, on more mature reflection. The remarks on it by the author of the 'Argument' are so forcible that it would be unreasonable to withhold them from our readers:

'Where compliance is exacted with the most reasonable rule established by another, it would be an admission of the authority of him who exacts it, to lay down, to revoke and alter it, and to establish new ones, at his discretion. And, in this particular case, if any one person, claiming to qualify under the eighth clause, had acceded to such a demand as that which was made by the Suffolk magistrates, his acquiescence, however free from inconvenience to himself, might have become a precedent for affecting multitudes of his brethren. It is easy to conceive circumstances in which it might be extremely difficult for others to comply with it; and the magistrates might be induced to follow up their first rule with an accumulation of others, of far more questionable propriety. The reasonableness of the conditions might perhaps indeed be revised by a superior court, but the right to impose any conditions is in question; and if once that power be granted, its exercise would be protected in almost every instance by the known reluctance of the King's Bench to controul the discretion of magistrates, when untainted with positive corruption. Heavy expences must be incurred by such applications, which, after all, would only refer the claimant from one discretionary tribunal to another, when he grounds his right to protection on the plain letter of a positive statute. It is impossible to set a limit to the injurious consequences that might gradually ensue, all of which would be justly traced to the first improper concession on the part of an unresisting sufferer: and while the Court of Session cannot be correctly described as standing on the point of right, in exacting what the law has given them no power to demand, the non-compliance of the Dissenters is a necessary act of self-defence, an indispensable protest against an usurped authority, which, if not inconvenient in its immediate operation, is certainly unjust in its principle, and injurious by its example.'

This author is of opinion that 'the remarkable generality of the language employed in the Act, combined with its general spirit and avowed intention, furnishes another argument against all unnecessary scrutiny into the meaning of those terms.' He also observes that

'As the object of the new law is to protect against penalties inflicted by the old, it necessarily happens that the persons denounced as criminals by the latter, are the same with those entitled to qualify under the former. He who claims to qualify as the teacher of a congregation, by that description acknowledges himself guilty of an offence of no light magnitude, which nothing can purge, except taking

taking the oaths. But suppose the Quarter Sessions, after enquiry into the nature of the acts from which he infers his own guilt, should in the exercise of their discretion pronounce in favour of his innocence, and thinking him no teacher, refuse to administer the oaths; fortified by this opinion, he proceeds in his former course, till some officious neighbour informs against him to a single magistrate who, disagreeing with the majority of his brethren, in the exposition of laws not conspicuous for precision, condemns him as a teacher, and convicts him in the penalty. The case is more unfortunate than improbable; and the culprit suffers for not taking oaths which the Sessions have refused to administer; and possibly upon evidence which he has adduced against himself, as a reason for being allowed to take them.'

There would, he says, be no means of protecting an applicant from this dilemma, if the statute were taken according to the construction given to it by the opponents of the Dissenters. We make no apology for augmenting our article by the very striking and weighty observations with which the writer concludes his first argument;

'That some frauds and abuses may have been practised on the liberality of the law, by persons improperly evading public duties, is admitted rather because it is highly probable, than because it has been ever proved. Wherever benefits are granted, unfair attempts will be made to obtain a fraudulent participation in them. If however such practices, instead of being corrected by stricter and more jealous legal measures, are to be used as an argument for giving a new interpretation to an old law, their existence, which is capable of easy demonstration, ought at least to be in the first place clearly established. But the assertion is supported by no evidence: and the fact that the number of persons applying for qualifications to the Quarter Sessions has been for some years on the decline, which appeared from the papers laid before Parliament previously to the introduction of Lord Sidmouth's bill, seems decisively to prove the contrary. And were it otherwise, such frauds would be miserably ineffectual, if practised on the magistrates alone, by qualifying under the Toleration Act; they must go to the length of falsely assuming the complicated character, to which exemption from the militia is by law attached, and establish their claim to such false character to the satisfaction of the supervisors of the militia ballot; and these frauds the magistrates have no peculiar power to detect or defeat, whether their power to administer the oaths be discretionary or ministerial.

'Although the Act of Toleration has been seldom discussed in courts of justice, no part of our legal code has more uniformly been regarded with the most favourable eye by the enlightened sages of the law. The distinguished men, whose virtues and abilities have shed so bright a lustre on the judicial character of England, seem to have rejoiced in every opportunity of bearing testimony to the principles of Toleration, and of enforcing the most liberal interpretation of that important Statute, by which they are secured.'

These remarks are followed by a recital of the opinions of those great ornaments of the law, Lord Chief Justice Willes, Lord Mansfield, and Mr. Justice Foster. The words of the latter are too important to be passed over: "The Act of Toleration is not to be considered merely as an act of connivance and exemption from former laws; it was made that the public worship of the Dissenters might be legal; and that they might be entitled to the public protection."

The 'Second Legal Argument' claims attention equally with the first; it exhibits the same skilful arrangement, the same clear statements, the same precision of language, the same close reasoning, and the same felicity of illustration. The author proclaims his design in it to be to ascertain whether 'the magistrates in Session are empowered to refuse qualification to those who fall within the eighth section of the Act of Toleration; and whether they have power to institute an enquiry whether persons applying are or are not within that section.' He proceeds to remark that

Thus suspended with respect to those who comply with the conditions imposed by the eighth section of the Act of Toleration, the penal laws are still in force as to all who do not perform them. The Act of Uniformity still inflicts the forfeiture of 100*l.* on every Presbyterian minister, and every other person not episcopally ordained, who officiates in the administration of the Lord's Supper; the Five Mile Act still menaces with fine and imprisonment such ministers as presume to venture within five miles of a corporate town, or instruct a pupil, without declaring their conformity, or without swearing that it is not lawful upon any pretence whatever to take up arms against the King, or those that are commissioned by him, and that they will not at any time endeavour any alteration in Church or State; and the Conventicle Act still visits with its accumulating fines all preachers, except those belonging to the Established Church; unless these several persons will consent to give those securities which are required by the Act of Toleration. That law enables them to commit with impunity the various acts above enumerated, on fulfilling certain conditions; but those who persist in doing such acts, and yet do not fulfil the conditions, still continue to be criminals within the antecedent statutes.

If this view be correct, the consequence appears to follow of necessity that a party falling under any of the descriptions in the act, may protect himself at his own single option, without at all depending on the will of any other for his safety. The law cannot be charged with so great an absurdity, as that of offering indemnity to A, provided he will do such an act, but at the same time leaving it in the breast of B whether he shall be permitted to do it or no. It would be a mockery of the name of Toleration, and an abuse of all propriety of language, to make a man criminal if he does not take an oath, and declare him innocent if he does, and then to tell him that

his taking it shall be regulated not by his own choice, but by the discretion of a bench of magistrates. The proposition appears too monstrous to require a serious refutation.'

As to the application of the term *licensed*, to persons qualifying under the Toleration Act, the author thus accounts for its introduction :

'James II., in his famous declaration for liberty of conscience (April 4, 1687,) suspending all the penal laws against Dissenters of every description during pleasure, required in the same manner that the justices should be made acquainted with the places set apart for purposes of religion, and made an offer of royal dispensations to all the King's subjects, who had violated the Test and Corporation Acts, by not taking the necessary oaths. Calamy, in his Life of Baxter, relates that an office for *licences or dispensations* was opened, where they were obtained for 50s. apiece. These *licences* were therefore extended generally to all Non-conformists; and the word, thus introduced, long before the Toleration Act, kept its ground in discussions of the subject, though afterwards employed with a degree of incorrectness, which has materially favoured the vulgar error, attributing a discretionary power to the magistrates.'

The practice under the Test Act, it is here observed, is decidedly at variance with the notion of such a discretionary power in the magistrates as was lately attempted :

'Excisemen, custom-house officers, several other inferior functionaries, are required to go before the Sessions, and there take certain oaths connected with their several public duties : but it has never been adopted as the practice, or considered as the right, of that respectable Court, to set on foot any inquiry into the truth of the fact of their being appointed. The Archdeacon, who has the power of swearing in churchwardens, has been held to be merely ministerial in the execution of that duty (1 Stra. 609.) ; and in all cases of this nature, a sufficient security appears to exist against the abuse and profanation of administering the oaths unnecessarily, because no person has any interest in taking them, except those who are by law required to do so.'

These two tracts clearly shew that our religious liberty rests on a singular and strange foundation, and falls very short of that which we may expect will be realized at a more advanced period : but, defective as it is, let not its immense value be overlooked; nor let it be forgotten that it was purchased by many and severe struggles, that a series of aggravated sufferings was undergone, and that even lives were sacrificed, in order to obtain it. What it cost our forefathers so much to achieve, let us guard with becoming jealousy. The warmest tribute of applause is due to those, who, forgetting their private differences, on a late occasion nobly united, and zealously stood forth in its support ; and who triumphantly set at nought the invidious attempts

attempts that were made to undermine and annihilate it, on the shallow pretence of preventing its abuse.

The 'Barrister of Lincoln's-Inn' justly conceives that the discretionary powers, which it was the object of Lord Stidmouth's lately proposed bill to vest in the magistrates, 'would not only withdraw the public protection from that worship of the Dissenters, which the Act of William and Mary was intended to legalize, but would hazard even their exemption from punishment, and change the substantial security of a beneficent law, into a precarious dependence on the arbitrary will of individuals.' Thus excellently does he expose the spirit in which that Noble Lord's Bill originated, and which occasioned the innovating decisions in our provincial courts. — We abstain from farther general praise. Let the extracts which we have so liberally made speak for themselves; and let our readers determine whether these 'Arguments' be not worthy of the great cause in support of which they are urged.

In the answer to his opponent in *the Temple*, in whose pamphlet we can discover nothing to praise except the courteous treatment of his adversary, the Arguer says:

'He begs leave most distinctly to protest that in his judgment, no court of law has yet declared against his opinion: he considers the question as still being an open and legitimate subject for discussion, and will be the first to bow to any decision which may close the controversy, in whatever manner. The expressions at various times employed on the Bench, and supposed to be hostile to him, are perfectly consistent with his argument. That the party must bring himself "within the description," he readily admits, still however contending that the best mode of doing so is to follow the exact words of the law: that the magistrates may refuse any one whom they know not to fall within that description, is equally incontestable; but they may derive such knowledge from their own observation, or from the voluntary statement of the applicant. Their right to institute an enquiry for that purpose is quite a different, and, as the author conceives, still an undecided question.'

The modest Templar is satisfied that the limits of toleration assigned by our ancestors are the result of such consummate wisdom, that they cannot be increased without causing universal confusion; and he supports his opinions by apposite quotations from the parliamentary speeches of Mr. Pitt. Though, therefore, he justly entertains a very high respect for the 'Barrister of Lincoln's-Inn,' he appears to think that the latter might employ his talents and learning more worthily than by attempting to extend the boundaries of toleration, which he (the Templar) seems to regard as a mischievous occupation. We cannot help wishing that a person so polite and well bred were better informed: "*cum talis sis utinam master esses.*"

In the pamphlet intitled *Inquiry, &c.* the author of the *Hints on Toleration* * advocates the cause of his former clients with zeal and ability. From the following passages, may it not be inferred that this liberal minded and ingenious person has adopted more enlarged notions of religious liberty, than he professed in his former performance? Happy would it be for the peace and prosperity of this empire, if all our fellow-subjects were, like him, clearly of opinion that it ought to 'be considered as a standing maxim of a wise government, to disentangle itself as much as possible from the peculiarities of religion;' and that, 'in order to unite the hearts of good men of all denominations, their religious peculiarities must be considered sacred.'

To him it appears that

'The recent convulsion, felt throughout the kingdom, occasioned by the impolitic efforts of a noble Lord to alter the Act of Toleration, exemplified, in the most pointed manner, the danger connected with any attempt to infringe the privileges of Dissenters. It seemed reasonable to expect, that the decided tone of public opinion expressed upon that occasion, and the firm resistance opposed to the measure by the House of Peers, would have damped the ardour of that persecuting spirit, which had even begun to anticipate the signal of attack.'

The conduct of the magistrates in late instances creates in this author's mind an alarming apprehension:

'It may be seriously questioned, whether recent refusals on the part of the magistrates to grant certificates to any but ministers of separate congregations, be not intended as the first advance toward hostilities against the whole body of Protestant Dissenters. Indeed, we can scarcely conjecture a probable cause for such refusal, without implicating a design of eventually inflicting the penal statutes of the *Corporation Act*, *Act of Uniformity*, and *Conventicle Act*.'

Although we trust that the fears of this writer are groundless, we admit that the useful and respectable body, who have recently shewn a disposition to narrow our religious liberties, are not enlightened in proportion to their wealth and consideration. We must be understood as speaking of the inferior class of them; those who constantly reside in the provinces, we mean the acting magistrates, to whom the country is so much indebted for the maintenance of its police.

The style of the *Inquirer*, though he is a strenuous and impressive advocate, is at the same time calm and temperate: while he pleads earnestly in favour of one set of men, he is careful not to offend the feelings of another; and he never loses sight of his object, which is to create universal good will between persons of different sentiments.

* See Review, Vol. Lxiv. N. S. p. 257.

ART. XV. *Neglected Genius*: a Poem. Illustrating the untimely and unfortunate Fall of many British Poets; from the Period of Henry VIII. to the *Æra* of the unfortunate Chatterton. Containing Imitations of their different Styles, &c. &c. By W. H. Ireland, Author of the *Fisher-Boy*, *Sailor-Boy*, *Cottage-Girl*, &c. &c. 8vo. pp. 175. 8s. Boards. Sherwood and Co. 1812.

THIS volume, professing in a moderately long title-page to be 'illustrative of the untimely and unfortunate fate of many British Poets,' might with great propriety include the author among the number; for if his 'imitations of their different styles' resemble the originals, the consequent starvation of 'many British poets' is a doom which is calculated to excite pity rather than surprize. The book opens with a dedication to the present, and a Monody on the late Duke of Devonshire, (one of the neglected bards, we presume, on whom the author holds his inquest,) in which it were difficult to say whether the 'enlightened understanding' of the living or the 'intellect' of the deceased nobleman is more justly appreciated or more elegantly eulogized. Lest the Monody should be mistaken for any thing but itself, of which there was little danger, it is dressed in marginal mourning, like a dying speech, or an American Gazette after a defeat. The following is a specimen:—the Poet is addressing the Duchess:

- Chaste widow'd Mourner, still with tears bedew
That sacred Urn, which can imbue
Thy worldly thoughts, thus kindling mem'ry's glow:
Each retrospective virtue, fadeless beam,
Embalms thy *Truth* in heavenly dream,
To soothe the bosom's agonizing woe.
- Yet soft — more poignantly to wake the soul,
And ev'ry pensive thought controul,
Truth shall with energy his worth proclaim;
Here I'll record his *philanthropic mind*,
Eager to bless all human kind,
Yet *modest shrinking* from the voice of *Fame*.
- As *Patriot* view him shun the courtly crew,
And dauntless ever keep in view
That bright palladium, England's dear renown.
The people's Freedom and the Monarch's good,
Purchas'd with Patriotic blood,
The surest safeguard of the state and crown.
- Or now behold his glowing soul extend,
To shine the polish'd social friend;
His country's *matchless Prince* his worth rever'd;
Gigantic Fox, true Freedom's darling child,
By kindred excellence beguil'd,
To lasting *amity* the temple rear'd.

' As *Critic* chaste, his judgment could explore,
 The beauties of poetic lore,
 Or classic strains mellifluous infuse ;
 Yet glowing genius and expanded sense
 Were crown'd with *innate diffidence*,
 The sure attendant of a genuine muse.'

Page nine contains, forsooth, a very correct imitation of *Milton* :

' To thee, gigantic genius, next I'll sound ;
 The clarion string, and fill fame's vasty round ;
 'Tis *Milton* beams upon the wond'ring sight,
 Rob'd in the splendour of Apollo's light ;
 As when from ocean bursting on the view,
 His orb dispenses ev'ry brilliant hue,
 Crowns with resplendant gold th' horizon wide,
 And cloathes with countless gems the buoyant tide ;
 While through the boundless realms of æther blaze,
 On spotless azure, streamy saffron rays : —
 So o'er the world of genius *Milton* shone,
 Profound in science — as the bard — *alone*.'

We must not pass over the imitative specimen of ' *Nahum Tate*,' because in this the author approximates nearest to the style of his original :

' Friend of great *Dryden*, though of humble fame,
 The *Laureat Tate*, shall here record his name ;
 Whose sorrowing numbers breath'd a nation's pain,
 When death from mortal to immortal reign
 Translated royal *Anne*, our island's boast,
 Victorious sov'reign, dread of *Gallia's* host ;
 Whose arms by land and sea with fame were crown'd,
 Whose statesmen grave for wisdom were renown'd,
 Whose reign with science dignifies the page ;
 Bright noon of genius — *great Augustan age*.
 Such was thy *Queen*, and such th' illustrious time
 That nurs'd thy muse, and tun'd thy soul to rhyme ;
 Yet wast thou fated sorrow's shaft to bear,
 Augmenting still this catalogue of care ;
 The gripe of penury thy bosom knew,
 A gloomy jail obscur'd bright freedom's view :
 So life's gay visions faded to thy sight,
 Thy brilliant hopes enscarf'd in sorrow's night.'

Where did Mr. Ireland learn that *hold fast* and *ballast*, —
stir and *bungër*, — *please* and *kidneys*, — *plain* and *capstane*, —
expose and *windöwus*, — *forgot* and *pilöt*, — *sail on* and *Deucälön* ?
 (Lempriere would have saved him a scourging at school by
 telling him that there was an I in the world) were legitimate
Hudibrastic rhymes ? see pages 116., &c. Chatterton is a great
 favourite of this imitative gentleman ; and Bristol, where he
 appears

appears to have been held in no greater estimation than Mr. Ireland himself deserves, is much vituperated in some sad couplets, seemingly for this reason, "all for love, and a little for the bottle," as Bannister's song runs, — "all for Chatterton, and a little for myself," thinks Mr. Ireland.

The notes communicate, among other novelties, the new title of '*Sir Horace*' to the Honourable H. Walpole: surely a perusal of the life of the unfortunate boy, whose fate Mr. I. deploras, might have prevented this piece of ignorance, twice repeated in the same page; and we wonder at the malicious fun of the printer's devil in permitting it to stand, for he certainly knew better. We must be excused from a more detailed notice of Mr. Ireland for the present; and indeed we hope to hear no more of his lamentations, very sure that none but reviewers ever will peruse them: unless, perhaps, the unfortunate persons of quality whom he may henceforth single out as proper victims of future dedication. Though his dedications are enough to kill the living, his anticipated monodies, on the other hand, must add considerably to the natural dread of death in such of his patrons as may be liable to common sense or to chronic diseases.

ART. XVI. *The History of Aberdeen*; containing an Account of the Rise, Progress, and Extension of the City, from a remote Period to the present Day; including its Antiquities, civil and ecclesiastical State, Manufactures, Trade and Commerce; an Account of the See of Aberdeen, and the two Universities; with biographical Sketches of eminent Men, connected with the Bishopric and Colleges. By Walter Thom, Author of Sketches on Political Economy. 2 vols. small 8vo. pp. 711. Printed at Aberdeen.

AMID the many architectural improvements of the present age, we learn that no city, either north or south of the Tweed, has been more remarkably benefited, in proportion to its size, than Aberdeen. Consisting in a great measure of narrow lanes, and situated at the southern approach on uneven ground, its appearance twenty years ago was wholly unworthy of the capital of the north of Scotland: but the recent alterations have been so numerous that, out of fifty-three streets or lanes, thirty-seven, it is computed, are either partly or wholly new. "With the view of opening spacious entrances to the centre of the town from north and south, an act of parliament was passed in 1800, empowering trustees to purchase houses and land along a prescribed line, to the extent of 160 feet in breadth; in order that space might be obtained for the erection

erection of streets of sixty feet in width, with an allotment of fifty feet on each side for the areas of the houses; and, in imitation of Edinburgh, the access to the town from the southward has been rendered level, by throwing over the hollow an arch which is remarkable for its width and beauty. The sum expended on these various improvements is computed to exceed 180,000*l.*; the repayment of which, from the sale of old materials and cleared ground, has hitherto not been rapid, though, to judge from the progressive increase of the population, ultimate indemnity cannot be doubted. In the year 1755, the population of Aberdeen, including the old town and suburbs, was computed at 15,000; in 1801 it amounted to 28,000; and, by the return of 1811, it was found to have increased to 35,000. Here, as in most other towns, particularly in the north, we have to remark a great disparity in the relative numbers of males and females; the former being under 15,000 and the latter above 20,000. The drain of males occasioned by the war is common to north and south: but the number of emigrants on private speculation, particularly to the West Indies, is much greater in the former.

The harbour of Aberdeen is an object intitled to considerable attention. Formed by the *embouchure* of the Dee, it is naturally of sufficient length, but liable, by exposure to the north-east wind, to have a bar of sand accumulated at its entrance. It has, therefore, long been the plan to protect this entrance by a double pier, extending farthest on the north side. These walls of stone, carried into the sea, break the action of the waves from without, and, by confining in some measure the current at ebb-tide, increase its power of removing the sand which may have been deposited by a high flood-tide. An act of parliament for that purpose having been obtained in 1773, Mr. Smeaton was employed; and, in the course of some years, the north pier was carried out a considerable way. Two years ago, a new act was granted for the purpose of making docks, and of giving a farther prolongation to the north pier; which is now carrying on with great spirit. The expence of these improvements is defrayed by certain dues on shipping and merchandise.

Of the colleges at Aberdeen, which are independent of each other, the King's, or Old-Town-college, was erected so far back as 1494, for the purpose of diffusing instruction among the inhabitants of the north of Scotland; who, as was gravely declared in a letter from James IV. to the Pope, were "ignorant of letters and almost uncivilized, there being no persons among them fit to preach the word of God to the people." The funds of this university having of late been greatly diminished by the demand made on them

them for the augmentation of clerical stipends, a grant of 700*l.* a-year has been allotted in compensation by the crown. The number of students at this college is about 120 in classics and philosophy, and half as many in divinity. Above 50 receive bursaries, or small annual allowances, proceeding from public funds, and obtained by competition. The classes publicly taught are Latin, Greek, Mathematics, Moral Philosophy, Natural Philosophy, Medicine, Civil Law, Divinity, and Oriental Languages.

The Marischal College is situated in New Aberdeen, and was founded in 1593, a century after its neighbouring seminary. The classes taught here are Greek, Mathematics, Moral Philosophy, Natural Philosophy, Natural and Civil History, Medicine, Chemistry, Oriental Languages, and Divinity. The number of students in philosophy and classics amounts to nearly 200. The course of study is as follows: the first year, Greek, beginning with the elements; next year, civil and natural history, with the higher part of Latin literature, Greek continued, and an introduction to mathematics; the third year, mathematics and natural philosophy; in the fourth and last year of this course, moral philosophy and logic. The duration of the session, here as at the other college, is only five months, from November to April: but the four principal branches, Greek, natural and civil history, natural philosophy, and moral philosophy, are taught during three hours in a-day. The old practice was that a professor should carry on his class for three years, and teach the whole circle of science: but, during the last half century, it has been the rule that each should give his principal attention to his specific department. The bursaries in this college amount to nearly seventy.—The method of teaching at the Old-Town-college is nearly similar, three hours daily being, in like manner, appropriated to the four principal branches. The fees to the professors are generally a guinea and a half for each class, from the bursars or poorer students, and two or three guineas from the others.

The distance between these two colleges being only a mile, it has often been proposed to incorporate them into one university: but this plan was effected only in the reign of Charles I., at which time an act of parliament was passed, uniting them under the name of the "Caroline University," with a provision that each should remain in the enjoyment of its particular powers and privileges. After the Restoration, however, this act was understood to be rescinded, and the colleges again became separate. Various attempts have since been fruitlessly made to accomplish their union.

Aberdeen

Aberdeen has three public libraries, the King's College, the Marischal, and a subscription library, which is of greater extent than either of the former, and ranks among the first provincial collections in the kingdom.

The author of the present history is the writer of a pamphlet on political economy, which we noticed with a mixture of praise and censure in Vol. lix. p. 446. Our commendations can scarcely receive extension on the present occasion. Mr. Thom prefaces his work by a pithy declaration of independence, and asserts that he has ever regarded rank and fortune as only temporary distinctions. He adds that, in illustrating the insulated facts relative to the early history of Aberdeen, he found it expedient to interweave them with our general history; and, accordingly, a great part of the first volume is occupied with the history of Scotland. Now, whatever may be the interest of the wars of Bruce or of the troubles of Queen Mary, we can by no means subscribe to the propriety of their introduction into a provincial history; and we are of opinion that the first volume might have been abridged to one third of its present size, without any diminution of the interest of the work. The second is confined to its proper object, and describes the buildings, the trade, and the literature of Aberdeen.—Extraneous as a great portion of the matter in this publication is, no part is more likely to injure the author in the opinion of the majority of his readers than his repeated sarcasms (Vol. i. p. 341. 343. 344.) on the clergy, and (Vol. ii. p. 93, &c.) on the Bible-Societies. If he be indifferent to the suffrages of the grave part of the public, let him at all events not despise the censures of those critics who are on the watch to turn into ridicule trite and common-place ideas. To the animadversions of these persons, we think that he has exposed himself in various parts of his work, such as (Vol. i. p. 104.) in the *serious* denial of the perfectibility of our species; and (Vol. ii. p. 2.) in the *novel* declaration that 'the British constitution has frequently been the theme of praise or the subject of admiration.'

MONTHLY CATALOGUE,

For FEBRUARY, 1813.

POETRY and the DRAMA.

Art. 17. *Two Plays*: Mantuan Revolt, a Comedy in five Acts; Henry the Seventh, an Historical Tragedy in five Acts. By Rich. Chenevix, Esq. F.R. & E.S.; M.R.I.A., &c. 8vo. Ed. Beadle. Johnson and Co. 1812.

Mapp

Many good passages, and some entire scenes of very considerable merit, are to be found in both these dramas: but the language throughout, in our conception, is a stiff and awkward imitation of our old play-writers. We confess that we had rather see our modern tragic authors imitate Otway and Rowe, (but especially the former,) than their elder brethren, in point of language and versification. As to comedy, properly so called, (which is by no means the case when the name is applied to such a play as 'The Mantuan Revels,') we cannot conceive any good reason for the rhyme with which it is too often adorned.

The story of the first of these plays is partly taken from one of Cinthio's novels, and partly from the "Curious Impertinent" in Don Quixote. It is, in consequence, romantic and wild enough, but in the closet, we think, it will prove generally entertaining. It shocks probability too much for the stage; and yet the taste of the times is very tolerant.

'Henry the Seventh' involves the story of Perkin Warbeck: but this drama has not half the liveliness of the former, and drags even in the perusal. Still we meet with some good speeches and scenes in it, and the character of Margaret Duchess of Burgundy, and sister of King Edward, is a forcible and well-sustained representation of an ambitious and violent woman. Henry, too, is ably drawn: but perhaps with too much severity, for historical justice; though on this subject a difference of opinions subsists. It is in character-painting, that Mr. Chenevix most excels.

To exemplify the manner of this dramatist, we select the scene in 'Henry the Seventh' in which the tidings of Warbeck's defeat and capture are communicated to the Duchess:

'ENTER LADY BRAMPTON...

'Duchess. Now tell me quickly, how much of our hope
Is cut off at one breath?—

'Lady B. All, lady, all.—

'Duchess. Is then all lost? (*Lady B. makes a sign in the affirmative.*)—All lost (*A pause*)—Well, now say on;

For I can hear it. Who conceive great things
Must greatly hear their ruin.—Speak.

'Lady B. Warbeck

Is Richmond's now, and lost!

'Duchess. Alive, or dead?

'Lady B. His prisoner, and alive.

'Duchess. Ha! miscreant blood!

Could not the name I put on thee give courage
And composition to thy meaner parts?

But, how is't now with me? He should have gone
Where secrets can't be told Well then, alive?—

'Lady B. From Exeter, hearing that Richmond came
With some new thousands, Warbeck fled by night
To Bewley monast'ry; but pardon promised,
He yielded to the King: and, in the Tower,
He lies his prisoner, now.

Nov. FEB. 1813.

P

'Duchess.

' *Duchess.*

Then all is lost :

And here's a double weight, each stout enough
To crack a noble heart. Now, Lancaster,
Revel in pomp, thy gayest purple on,
For York, poor York, can never harm thee more.
This was the last push of my policy,
And I the last who bore thee duly hatred.

' *Lady B.* Do not think thus ; for many an English heart
Doth bear a hate as deadly.

' *Duchess.*

' Tis not so ;—

I say 'tis not.—Ha ! who can hate like me ?
Who dares to wear such passion in his breast ?
Or where's his title to such rage as mine ?
Let those, whose antique hatred chronicled,
Both make the cold blood curdle in the heart,
Atrides' brethren, tell me they were foes ;
That was a fable : but I'll shew them here
A living wrath more black, more dread, more bloody ;
And tell the rage of York and Lancaster.

' *Lady B.* A noble fire struck from a cold chill tale.

' *Duchess.* The blood that is not York is cold—is tame,
And cannot feel the justice of my rage.
But be it so, for 't is my privilege ;
And I am absolute in hate.

' *Lady B.*

Most just

Is this most noble wrath. Yet be not moved
Beyond the wholesome measure of despair ;
Nor give to fury all your nobler parts :
For yet revenge

' *Duchess.*

And wherefore should I not ?

Why shall I not despair ? Have you not known
To what great births despair hath been the father ?
No, here I take him to my bosom, never
To know divorce asunder. Though my thoughts
Be barren as the tided strand o' th' ocean,
Yet will I mischief breed. My heart shall be
Pale hatred's empire, and his ministers
Revenge and fury ; none, his meanest subjects,
But such as can curse Lancaster. We'll war
Against his peace ; 'twere better never be
Than suffer what we'll do. Oh, blessed hate !
Hate that doth make me love myself to live !

' *Lady B.* Your Highness is transported from yourself.
How will it be when I have told you ?—

' *Duchess.*

What ?

' *Lady B.* Warbeck hath made confession

' *Duchess.*

That 't was I

Who set him on, who called him York, who plotted
Why, then there's comfort. Lancaster hath known
To what excess I hate him !—Ha, alas,
What thought was that !

' *Lady B.*

' *Lady B.* Nay, say it boldly to me :
For, by the speaking witness in your cheek,
'T was something dreadful.

' *Duchess.* It hath vanquished me,
And dashed my nobler spirits to the ground.
I am a woman now Oh, what a name
Doth this success bequeath me ! — Lancaster
Shall tell my story now Nor is that all !
Oh, conscience, conscience !'

We think that our readers will agree with Lady Brampton in her remark on the frantic and figurative speech of the Duchess, when she says, '*Your Highness is transported from yourself* : but the sudden thought of her disgrace in after-times, and her consequent change of tone and spirit, are poetically introduced and managed.—It will be unnecessary to point out the irregularity of one or two of the preceding lines. We could greatly increase our notice of the number of these defects in measure : but the drama pleads a licence in this respect, which, if kept within any tolerable bounds, we are not anxious to abridge.—On the whole, we cannot encourage the author to continue to write for the stage, (if such, in fact, was his intention,) without great alteration in the conduct of his plots, in the style of his dialogue, and indeed in the whole character of his dramatic compositions : but we must repeat that he has considerable powers of furnishing entertainment for the closet.

ART. 18. *Metrical Effusions ; or Verses on various Occasions.*
8vo. pp. 224. 10s. 6d. Boards. Baldwin. 1812.

The author of these verses declares, in an advertisement, that ' they are published at the desire of a few friends ; but not in the hope of interesting the public.' This is an ill-starred introduction to any volume. It is not often the case that we have to admonish poets against distrusting themselves : but it sometimes happens ; and that distrust is even more dangerous to their general reputation than too much confidence. In the present instance, it was altogether unnecessary ; since, although in this age of versifying we by no means feel justified in ranking '*Metrical Effusions*' high in the scale of poetical merit, some of the compositions here published rise above mediocrity ; and, throughout the whole production, we observe an air of good feeling and of good taste. Affectation, indeed, though rarely, sometimes disfigures both these excellent qualities ; or, perhaps, in strict justice, we should only say the latter.—We shall offer to our readers some pleasing specimens of the author's abilities. We begin with a good humoured trifle intitled '*Whigs and Tories*,' inscribed to a fair friend : but are not politics an unusual subject for verses intended to be placed on a lady's toilette ? The lines, however, are not uninteresting ; and we heartily wish that it was more common to use the tone of these amicable disputants, in arguing on similar questions :

' *WHIGS AND TORIES.*

' *Inscribed to —*

' Susan, in friendship's social hour,
Perchance for want of better themes,

We've scann'd the deeds of those in power,
And argued on their various schemes.

‘Of Whigs and Tories, ins and outs,
Of this or that administration;
We've own'd our fears, our hopes, and doubts,
From which the state might hope salvation.

‘Nor did our converse lack the zest
Which different principles could give;
A Tory thou, and I contest
As staunch a Whig as e'er could live.

‘Oft, when to censure Pitt I've dar'd
In sober truth, or playful mirth,
How zealously hast thou declar'd
His matchless powers, his peerless worth.

‘By me the Statesman's fame and power
Unheeded shone, though bright their blaze;
But I must own, at such an hour,
I've almost envied him thy praise.

‘For, trust me, Susan, the esteem
And homage of a heart like thine;
My partial taste must ever deem
A source of pleasure half divine.’

The ‘Whig’ continues, through some pleasing stanzas, to record an illness under which he suffered, when he was attended by his ‘Tory’ friend as ‘a ministering angel;’ and he thus expresses his gratitude, but his unconquerable difference of opinion, at the conclusion:

‘No, no, secure from all decay
Thy virtues live; and, right or wrong,
Be thy opinions which they may,
Still thou shalt claim my grateful song.

‘And though I fear I still must be
A Whig, and in the name must glory;
So warm my friendship, that, for thee,
I would, but cannot, be a Tory!’

An ‘Elegy,’ page 201., has some good passages, but is too much enfeebled with redundant expressions, and is too common-place in its images, through the larger portion. We transcribe a few of the better lines. The author is consoling those who die at a distance from their country:

‘And say, when summoned to the realms on high,
If to the soul eternal bliss be given,
What boots it where we heave our parting sigh,
Or whence the soul triumphant springs to Heaven.’

* The last line of this stanza is duly marked as a plagiarism. Indeed it is the second stanza which we would commend.

‘When

' When Howard's spirit, from Tartarian plains,
Wing'd its glad flight to Virtue's blest abode,
Seraphic harps awoke celestial strains,
Attendant Angels guided it to God.'

The 'Pains of Memory' supply several tolerable stanzas, and several which are very indifferent. Nothing sinks very low, and nothing rises near to those exquisite lines which are printed in the notes to some of the editions of the "Pleasures of Memory," on the former subject. The familiarity of introducing '*Hannab Meadows*' in the Spenserian stanza cannot be too keenly ridiculed. Every person of taste is in duty bound to contribute his quota of sarcasm, or of argument, or of downright laughter, (the most successful instrument of the three, in all cases of the kind,) to prevent the farther degradation of our poetry by admitting into it all the population of our villages. Hobbinsol and Colin Clout were quite graceful compared to these vulgar realities. The couplet has been already sacrificed to them by powerful genius, which overthrows all obstacles, and contrives in spite of every drawback to please even those who are most conscious of its offences.—Let the stanza of Spenser at least be preserved sacred from these sins of grossness; which destroy all the ideal charm of verse; and which, instead of rendering it a pleasant relief to the cares and crosses of the world, make it a tame copy of existing miseries.

We had marked several phrases for censure, but shall be contented with generally stating that much room is left for amendment in expression; and with particularly objecting to the poems of 'Weclimmed Daffin' and 'Caledonie.'

Art. 19. *Miscellaneous Poems*, by Miss Emma Lyon, 'Daughter of the Rev. S. Lyon. Crown 8vo. 10s. 6d. Boards. Hatchard, &c. 1812.

' But lo! the critics' grizly band!
That dash the fairest crown,
Already lift the wasteful hand
To hurl me trembling down.' P. 22.

Such are the fears which we poor, unfortunate, elderly gentlemen have inspired in this fair author; and it would be cowardly on our part to raise the arm against one who is so paralyzed by terror, even if Miss Lyon's motives for publication had not been sufficient to disarm us of severity:—'it is the only means in her power of contributing to the support of a large family, the object of her tenderest solicitude.'

From the long and very respectable list of subscribers, we hope that the laudable attempts of this young lady have met with deserved success; and we can assure those, who may be desirous of aiding her virtuous endeavours to support her family by purchasing this volume, that they will find themselves masters of some very pretty little poems. We extract the following sonnet as a fair specimen of Miss Lyon's general style:

' SONNET

SONNET ON HOPE.

- 'Remain, thou deceiver! still deep in my breast,
 Thy anchor I view as the anchor of peace;
 To thee my heart flies when by sorrows oppress'd,
 And bids, with a smile, the rude tempest to cease.
- 'For thou, sweetest Syren! canst banish the tear;
 If once the eye catches a glimpse of thy morn,
 Forgetful how sorrow has clouded the year,
 I laugh at each care, and I trample each thorn.
- 'Then fix thy abode in my bosom and smile,
 Oh! blot the sad aspect of life's future day;
 'Tis thou canst support me, 'tis thou canst beguile,
 'Tis thou canst illumine my path as I stray.
 Sweet Hope, thy fair anchor my motto shall be,
 My soul shall repose, tho' deluded, in thee.'

HISTORY.

Art. 20. *Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland*, by Sir Jonah Barrington, one of his Majesty's Council at Law, Judge of the High Court of Admiralty of Ireland, and Member of the late Irish Parliament, for the Cities of Tuam and Clogher. 4to. pp. 94. Parts I. and II. One Guinea each. Robinson. 1809.

We have long lingered in this splendid vestibule to a promised fabric of vast dimensions, in the expectation of being in due time enabled to survey the whole work at one view: but it seems to have made no farther progress, and may perhaps continue in its present unfinished state. The preparatory matter, of which the published portion consists, brings the history of Ireland to no later a period than the year 1780; and if the learned author should proceed in a style as diffuse as that which marks the commencement of his career, many years would necessarily elapse, before even an industrious writer could reach the ministry of Mr. Pitt. What he has written, however, though vague and desultory, is by no means destitute of entertainment, and some curious observations might be selected from these rambling pages. We are informed, among other things, that Marquis Cornwallis, though a very comely soldierlike man, had his two eyes and the two different sides of his face of extremely dissimilar contours and characters; and it was remarked that his Excellency found it useful to employ one of his profiles, when negotiating with a *fool*, and the other when treating with a *knave*. If the fact be as here stated, the noble Marquis's face may be deemed a faithful representative of his mind, of which he appears to have turned one side to Joseph Bonaparte at Amiens, and the other (according to Sir Jonah) to the people of Ireland. Something of the same kind has been imputed (we know not how truly) to Sir Jonah Barrington himself. The politicians of Ireland have suspected that, being possessed of several very curious secret anecdotes concerning the Union, he turned the crinating side of his face towards the Castle: but that, after having threatened

threatened the publication of them all to the world, he was *forthwith* appointed Judge of the Admiralty Court, on which the government saw only that portion of the learned author's countenance which is clothed in smiles. It is said too, that, taking advantage of the charitable state of mind which the face exhibited and the conduct could not well belie, they prevailed on Sir Jonah to commit to the flames every paper that could wound the feelings of men in power, or revive unpleasant recollections.

The portraits of distinguished public men, with which this work is illustrated, are numerous and very well engraved.

M E D I C A L.

Art. 21. *Every Man his own Farrier*; or, the whole Art of Farriery laid open. Containing a distinct and accurate View of the Causes, Symptoms, and most approved Methods of Cure, for every Disease to which the Horse is liable. Re-written, corrected, and greatly enlarged. In which are incorporated upwards of 100 original Recipes, never before published. With an Appendix, considerably augmented, containing a Number of valuable Recipes, and the proper Method of preparing and compounding all the different Medicines recommended in this Work. 21st Edition. By F. Clater. 8vo. 7s. Boards. Crosby and Co.

Art. 22. *Every Man his own Cattle Doctor*; or a practical Treatise on the Diseases of horned Cattle; wherein is laid down a concise and familiar Description of all the Diseases incident to Oxen, Cows, and Sheep; together with the most simple and effectual Method of curing each Disorder through all its various Stages; and the most efficacious Treatment of Cows, before, at, and after the Time of Calving, and also of Ewes during the lambing Season. By F. Clater, Chemist and Druggist, Retford, &c. 8vo. 10s. 6d. Boards. Crosby and Co.

On the first of these works it is unnecessary for us to bestow either much praise or much censure, because the public has already sanctioned it by calling for 21 editions. We are induced to notice it, because the author informs us that it has received in the present edition a very considerable accession of new matter.

The second work may be regarded as a similar production with the first; only that, while the subject of the former is confined to the horse, the latter includes the different species of horned cattle, *not being bipeds*. The following are stated in the preface to be the points to which the author has particularly directed his attention:

1. A concise description of every disease has been given, together with a particular method of treating the same through every stage.
2. The proper method of compounding the different medicines is also detailed, detecting their qualities and regulating their doses, suitably to every age and size.
3. A number of valuable recipes are here made known, such as have never before been published.

We confess that we have too little practical knowledge on the subject of cow-doctoring to be able to offer more than a very general opinion respecting Mr. Chater's performance. Comparing it with others of a similar kind, it appears to contain a tolerably clear account of the diseases to which the animals are incident, and of the methods recommended for the removal of them. *Animal medicine* is a department of science which stands much in need of reform, and more especially as to its nosology and its pharmacy. We do not, however, expect from a work like that which is now before us any philosophical discussion on the nature of the diseases, or the operation of medicines on them. It is to be regarded as entirely a practical book, and as intended merely to convey a clear view of the plans of treatment which are sanctioned by those who are supposed to have the best judgment on these subjects.

RELIGIOUS.

Art. 23. *Scripture-Directory: or an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament.* By Thomas Jones, Curate of Creaton. 12mo. pp. 140. 2s. 6d. Seeley. 1811.

Of the object, plan, and general execution of this work, we can speak in terms of commendation. Mr. Jones has compressed much useful information into a small space, and has furnished the unlearned reader with many valuable observations on the books of the O. T. at a very inconsiderable price. His practical hints are calculated for those into whose hands his Directory is intended to fall, and some of his remarks are worthy the notice of men of letters. We may instance what he says of the Lamentations of Jeremiah, in proof of our assertion:

'This Lamentation may be considered as a *funeral Elegy* on the death of Jerusalem; and an incomparable elegy it is, not equalled in all the world. Where shall we find such an affecting picture of desolation and misery? Who hath ever used more melting expressions of deep concern, distress, and sorrow? And where can we meet with so many beautiful and affecting images within so small a compass, or better calculated to excite godly sorrow and contrition, than we find in this tender melting elegy.'

Had the pages of this tract been all written in this good taste, we should have recommended it even to young divines as a pleasing epitome of the Bible, and not undeserving of their perusal as a first book: but Mr. Jones is not, in our estimation, at all times equally judicious. His remarks on the *double sense* of scripture, p. 76. *et seq.* are not (we think) well founded; and we object *in toto* to his allegorical comments on the Canticles. His first observation on this song is as follows: 'Some have compared the three books of Solomon to the temple which he built. The Proverbs to the porch; the Ecclesiastes to the sanctuary; and this song to the Holy of Holies.'—The *suction*, as it is termed, which this work displays, may render it very acceptable to a certain class of readers; and though we cannot subscribe to all its doctrines, or doctrinal inferences, it uniformly aims at exciting a serious and devotional spirit.

Art.

Art. 24. *Select Passages from the Holy Scriptures; containing a Summary of Religious and Moral Instruction proper to be committed to Memory by young Persons.* Compiled by Henry Take. 12mo. 6d. Printed at York.

This is a proper way of instructing the young on the subject of religion. Texts of Scripture are arranged under distinct heads, and no human comment is added. The tract forms a very fit compendium for Sunday schools, and they who object to the use of it must wish to have something more taught than Scripture teaches.

Art. 25. *Testimonies from Sacred Scripture relating to the Glory and Extent of the Kingdom of God; under the mediatorial Government of the Lord Jesus Christ, the only visible Image of the triune invisible Creator of Heaven and Earth.* Crown 8vo. pp. 50. Printed at Bath.

To the collection of texts here termed testimonies, are added, in the second part, a string of propositions, in which the author (R. Tighe, Esq.) develops the doctrines which he would deduce from his premises. He seems to be a little tinctured with *Swedenborgianism*, but he presents very amiable views of the Government of God, and his sentiments deserve the consideration of those who contend for the eternity of Hell-torments.

'Vindictive punishment,' says Mr. T., 'cannot be inflicted by a Being whose love and mercy are infinite.'

'The Judgments of God not being vindictive are intended to bring about changes in the hearts of his rebellious children.'

How much more defensible is this opinion than that which represents the God and Father of our Lord Jesus Christ as a god of implacable vengeance!

MISCELLANEOUS.

Art. 26. *Observations and Remarks during four Excursions made to various Parts of Great Britain, in the Years 1810 and 1811.*

I. From London to the Land's-End in Cornwall; II. From London to Lancaster; III. From London to Edinburgh; and IV. From London to Swansea. Performed by Land, by Sea, by various Modes of Conveyance, and partly in the Pedestrian Style. By Daniel Carless Webb. 8vo. pp. 384. 10s. 6d. Boards. Allen and Co.

In publishing observations on a country already so often described, Mr. Webb should have kept in mind that the want of novelty requires to be counterbalanced by several powerful recommendations. The public expect interest of narrative, or clearness of description, or elegance of style, to compensate for the absence of that which is the grand attraction of a book of travels. In none of these respects can we pronounce Mr. Webb to be a hopeful candidate for popular favour. He pursues a beaten track with little taste in observation, and with so little skill in diction that we frequently meet with trespasses against grammar, and sometimes even against the less difficult science of orthography. In speaking of Bristol, (p. 38.) he says, 'here is also Tomb's docks for repairing vessels;' and after having praised

praised (p. 64.) the county gaol at Exeter, he adds, 'without a written order no strangers is admitted to view it.' A page afterward, we find him passing a very proper encomium on the neat village of Dawlish, where, however, he contrives to find a 'flower mill.' It would be no difficult matter to multiply these animadversions: but we shall now exhibit the fair side of the book, and proceed to make a few extracts among the best passages:

'*Torquay*. — Torquay is a village situated on the eastern side of Torbay, consisting of neat buildings, recently erected. A pier runs out into the bay, forming an excellent harbour for small craft. The whiteness of the stone used in the building gives it an air of neatness. The prospect of the surrounding shores of Torbay, with the enchanting views of hill and rock, have (*has*) a most romantic appearance, forming an agreeable contrast with the modern buildings. I make no doubt that, in time, this will become a desirable place of residence, and very populous, more particularly should our fleets again have occasion to rendezvous at Torbay.' —

'*Mount Edgumbe*. — Mount Edgumbe, near Plymouth, is the beautiful seat and park, belonging to the Earl of Mount Edgumbe. The public days for visiting this most enchanting spot are Mondays, Wednesdays, and Fridays; the only ceremony required, being that of setting down your name and address in a book, kept for that purpose at the Porter's Lodge. You are then permitted to stroll through the park and grounds, which contain most delightful walks, particularly that which terminates with a view of Cawsand Bay. A cottage is built in the park for the accommodation of strangers, where hot water for making tea and other conveniences may be procured. Those who make this pleasant excursion generally furnish themselves with a hamper of provisions. The vast number of parties, in the summer-time, from the adjacent towns and country, for the purpose of visiting Mount Edgumbe, gives the park the appearance of a fair being held. On the public days, numerous groupes are assembled, some playing, some singing, some dancing, which forms a rural scene, highly exhilarating, from the number of beautiful well-dressed women, who give life to the different parties.

'The walks and grounds from various points are supposed to possess the most complete views of hill, wood, and water in England.' —

'*St. Michael's Mount in Cornwall*. — I visited this Mount, where there is a seat belonging to Sir John St. Aubyn; this is a small building, in the style of a castle, with an elegant chapel. They are situated on the summit of rocks, strangely piled one upon another to a considerable height. This place commands a most extensive view of Mount's Bay, the Lizard, Penzance, Newlyn, and Mousehole, which is the last village on the southern coast of Cornwall. The Mount is entirely surrounded by the sea at high water. At half-tide the road leads dry the whole way.

'I was informed by an elderly person, who had been an eye-witness, that about November 1755, the sea near this mount, after it had ebbed about half an hour, suddenly rose six feet, and again retired in about ten minutes; this flux and reflux continued every ten minutes, for two hours and a half. It came with great rapidity from the south-east, and ebbed away to the westward, whirling the boats that lay at

the head of the pier, some one way and some another. The first and second flux and reflux were not so violent as the third and fourth, for in those which immediately followed, the sea was as rapid as a mill-stream, descending to an undershot wheel. After about two hours the undulations became gradually fainter, and ceased altogether in about two hours more. Also eighteen years ago the shock of an earthquake was felt near the bay, when the sea entirely receded out of the small harbour of Merazion, and returned in two minutes, to the great alarm and astonishment of the inhabitants of the neighbourhood.

Penzance. I continued close to the sea, along the sands for about three miles, which brought me to Penzance, said to be the most beautiful place in Cornwall. It is a large town, situated near Mount's Bay, has an excellent market, well supplied with provisions at a reasonable rate. Many opulent inhabitants reside here. The great influx of strangers, whom the war prevents making a tour to the South of France, for the benefit of their health, has contributed to raise the price of lodgings, as well as every necessary of life.

From Penzance, Mr. Webb proceeded to the Land's End, and was highly delighted with the beautiful sea-view which is afforded from that commanding elevation. 'The sky,' he says, 'was clear and cloudless' but clear indeed it must have been to enable him to 'discern the coast of Ireland' at more than one hundred miles distance. — Mr. Webb's ordinary mode of travelling was on foot, or in the stage-coach; and he makes the customary complaints of the uncivil usage and bad fare to which stage-passengers are in some places exposed, on the shameful computation of their inability to protect themselves, and of their not being likely to come the same way again. One of these disinterested calculators, whose inn is on the Bath road, has been heard (p. 219.) to declare that 'he never wished to see a stage-coach passenger more than once.' At Exeter, Mr. Webb and his fellow-travellers, having had previous warning of the exorbitant charges which were to be expected at the inn where the coach stopped, left the house in a body, and took up their quarters at a rival establishment; an example which, he says, has operated greatly to the benefit of future travellers.

The uniformity attendant on land-travelling is somewhat relieved by the account (p. 224.) of a voyage from Portsmouth to Leith in the Gorgon man of war. On board of this ship, a great alarm is said to have been felt from a conspiracy among the French prisoners in the hold; which, however, was detected in consequence of timely information from some of the party. When Mr. Webb arrives at Leith, we have a very brief and imperfect account of the neighbourhood of Edinburgh. In truth, the reader of this book must expect nothing beyond cursory observations, and concise notices. The quotations interspersed throughout are not calculated to add much to the interest of the narrative, nor to strengthen its *pretensions to authenticity*.

Art. 27. *A commercial View and geographical Sketch of the Brazil, and of the Island of Madeira, &c. &c.* By T. Ashe, Esq. who travelled the Continent of America several Years. 8vo. pp. 160. 7s. 6d. Boards. Allen and Co. 1812.

Mr. Ashe

Mr. Ashe appears to be what is called a very considerate and sympathetic gentleman. He declares that the affairs of this country were administered 'with prosperity,' from the reign of Elizabeth to the present war; (which, by the way, is a very liberal allowance;) and he laments the lost independence of the Continent, and the endless obstructions which are placed in the way of British commerce. Under this embarrassment, he hails the opening of the avenues to the new world, as calculated to give us an accession of trade not only equal but 'paramount' (p. 9.) to that of which the present state of Europe bereaves us. Our introduction to South America by means of the Portuguese is a measure, to use his own words, '*repugnant* to this country with events of the highest consequence; events that must have a very favourable *dominion* over many of our manufacturing towns.'

After this elegant preamble, Mr. Ashe proceeds to enumerate our chief manufacturing towns, Birmingham, Sheffield, Manchester, Leeds, Northampton, &c. all of which may, in his opinion, maintain a 'judicious and *salutary* trade with the Brazils.' Though, in one part, he *acknowledges* that Brazil is a country which has (p. 14.) still to 'rise out of the woods,' he expatiates on it through the rest of his book as a rich and populous territory. 'Has not (he asks,) the court of Portugal emigrated with 50,000 followers, and is it not more than apparent that an empire will rise out of the south-west, of which, in comparison, the ancient Portugal will appear but as an obscure and contemptible spot on the earth?' No doubt, in the course of centuries, Brazil will become cultivated and peopled: but the time is remote; and in the mean while a single province in the United States, or, to give an illustration nearer home, a single county of England, containing the fortieth part of our population, consumes and pays for more of our manufactures than all the Portuguese dominions in America together. Bold as this assertion may seem, the persons who have either visited that country or have sent merchandise to it will not hesitate to agree with us; and for those whose imaginations are still flattered with dreams of wealthy regions in the west, we have in store a more direct and cogent argument in a book of travels now lying on our table. Mr. Mawe, a *real* traveller, made a personal inspection of the mines of Brazil, and was an ocular witness of the condition of British commerce in that country: but he was not so fortunate as Mr. Ashe in hearing of a diamond of the extraordinary value (p. 53.) of fifty-six millions sterling; nor could he discover that our merchants and manufacturers were on the high road to prosperity by consigning goods to the shores of the western hemisphere.

The second part of Mr. Ashe's book consists of a geographical account of the different provinces of Brazil. Though it contains nothing that a Grub-street scribbler might not have compiled in his garret, it has the negative merit of being free from the misrepresentations which pervade the first half of the volume. — To judge from the tone of exaggeration, this tract appears to have been put together with a view to a sale among our traders and manufacturers; an attempt which, when we contrast the extent of possible loss to the latter with the insignificant profit that may attend the circulation of the book, cannot

cannot be too strongly reprobated. Nor is a recourse to such expedients necessary even to the humble and unknown labourer in the field of literature. The task of abridging and compiling, when carefully and impartially executed, is highly useful, and will not fail to be adequately recompensed if directed to subjects of comprehensive interest.

SINGLE SERMONS.

Art. 28. *Christian Righteousness*: preached in Trinity College Chapel, March 24. 1811. By the Rev. T. Young, A. M. Fellow of Trinity College, Cambridge. 8vo. 1s. Cadell and Davies.

We cannot agree with this preacher that "the *righteousness* of the Scribes and Pharisees," which Christians in the text (Matth. v. 20.) are required to surpass, respects not their *practice* but the *righteousness* which they taught. The contrary, we think, is clearly evident from the context. Our Saviour, in this passage, does not intend to exhibit a standard of Christian morals, but to caution his hearers in the first instance against an error which was common in his time among the Jews, of substituting ceremonial and ritual observances for the virtues of the heart and life. We do not, moreover, accord to Mr. Young that the *moral* law delivered by Moses partakes of the nature of a *civil* law. The fundamental laws of morality, emanating from the moral perfections of the Deity, are eternal and immutable. Rites and ceremonies may be local and temporary: but the duties of justice and mercy belong to no particular place, period, or dispensation. Those passages, which at p. 6. Mr. Y. adduces as *improvements* of the *moral* law, are only *explanations* of its spirit and extent. — If, however, we differ with this preacher *in limine*, we coincide with him in his doctrine 'that Christians are to be (when *will* they be?) a holy nation, a peculiar people, distinguished by the holiness and purity of their lives and conversation.'

Art. 29. *Christ's Resurrection the Cause and Pattern of Ours*. Preached in Trinity College Chapel, April 14th, 1811, being Easter-Day. By the Rev. T. Young, A. M. Fellow of Trinity College, Cambridge. 8vo. 1s. Cadell and Davies.

In this discourse, Mr. Young is both orthodox and practical. It is maintained that Christ was appointed to be our Lord, Judge, and Saviour in his *human* nature, which he could not be unless he rose from the dead; and that, as, under the Mosaical dispensation, by the one sheaf of first-fruits all the sheaves in the field were consecrated to holiness, so by the resurrection of Christ the dead bodies of all who die in Christ are consecrated to immortality. The text is 1 Cor. xv. 20.

Art. 30. *National Depravity the Cause of National Calamity*. Preached at the Parish Church of Woodbridge, Suffolk, on the Fast-Day, Feb. 5th, 1812. By the Rev. John Morley. 8vo. 1s. 6d. Baldwin.

Again and again has the doctrine of this discourse been urged in fast-sermons, and urged in vain, according to the report of this preacher; who declares that 'there is a *foul* and *darned* spot in our national character.' How does this appear? By our empty churches

on Ash-Wednesday: for Mr. Morley concludes that, because people do not attend at the commination, and say *Amen* when the priest says "Cursed is he that lieth with his neighbour's wife," 'something radically wrong must exist in the general practice.' Cursing even of atrocious sinners is no part of public worship; and we think that this preacher is unfounded in his inference that adultery is general, because good Christian people are not partial to the practice of saying *Amen* to a string of curses delivered as a part of devotion. The denunciation of the *curse* belongeth to the Supreme Judge.—A wide difference subsists between the *response* to the 7th commandment, and the *Amen* required to the above stated curse, though Mr. M. cannot or will not see it.

Art. 31. *The Christian Minister's Retrospect*: delivered at Worship-street, Finsbury-Square, Nov. 3. 1811., upon the Twentieth Anniversary of his Settlement at that Place. By John Evans, A. M. 8vo. 1s. Sherwood and Co.

Art. 32. *The superior Glory of the Second Temple; and the Genius of Protestantism contrasted with Popery*: preached at the Opening of Salem Chapel, King's Lynn, Norfolk, January 5. 1812. With an Appendix, containing a Correspondence of the Author with a Catholic Priest, concerning the real Sentiments of the Catholics of the United Kingdom. (N.B. this Appendix was published separately, and noticed in M. R. Vol. lxi. N. S. p. 325.) By the same. 8vo. 1s. 6d. Sherwood and Co.

Art. 33. *A Tribute of Respect to the Memory of a Good Man*: delivered at Worship-street, August 9.; upon the Decease of John Brent, Esq., who died July 1. 1812, in the eighty-third Year of his Age. By the same. 8vo. 1s. Sherwood and Co.

Mr. Evans is so very rapid a publisher of single sermons, that we are here tempted to deal in a wholesale way with his retail articles, by putting them into one bundle. In the first, he gives the confession of faith of the General Baptists, to the sect of which he belongs; offers some reflections on the progress and vicissitudes of human life; and, in adverting to his own dissolution, glances at the funeral sermon which will probably be preached over his own ashes. — In the second, he presents us with the definition of a *Temple*; the first half of which is correct, and the other half incorrect: he very truly says that 'A temple is a building raised to the honour of a deity:' but the remainder of the sentence 'and in which people meet together for religious worship,' however it may accord with our notions of a Church, does not comport with the ideas of the ancients concerning the use of a temple, which was merely regarded as the house of the God. The dimensions of Solomon's temple will prove that it was not intended for the accommodation of an assembly for religious worship. We shall not controvert Mr. E.'s position that the circle of huge stones on Salisbury Plain was a Druidical Temple: but, since he is a learned divine, we shall venture to ask him on what grounds he has asserted that Solomon's Temple was 'an immense edifice?' for if he turns to 2 Chron. iii. 3. he will find that its length was only 60 cubits, that is, if by "*the first measure*" we understand the common cubit, *ninety feet*; and its breadth 20 cubits, or *thirty feet*; to which was added a peristyle.

a peristyle or portico at one end, which was of the width of the temple, and projected *thirty feet*. Of the internal depth, the most holy place occupied *thirty feet*; and the remaining *sixty* were appropriated to the Sanctuary. Now in point of size this was not an immense edifice, nor calculated for crowds to assemble in it. Even supposing the cubit to be the *cubitus sacer*, or a *yard*, it could not have been an immense edifice, like one of our modern cathedrals*. When our Saviour is said to preach in the Temple, and to drive out of it those who sold and bought, we are to understand the sacred inclosure before the Temple, which was surrounded by porticos, like the Royal Exchange, or like the sacred house at Mecca.—When Mr. E. proceeds to the application of his subject, he offers some important remarks: but we could have wished that he had not introduced Milton's puerile conceit of putting a pair of *golden compasses* into the hand of the Almighty when he made the world.—In the third discourse, Mr. Evans expatiates on the character of the good man, and eulogizes the moral and religious qualities of his friend Mr. Brent; who was bred a ship-carpenter in the Royal Dock-yard at Portsmouth, and became an eminent builder at Rotherhithe; who excelled in knowledge and the improvement of naval architecture; and who, to his praise be it spoken, was a constant reader of the Monthly Review!! We obtain this information from a note subjoined to the discourse; and in the preface, for the purpose (we conceive) of giving importance to the profession of the deceased, it is remarked that 'the Saviour confirmed, illustrated, and propagated his divine mission in connection with maritime affairs.'

Art. 34. *The Nations imploring the Word of Life*: preached for the Benefit of the Bible-Society; interspersed with numerous Extracts, chiefly from the Society's Reports and Correspondence, so arranged as to exhibit a general View of the State of the World, with regard to the Want of Bibles, and the Exertions making to supply that Want. By the Rev. John Scott, A.M., Vicar of North Ferriby, and Secretary to the Hull Auxiliary Bible-Society. 12mo. 1s. Seeley, &c.

To this useful sermon Mr. Scott has affixed a very appropriate text, Acts xvi. 9, 10. *A vision appeared to Paul; a man of Macedonia stood and prayed him, saying, "COME OVER INTO MACEDONIA; AND HELP US;"* which passage the preacher quotes as exactly referring to the present state of the world. 'Millions,' says he, 'of our fellow-creatures, in all parts of the globe, are at this moment directing their longing eyes to us, eager to receive from our hands "the purely oracles," and imploring, "Defer not to help us!" He adds, "Shall we hear this cry of the nations with unconcern?"

We have given to this discourse the epithet *useful*, because it is singularly adapted, by the facts which it states as well as the arguments which it employs, by the plainness of its style, and by its studied compression, to produce a general conviction of the importance of the Scriptures, and of the necessity of their extended circu-

* Compare with these dimensions those of St. Paul's Cathedral, built by Sir C. Wren, the length of which is 500 feet, and the extreme breadth, from north to south, 248 feet.

lation. The mass of evidence produced by the Bible-Society, to justify its exertions in behalf of millions who sit in darkness, is judiciously abridged by Mr. Scott; and we hope that, as his sermon contains much important matter, at a low price, it will be generally read.

Art. 35. *Unity and Friendship in Civil Society recommended*; preached originally, in Substance, in the Parish Church of Bishopwearmouth, on the 1st of January 1806, before an Athol Lodge of Free Masons, belonging to the Second Royal Lancashire Regiment of Militia; and since, in its present Shape, in the Parish Church of Sunderland. By the Rev. Birkett Dawson, Lecturer of Sunderland, Durham. 8vo. Printed at Sunderland. 1812.

A Christian minister is perfectly in his element when he is inculcating the noblest exercise of the benevolent social affections; and Mr. Dawson had, no doubt, great pleasure in delivering the discourse which he has here published: but we must confess that we did not expect a reverend divine, conversant in the Scriptures, to assign to Solomon a passage which belongs to the author of the book of Job; and still less did we expect him to tell us that 'there are few pursuits in life, in which we can both promote our temporal advantage, and, at the same time, discharge our duty.' The general report of moralists is in favour of the old adage, "Honesty is the best policy;" and when Mr. D. re-considers the matter, we think that he will be of their opinion. In all the honourable pursuits of life, duty and interest will generally be found combined.

CORRESPONDENCE.

Our *General Index* would perhaps have answered the inquiry of our obliging Correspondent T. W. If it be Mrs. Dobson's *Life of Petrarch* to which he alludes, he will find an account of that work in our liiid Vol. (Old Series), p. 222., and Vol. lv. p. 322. A previous *French Life* was reviewed in Vol. xxxii. p. 535., and xxxix. p. 554.

We are in course glad of the concurrence of a *Constant Reader*, (and an old Correspondent, if we mistake not the writing,) but we do not mean to recur to the subject in question.

We do not see for what purpose the supposed *Monologue de Bonaparte* was sent to us.

A letter from Mr. Peacock disowns the application to which we replied in our last Number, respecting our account of his *Philosophy of Melancholy*. We hope very soon to make our report of that poem: but perhaps Mr. P. carries rather too far his notions of the 'meanness and indelicacy' of expressing any solicitude for 'the attention of the public or the notice of criticism.' It is not known to us from what quarter the former letter came to our hands.

To S. P. R. we must observe that our rule is in the negative.

✪ In our last *Appendix*, published with the Review for January, B 524. l. 8. from bott. for '15,000 livres,' read 1500 livres.



THE MONTHLY REVIEW,

For MARCH, 1813.

ART. I. *Rokeby*, a Poem. By Walter Scott, Esq.

[Article concluded from our last Number, p. 132.]

WE left the heroine and the heiress of Rokeby, on the eve of departure from her native mansion, listening with compassion to the despondent strains of her rejected lover. Redmond generously consoles his friendly rival; and now the harper, who has before been entertained with the menials, is introduced into the hall. He is clad in the antient English minstrel's dress; which, we take it for granted, is minutely correct in every point: but we are better pleased with the description of his subtle countenance, ennobled to a temporary spirit by the sound of his harp; to which he now sings a song, with the burthen of '*my Harp alone*.' A livelier strain follows, and of loyal tone, called the '*Cavalier*.'* We give the concluding stanza as a specimen:

' Now joy to the crest of the brave Cavalier!
Be his banner unconquered, resistless his spear,
Till in peace and in triumph his toils he may drown,
In a pledge to fair England, her church, and her crown!'

Matilda, affected by the recollections here excited, rewards the minstrel, borrows his harp, and sings a farewell strain to her native hall. '*The pride of art*,' which had hitherto sustained the guilty but not quite hardened Edmund, almost deserts him when Matilda begins

' THE FAREWELL.

' The sound of Rokeby's woods I hear,
They mingle with the song;
Dark Greta's voice is in mine ear,
I must not hear them long.
From every loved and native haunt
The native heir must stray,
And, like a ghost whom sun-beams daunt,
Must part before the day.

* Mr. Scott disclaims any political turn in his story: but what are we to say to

' Fairfax, and all

' The round-headed rebels of Westminster-hall?'

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' Seen

' Soon from the halls my fathers reared,
 Their scutcheons may descend,
 A line so long beloved and feared
 May soon obscurely end.
 No longer here Matilda's tone
 Shall bid these echoes swell,
 Yet shall they hear her proudly own
 The cause in which we fell.

' The lady paused, and then again
 Resumed the lay in loftier strain.'

For this we have not room; although the contrast is very spirited. Edmund is now nearly overcome by the mingled charm of Matilda's person and voice, and the memory of his youthful dream of love, when he sees Bertram's gigantic shadow cross the floor of the hall! Anxious yet to gain time (as Bertram had agreed to wait for his signal-strain) till Wycliffe's troop, of whom he had heard the menials talk, should arrive,

' In accents faint and slow,
 He faltered forth a tale of woe.'

This ballad is founded on a tale of terror which we have seen in verse before*. It is mysterious enough, certainly: but what other merit it has we cannot discover. It is scarcely finished when Matilda, struck with horror, first sees Bertram advance into the hall. His banditti follow, and the inhabitants of Rokeby are encircled by them. The menials, however, armed as they were to attend their mistress to Barnard-castle, interpose between the robbers and Matilda; and Redmond has just time to tell Wilfrid to carry her off through a wicket behind them into the wood, where they may wait for the troop of horse. Wilfrid obeys; and Matilda, as soon as she has reached the wood, recovering from her alarm, inquires for Redmond, and reproaches Wilfrid with deserting him. This ill-used youth then returns to the battle, leaving Matilda to the protection of his horsemen, who must soon approach. Matilda, repenting her rash accusation as soon as she has made it, calls him back in vain, and waits in agony, looking at the castle-windows. All for a while is still:

' When sudden on the windows shone
 A lightning flash, just seen and gone!
 A shot is heard — Again the flame
 Flashed thick and fast — a volley came!

* In "The Tales of Terror." It was called "The House upon the Heath." Mr. Scott relates the circumstances at length in the notes.

Then echoed wildly, from within,
Of shout and scream the mingled din,
And weapon-clash, and maddening cry
Of those who kill, and those who die!
As filled the hall with sulphurous smoke,
More red, more dark, the death-flash broke,
And forms were on the lattice cast,
That struck, or struggled, as they past.'

We cannot conceive any thing better adapted for theatrical effect than this scene; and we have no doubt that we shall have the pleasure of seeing it dramatized. The horsemen now arrive, and Matilda implores them to hasten to the castle. There the dreadful scene of confusion shews Wilfrid fallen, but young Redmond standing over him, cheering the few remaining vassals, and foremost in the smoke and blood. Bertram is just advancing to him, when Harpool, although overthrown, clasps the ruffian's knees, and at this moment the dismounted troopers enter. The battle now turns in favour of Redmond: but the castle bursts out into fire; and nothing can be grander than the midnight-picture of it in flames, as seen by Matilda from the wood below. The parties contending rush out on the lawn to avoid the conflagration; and there every robber, except Denzil and Edmund, who are taken prisoners, and Bertram, who escapes '*through forty foes*,' is cut to the ground. Edmund, we should add, was saved by running to Matilda, and imploring her protection. Wilfrid, severely wounded, is brought to Matilda, and is carried with her and Redmond at his side to Barnard-castle. As they look back on Rokeby, they see and hear it fall, crashing in the midst of the fire.

The sixth canto commences with the usual strain of description. The summer-sun no longer shines on the grey towers of Rokeby, &c. &c. It has risen three times without awakening the fair Matilda in her native bower. The third night has now arrived, and we are transported to the cliff of grey-stone, where a solitary form is seen gliding on the woody banks of the Greta by the moon-light. This proves to be Edmund, who enters the cave of the robbers, and find all in the same confusion in which it was left,

'When the red sun was setting fast
And parting pledge Guy Denzil past
To Rokeby treasure-vaults!'

Edmund sees his own peasant-dress in the cave; makes mournful reflections on his villainy; and expresses a wish that he could shew his gratitude to Matilda for the preservation of his life.

“Perchance this object of my quest
May aid?” — he turned nor spoke the rest.

He measures five paces due north from the hearth, and, striking a mattock into the ground, finds a small steel-casket. Just as he stoops to open it, Bertram seizes him, and a chain and reliquaire of gold roll out on the ground. Here is another scene for the painter. Bertram demands the meaning of this mystery, and Edmund thus explains it. Denzil and he had passed two nights in fetters at Barnard-castle, when Oswald Wycliffe visited them, and, recognizing Denzil, gave him to understand that by making himself useful he might save his life. Oswald asked for a pledge of his fidelity; and Denzil, inventing the lie at the moment, said that Edmund was his only son, and should be his pledge. Oswald then told them to circulate a false report that Rokeby, forgetting his parole as prisoner at large, had privily dealt with them to aid a plot formed by the cavaliers in the neighbourhood to gain possession of Barnard-castle. Denzil, having been dismissed with dishonour from Rokeby's troops, the more readily assented to this plan; and Edmund also from fear complied. He continues to relate that Oswald immediately feigned an alarm, and committed Rokeby and his train to close custody; warning the suspected cavaliers within his limits to appear

*‘To-morrow, at the hour of noon,
In the High Church of Eglistone.’*

Here Bertram interrupts Edmund by saying that, as he passed Eglistone, he saw torches, and signs of preparation for an execution in the church. He expresses his suspicion that Matilda is to be forced into a marriage with Wilfrid by some artful design of Oswald; and he then inquires how Edmund obtained his liberty. The youth relates that a scroll was brought to Oswald by a page, which turned his pretended fear into real terror; and he communicated to Guy Denzil that Mortham had escaped from the intended assassination; (an intent which Oswald falsely imputes to a design on Mortham's part to murder him;) the horse, not his rider, having been shot by the bravo:

‘Here, with an execration fell,
Bertram leaped up, and paced the cell;
“Thine own grey head, or bosom dark,”
He muttered, “may be surer mark!”’

Edmund proceeds. Oswald then read to Denzil * what he called a wild and unconnected letter, in which Mortham ac-

* ‘Denzil he judged in time of need
Fit counsellor for evil deed.’

This is scarcely enough. Yet, perhaps, as an instance of the insatiation of villains by which they destroy themselves, it may pass.

cused Oswald of destroying all 'his domestic comforts, but promised to give up his estates to him, if he would restore his (Mortham's) son. If this was refused, the madman threatened to rise from the dead! The reader is here left to imagine whether Oswald was really the person who excited jealousy in Mortham's mind; or whether, from a feeling not uncommon in insanity, all the wrongs received from any quarter are fixed on one individual, and traced to him as their cause, although he has offended only in some particular point. Oswald declared that, if he knew where to find Mortham's son, he would gladly resign the estate to him; and Denzil, to his astonishment, sarcastically replied,

'Thy generous wish is fully won,
Redmond O'Neale is Mortham's son!'

Denzil then explained that, on the night on which Redmond was brought to Rokeby, it was his lot to gain

'*A reliquary, and a chain,
Twisted and chased of massive gold.
Demand not how the prize I hold!
It was not given, nor lent, nor sold.
Gilt tablets to the chain were hung,
With letters in the Irish tongue.
I hid my spoil, for there was need
That I should leave the land with speed.*'

He left the gold ornaments in concealment: but, taking the tablets with him, by sojourning in Ireland he learnt the language, and read the words of the inscription without being able to make out the sense*. It was discovered to him, by chance, three days past, when, lurking in the wood near Rokeby, he overheard Matilda relate her uncle's history. Fair Edith, Mortham's wife, was the daughter of O'Neale; who sent over his son to inquire concerning her; although Mortham fancied, or the author forgot, as above,

'*He came in secret to enquire
Her state, and reconcile her sire.*'

Denzil continues:

'What of their ill-starred meeting fell,
Lord Wycliffe knows, and none so well.'

This last clause throws the suspicion strongly on Oswald: but perhaps the poet intended only a degree of uncertainty, consistent with Mortham's wildness, to hang on this point of the story.

* When we are told that 'it was involved of purpose, as to foil an interloper's prying toil,' we cannot help recollecting a parallel incident in the "Four Slaves of Cythera."

' O'Neale it was, who, in despair,
 Robbed Mortham of his infant heir ;
 He bred him in their nurture wild,
 And called him murdered Connal's child.
 Soon died the nurse ; the clan believed
 What from their chieftain they received.'

O'Neale purposed that the boy should never leave Ireland : but, the power of his family being overthrown, he sent Redmond for safety to the care of Mortham, or, in his absence, of Rokeby. Denzil and his associates fell on the Irish guide, ' with goodly gifts and letters stored,' in the neighbouring wood, and took his credentials from him ; although, at the expence of his own life, he saved the child.

Oswald now endeavoured to learn where the proofs of this story were deposited. Denzil refused to discover them, unless his liberty was granted, and hinted that he had comrades who knew where they were concealed. Catching him in his own snare, Oswald proposed to send Edmund, Denzil's pretended son ; and he was consequently dispatched on the errand, bearing also a letter to Mortham. This Bertram takes from Edmund, and tears it in indignation, as planning the destruction of his former patron. Bertram now, after a gloomy reverie, (which is most poetically drawn,) makes a sort of half confession of reluctant regret for the attempt on his patron, gives a brief and mournful but most impressive narrative of his life, and determines to die unconquered !

' And now, my race of terror run,
 Mine be the eve of tropic sun !
 No pale gradations quench his ray,
 No twilight-dews his wrath allay ;
 With disk like battle-target red,
 He rushes to his burning bed,
 Dyes the wide wave with bloody light,
 Then sinks at once — and all is night.'

He then commissions Edmund (who had displayed a sympathy for him, ' that almost touched his iron heart,') to bid Mortham lead his troops which lie at Richmond to the aid of his son ; and to tell him that, meanwhile, a friend will watch over Redmond at Eglistone.

Having discovered that Denzil has deceived him concerning Edmund, Oswald orders the traitor for execution. This subordinate villain thus meets the reward which he deserves. He is altogether one of the minor *sketches* of the poem, but still adds a variety and a life to the groupe. He is besides absolutely necessary for the developement of the plot ; and indeed a peculiar propriety in this respect is observable throughout the story.

No character, and, comparatively speaking, but little description, is introduced that is unessential to the narrative: it proceeds clearly, if not rapidly, throughout; and although the plot becomes additionally involved to appearance, as it advances, all is satisfactorily explained at the last, or rather explains itself by gradual unravelment. We hasten to the catastrophe.

Oswald sets out for Eglistone. The author here wishes for the pencil which traced the *pageant* of the "Flower and the Leaf*," that he might describe the crowd pouring into the abbey: but we confess that we do not regret *the haste which* (he says) *compels him* to proceed with his story. "The emblazoned hues of chivalry," unless conveyed in the sonorous and magnificent versification of the author of the "Flower and the Leaf," would not much delight us.—The reverend pile is defaced by the savage hands of fanaticism; and a scaffold is erected within the walls. The knight of Rokeby and O'Neale are then doomed to the block by the herald. The crowd murmur, but are overawed by Oswald's soldiers. He then proposes again the terms of life and death to Rokeby: but the brave old knight indignantly refuses to suffer his daughter to marry a rebel's son. Redmond intreats that *his* death may be sufficient. Matilda, (whose figure in this interesting scene is beautifully painted, but, from circumstances, cannot rival that of Constance in *Marmion*,) devoting herself to save her father's and her lover's life, in a voice scarcely audible, consents to leave her destiny at Wilfrid's disposal. The generous suitor with one noble effort refuses her hand, and dies in the exertion. His father, exasperated at the discomfiture of all his schemes by his son's death, now gives orders for the execution:

* The outmost crowd have heard a sound,
Like horse's hoof on hardened ground;
Nearer it came, and yet more near,—
The very deaths-men paused to hear.
'Tis in the church-yard now — the tread
Hath waked the dwelling of the dead!
Fresh sod, and old sepulchral stone,
Return the tramp in varied tone.
All eyes upon the gate-way hung,
When through the Gothic arch there sprang
A horseman armed, at headlong speed —
Sable his cloak, his plume, his steed.
Fire from the flinty floor was spurned,
The vaults unwonted clang returned! —

* An oblique defence of his own fondness for terms of chivalry, and antiquarian lore of all kinds: but we cannot allow the defence, because no parallel exists between the authorities.

One instant's glance around he threw,
 From saddle-bow his pistol drew.
 Grimly determined was his look !
 His charger with the spurs he strook—
 All scattered backward as he came,
 For all knew Bertram Risingham !
 Three bounds that noble courser gave ;
 The first has reached the central nave,
 The second cleared the chancel wide,
 The third, — he was at Wycliffe's side.
 Full levelled at the Baron's head,
 Rung the report — the bullet sped —
 And to his long account, and last,
 Without a groan dark Oswald past !
 All was so quick, that it might seem
 A flash of lightning, or a dream.'

Bertram's horse falls on the pavement in turning ; and Oswald's soldiers overwhelm and slay him. His death is worthy of his life, terrific in courageous violence. Mortham now arrives, backed by a powerful band of horse, and

' Possessed of every proof and sign
 That gave an heir to Mortham's line,
 And yielded to a father's arms
 An image of his Edith's charms, —
 Mortham is come, to hear and see
 Of this strange morn the history.
 What saw he ? — not the church's floor,
 Cumbered with dead and stained with gore ;
 What heard he ? — not the clamorous crowd,
 That shout their gratulations loud ;
 Redmond he saw and heard alone,
 Clasped him, and sobb'd, " my son, my son ! " '

The poem concludes with one of the author's beautiful little pictures of villagers gazing at a wedding ; and we need not add that the bride and bridegroom are Matilda and Redmond.

Such is *Rokeby* ; and our readers *must* confess that it is a very interesting tale. Alone, it would stamp the author one of the most picturesque of English poets. Of the story, we need hardly say any thing farther. It is complicated without being confused, and so artfully suspended in its unravelment, as to produce a constantly increasing sensation of curiosity. Parts, indeed, of the catastrophe may at intervals be foreseen : but they are like the partial glimpses that we catch of a noble and well-shaded building, which does not break on us, in all its proportion and in all its beauty, until we suddenly arrive in front. Of the characters we have something to observe, in addition to our previous remarks. Our readers may perhaps have

have seen that we have frequently applied the term *sketch* to the several personages of the drama. Now, although this poem possesses more variety of well-sustained character than any other of Mr. Scott's performances; — although Wilfrid will be a favourite with every lover of the soft, the gentle, and the pathetic, while Edmund affords a fearful warning to misused abilities; — and although Redmond is indeed a man, compared to the *Cranstoun* of *The Lay*, to the *Wilton* of *Marmion*, or to the *Malcolm* of *The Lady of the Lake*; — yet is Redmond himself but a *sketch*, compared to Bertram. Here is Mr. Scott's true and favourite hero. He has no "*sneaking* kindness" for these barbarians. He boldly adopts and patronizes them. Deloraine (it has humorously been observed) would have been exactly what Marmion was, could he have read and written; Bertram is a happy mixture of both; as great a villain, if possible, as Marmion; and, if possible, as great a *scamp* as Deloraine. His character is completed by a dash of the fierceness of Roderick Dhu. We do not here enter into the question as to the good taste of an author who employs his utmost strength of description on a compound of bad qualities: but we must observe, in the way of protest for the present, that something must be wrong where poetical effect and moral approbation are so much at variance. We leave untouched the general argument, whether it makes any difference for *poetical* purposes, that a hero's vices or his virtues should preponderate. Powerful indeed must be the genius of the poet who, out of such materials as those above mentioned, can form an interesting whole. This, however, is the fact; and Bertram at times so overcomes hatred with admiration, that he (or rather his painter) is almost pardonable for his energy alone. There is a charm about this spring of mind which bears down all opposition, "and throws a brilliant veil of light over the most hideous deformity."* This is the fascination, this is the variety and vigour, by which Mr. Scott recommends barbarous heroes, undignified occurrences, and, occasionally, the most incorrect language and the most imperfect versification:

Catch but his fire—"And you forgive him all!"

With regard to the last-mentioned quality of versification, we have always thought that the poems of this author have excelled more in musical cadence than in musical expression. We mean that the rhythm of his verse is generally good: but that he little understands, or studies, that imitative harmony

* Fitz James must be allowed to offer a good exception to our remarks. He is more than a *sketch*; and, although we do not discuss the point, may we not ask, would he have been so interesting, if less noble? which,

which, not contented with the pleasing variation of the pauses, and the proper flow of the lines, adapts also the sound of every constituent word to the sense, when that sense demands a similarity of rough or of smooth expression. Such instances at least are rare. *Rokeby*, indeed, is more generally polished and correct than any of Mr. Scott's preceding works, both in versification and language. Yet some exceptions, and they are too numerous, we have now to specify. We shall subjoin a brief reference to those detached beauties which we were not able to mention before, and a short account of the notes.

In page 3. we have the dissonance of '*Tees's stream*;' and the tautology of '*conscience*,' described before to be '*guilty*,' '*with remorse*.'—4. The aukwardness of '*breeze's* boding sound.'—6. *A guilty dream* is compared to the moon, which, in page 3. had been compared to a *guilty dream*. We cannot approve of this *cut and thrust* sort of simile, which represents Oswald as a very *moon-fac'd* personage; although parts of the description of the changing light and shade in the face of the moon, and of the same appearances in the countenance of the dreaming sinner, are eminently beautiful, and in Mr. Scott's best manner.—Page 9. '*Petty wile*;' an use of this word in the singular number which is convenient, and therefore repeated, but irregular.—14. '*Mastery o'er the mind*,' for "*o'er the minds of others*."—18. '*Rich Mexico I had marched through*;' a stiff, or a limping verse.—17. '*Phrenesy sublime*.'—22. '*His grasp, as hard as glove of mail, forced the red blood-drop from the nail*.' Surely this is too coarse and vulgar.—28. We prefer *fanatics* to '*fanätics*.'—29. '*'Twas then I fired my petronel*!' What a word to chuse, when Bertram is attempting the murder of his patron! "*Harquebuss*" or "*Blunderbuss*" would not have been more ludicrous.—33. '*And gems from shrieking beauty torn*' strikes our ears as an old verse.—34. '*Russian stabber*' is unnecessarily fierce. '*And feared to wend with him alone*' is feeble and prosaic. Ibid.—35. '*Wile*,' again.—38. '*Cotcastle's dizzy peak*' reminds us of the habitation of the Marquis of Carabas, in the romance of "*Puss in Boots*;" and '*Pendragon's mound*' (ibid.) brings us back to the fabled abode of the "*Dragon of Wantley*." Mr. Scott will excuse these antiquarian allusions.—46. The advice to the instructors of a youth of fancy is rather flat and formal; the phrases, '*to annual*,' and '*the stitby*,' are too technical; and the allegory of '*Disappointment and Regret*,' though fanciful, is perhaps somewhat stiff and far-fetched. We have also, in this same page, four metaphors in four lines, all illustrative of the same idea:

' Tell him, *we play unequal game,*
 Whene'er we shoot by *Fancy's aim*;

And,

And, ere he strip him for the race,
Show the conditions of the chace.'

48. 'The bat of Indian brakes' is dragged in for a simile, which, though novel, is offensive from its position, interfering with a very natural and tender description.—50. We find only one bad line, we think, in the song to the Moon, and therefore must wish the alteration or the erasure of 'Reflected in a chrystal well.' The thought is paltry, and introduced merely for the sake of the rhyme. The whole song indeed is copied from an old ballad.—59. In a beautiful passage before quoted, we have the verb 'to beam' used irregularly; at all events, 'the interest high, which genius *beams* from Beauty's eye,' is not a very intelligible mode of expression.—Pages 64, 65, 66., the description is too long, and too minute. The new compound of '*foam-globes*,' we trust, will not pass current. '*Mountain-strand*,' for the occasionally sandy side of a river, generally running through rocks, is rather a verbal hint than a significant phrase.—79. We have the word '*disrepair*.'—The third canto opens with an imitation of a passage in Juvenal, where that poet (with an hyperbolical exaggeration to which he is accustomed) describes the very beasts as less savage than men, and as not preying on their kind: but, in this respect, as Jortin quaintly observes, "they act like Christians;" and we cannot admire the taste of Mr. Scott, who is so close a follower of nature in general, when he deviates into this overcharged satire. Still less do we like the *Old-Testament* couplet, (if indeed the idea be scriptural,) at the close of the passage, which intimates that man has pursued man,

'Since *Nimrod*, mighty *Cush's* Son,
At first the bloody game begun.' (for begun.)

Page 115. The introduction of the allusion (or more than allusion) to the devil, we cannot approve. It will please neither the religious nor the poetical reader. The former will be offended with the hypothetical frame of the following sentence:

'If in such mood (as *legends* say,
—And well believed that *simple* day,)
The enemy of man has power
To profit by the evil hour;'

and the latter will wish that the subjoined couplet had been erased:

'The dæmon knew his vassal's heart,
And spared temptation's needless art.'

118. 'Of my marauding on the clowns
Of Calserley and Bradford downs.'

is very Hudibrastic ; a style into which Mr. Scott's measure and his carelessness too often induce him to deviate.

120. ' This Denzil, vowed to every evil,
Might read a lesson to the devil !'

another specimen on the same model. — 123. After the noble and powerful description of the robbers and their cave, why should Mr. Scott have shrunk from completing his own picture ? Yet he weakly, unworthily, and ingloriously introduces a superior painter, and even displays the bad taste of *blazoning* the conscious inferiority by quoting his very name* :

' While Bertram shewed, amid the crew,
The master-fiend — *that Milton drew.*'

125. ' The muse has found her blossoms on the wildest ground.' Perhaps this is the best defence of Mr. Scott's extravagant fondness for old ballads. — A song follows, in close imitation of his favourite style, beginning

' O Brignal banks are wild and fair,' &c.

Regarding such little pieces as most easy of composition, and most undeserving of perusal when composed, we are not perhaps fair judges of the *New-Old-Ballad Style*, and shall therefore say no more on the subject. The passage, however, about the maiden in love with ' the *bold dragoon*,' ' that lists the *tuck of drum*,' p. 128. forcibly reminds us of a popular modern ballad, sung with great applause at our summer-theatres, in which is introduced the appropriate burthen of

" *So she sigh'd for this bold dragoon,*
With his long sword, saddle, and bridle,
Whack ! — *fol de rol de rol,*
Rol de rol de ra !" —

Page 133. ' *Submiss* he answered.' — 135. We have an extraordinary poetical specimen of *cant*, or rather *slang*, language :

' Whom youthful friends and early fame
Called soul of gallantry and game.'

136. An expression in Bertram's speech, addressed to the memory of Mortham, is beyond our penetration :

' Ingrate in life, in *death* ingrate !'

but the following,

' Rise if thou can'st ! &c. &c.

* * * * *

And give me, if thou dar'st, the lie !'

* The best poets mention their predecessors by a periphrasis. Virgil talks of the *Ascrean*, and Horace of the *Mæonian* song.
perfectly

perfectly resembles the King in Tom Thumb, offering to *bow* the Ghost of Gaffer Thumb for a crown. — 143. We have another song from Edmund; in which the burthen is confessedly borrowed from an old ballad. Some readers may think that it is worthy of preservation: but we confess that we wish Mr. Scott himself to address it to the ruder Muse of Romance, at least as far as expression is concerned, namely,

‘ Adieu for evermore,
My love!
And adieu for evermore.’

P. 146. Here is a third song, yclept ‘Allen-a-Dale,’ much in the style of “Young Lochinvar” in Marmion:

“*Qui Bavium non odit, amet tua carmina, Mævi.*”

160. In the lovely description of Matilda’s person, (which, according to our plan, we would not disturb with any censorious criticism,) we have the low association of ideas excited by an abbreviated name;

‘ His *Maud* the merriest of them all.’

Surely this is not to be overlooked by a correct taste.

198, 9. Great as the art is, which is used in overcoming the difficulties occasioned by Redmond’s and Wilfrid’s rivalry, still, as we have urged, there is something revolting (something like compelled coquetry) in Matilda’s situation.

219. We cannot entirely relish the allusions made by old Harpool to Gilbert Griffinson, Peter Dale, and the *Felon Sow*. They would have been better confined to the porter at Rokeby, than recorded by Mr. Scott. But we shall be told that all this is “*bien naturel*.”

234. ‘*My harp alone*’ is a poor production altogether; and some lines in it are positively bad: the inversions, for example, in the language of the following couplet:

‘ Have rued of penury the smart,
Have felt of love the venom’d dart.’

This is very unlike the manner of Burns in this favourite measure. All should be flowing, easy, and natural in such trifles. The above is worthy of one of Mr. Braham’s most perfect compositions; those, we mean, in which the sudden jerks of the music are answered by an equal twist in the words. — At p. 273. we have the ‘*Owlet’s Homilies*.’ Fie, Mr. Scott! This is very irreverent. What would they have said to you for this: ‘in the High Church of Eglistone?’ — 276. ‘Tis Edmund’s eye,’ — ‘Tis Edmund’s haste,’ — ‘Tis Edmund’s form,’ — bring us back to the Tales of Wonder.

289. ‘Mortham

289. 'Mortham escaped — the coward shot
The horse — but harmed the rider nought'

is truly laughable. How like the denouement of the Covent Garden Tragedy! in which the hero is supposed to have been killed, but thus accounts for his escape;

"I through the coat was, not the body, run!"

295. Mr. Scott does not seem aware that, except in a burlesque, it will not succeed to talk of '*Old O'Neale*,' and '*Old Mortham*,' and '*Old Rokeby*,' without any other qualifying epithet. Witness —

'Fair Edith was the joy,
Of *Old O'Neale of Clandeboy*.' *

285. '*Old Rokeby* to enlarge his creed.'

298. 'To wile *Old Mortham* o'er the main.'

Before, we have the strange phrases, '*But Mortham is distraught*'—'*O'Neale has drawn for tyranny his steel*.'—311. 'Bid him for Eglistone be *boun*.' A poet in the nineteenth century, who professes to compose an English poem, *has no right* to make use of Scotch rhymes, or obsolete phraseology of any extraction.—316. 'Of Bowes, of Rokeby, and Fitz Hugh.' We have to thank the author for being merciful enough not to transcribe the names of the owners of more than three sets of tomb-stones.—318. 'One life alone might thy malignity *atone*.' Will this word stand for *appease*?—321. 'With wounds, with watching, and with woe.' This is the very acme of alliteration.—327. Bertram, dying, is compared to a fox and a lion. *Utrum horum mavis*, Mr. Scott: but, assuredly, not both.

If our list of errors and blemishes (or of what we conceive to deserve that name) has been long, let it be remembered that, where so much merit exists, we are naturally anxious to remove every defect; and if the author should complain of the ridicule with which we have treated some of the faulty passages, let him consider whether we could hope for any good effect from seriously reasoning with him on these matters, after the pains which we have taken to point out similar vices in his preceding compositions. On this head, we shall not enlarge. Mr. Scott is evidently determined to adhere to his old motto,

"Flow on, flow unconstrain'd, my song!"

We have already so amply dilated on the more prominent beauties of the poem in our account of the contents, that

* Might not this have been quoted as a passage from Colman's "*Castle Blarneygig*," without suspicion? In the face of that inimitable satire, how could Mr. Scott so transgress?

we have only a few scattered passages remaining for our commendation.

In the first canto, we have an excellent description of a mighty river rushing into the sea; and the spirited reply of Bertram, when plainly asked concerning the murder of Mortham, should be particularly noticed. His introduction and application of some barbarous legends of treachery in associates are also very fortunate: but we fear that the praise bestowed on the *merciful* spirit of the civil war is only *poetical*. The description of a circle listening to a ghost-story, and the happy allusions to the superstitious nature of sailors, the Dæmon frigate, &c. &c. should be mentioned in canto the second. Bertram's belief in wonders is thus adroitly introduced. Indeed, much skill is shewn throughout in preparing the mind of the reader, without communicating too much of the story, for events which are to follow. The sort of pleasing foresight of character, which is thus afforded, requires great art in the poet; and the gradual exaltation of Redmond should be mentioned as an honourable proof that Mr. Scott excels in this species of management. We should not pass over, in Bertram's escape, (canto three,) the circumstance of his concealing his face, lest the sparkle of his eye should betray him; a precaution which is illustrated by an anecdote in the notes, which we see no reason to doubt. The 'Guilty Excess' of the Robber's Cave is exquisitely painted; and the energetic reply of Bertram to Denzil is a brilliant passage*. We were struck in the fourth canto with the comparison of the oak surrounded by subject-trees, to the cartoon of Paul amid the Athenians; although, generally speaking, objects of art should be compared to objects of nature, and not *vice versa*. We must not forget also the lively picture of youthful courtship between Redmond and Matilda. Doubtless, our readers will discover several other jewels which we have not gathered out of the mine, ample as has been our selection.

We can merely observe farther, in the way of panegyric, that Mr. Scott has displayed both patriotism and judgment in the choice of his stories. He has not only confined them to the British dominions, (satisfied and proud *celebrare domestica facta*;) but he has dwelt on those periods of our history, — the reigns of Harry the Eighth, Elizabeth, James, and Charles, — to which the mind of the reader refers with most interest; and which afford the poet the last opportunity of connecting a fictitious narrative with real events. We trust that he will not descend

* We meet with a couplet just before, which is forcible;

“ Mine is but half the dæmon's lot;

For I believe, but tremble not !”

any lower. Perhaps the severe critic may already say that he has violated the costume and character of the times.

The notes will afford a considerable treat to the antiquary, to the lover of the marvellous, and (as furnishing apt and lively illustrations of the story and the characters) to the general reader: but to one long passage in them we must earnestly object, namely, the transcript of the dull, unmeaning, and worthless ballad of "The Felon Sow of Rokeby and the Friars of Richmond." The grave collation of the present text with another MS., and with the copy published in Whitaker's History of Craven, would be beyond description ridiculous, were it not most seriously reprehensible in an author of Mr. Scott's character to fill *ten* handsomely-printed quarto pages with such obsoleto, and, we trust, exploded balderdash. To those who can forget this cause of sterner reproof, the commentary and glossary on the poem will furnish a hearty laugh at so consummate a proof of the folly of antiquarianism. A fondness for old trifles—*Nugis antiquis addere pondus*—seems to be the clue to the poet's weak side. This is "the Cleopatra for which he" too "is content to lose the world."

We have discharged our duty, we trust, to the public, and to Mr. Scott, by this long detail of the beauties and the faults of Rokeby; and we have now only to express our hearty wish that he may favour us with another poem, as soon as it will be compatible with the increase of his own high reputation.

ART. II. *An Historical Sketch of the last Years of the Reign of Gustavus the Fourth Adolphus, late King of Sweden; including a Narrative of the Causes, Progress, and Termination of the late Revolution; and an Appendix, containing official Documents, Letters, and Minutes of Conversations between the late King and Lieutenant-General Sir John Moore, General Brune, &c. &c.* Translated from the Swedish. 8vo. pp. 324. 10s. 6d. Boards. Cawthorn. 1812.

Few countries have been more remarkable for irregular changes of government, during the present age, than Sweden. The usurpation by Gustavus III. of a part of the power of the States in 1772, his subsequent assassination, the recent deposition of his son, and finally the election of a foreigner to the royal succession, were all singular and unexpected occurrences. To complete the picture, we now see that foreigner, Bernadotte, in good understanding with Russia and England, and withholding the aid of Sweden from the power which contributed to place him on the throne. The present publication is avowedly written in vindication of the violent measure

measure of arresting and deposing the late monarch ; and though it is not declared to be official, the information is evidently such as could have been derived only from persons who were privy to that extraordinary proceeding. To the nations of Europe at large, no exposition of the King's folly and incapacity was necessary : but to the Swedes, blinded by a slavish press, and attached to a family which numbers in its succession such illustrious heroes, a declaration in the style of this book was probably requisite. The task appears to have been performed with a moderation similar to that which marked the measures attendant on the King's personal arrest ; since the narrative is a plain and circumstantial detail of political and military occurrences, without any mixture, as far as we can perceive, of exaggeration or misrepresentation.

The account is carried back to the year 1805, when the third coalition against France broke out. A residence of eighteen months in Germany had been rendered subservient by Gustavus to preparations for that object ; and the part which he had to act in the coalition was the invasion of Hanover, and subsequently of Holland, at the head of an united force of Swedes, Russians, and Hanoverians. His jealousy of Prussia prevented him from assuming this command, and fortunate did it prove ; since the time that he passed in the direction of his own troops, short as it was, manifested that he was wholly incapable of the trust. He had the folly to perplex himself by going into the minutest details ; and the unavoidable consequence was the commission of errors in matters of importance, his soldiers being frequently ordered to take up their quarters in villages which existed only on paper. Though the failure of the coalition soon induced our cabinet to dissuade him from continuing the war, his implacable hatred to Bonaparte prevented all negotiation ; and, ascribing the French Emperor's triumphs altogether to chance, he longed for an opportunity of measuring their mutual talents. When the British subsidy was passing through Sweden to Russia, he adopted the extraordinary measure of detaining 80,000*l.*, the amount of an old claim of Sweden on Russia, without considering the offence thus given to both his allies. At another time, on the state of his finances being represented to him, his answer was, "That the disorder was so great as to make it needless to think about them at all." It will scarcely be believed that, when the King of Prussia was driven, in 1807, to his last province, Gustavus still insisted that he should carry on the war with France for the restoration of the Bourbons ; and, about the same time, (June 1807,) he invited General Brune, commanding the French army on the frontier of Pomerania, to a conference, in

which he had the vanity to think that he could bring over that officer to the interest of the exiled family. The following are a few of the questions and answers which passed in this singular conversation, taken from the published report of Gustavus himself :

‘ *King.* — “ If you had the choice of serving your lawful King, or continuing in the cause which you have adopted, what would you do? answer me honestly.”

‘ *General.* — (Laying his hand upon his forehead) “ That is a question which requires deliberation.”

‘ *King.* — “ I think you cannot require long time for deliberation; answer me, therefore, Will you return to your duty, or defend your present principles?”

‘ *General.* — “ To this it is easy to answer, Yes: I shall defend my present principles, and do my duty.” —

‘ The General began to speak of Buonaparte’s talents, and said that none of the Bourbons had ever possessed so great a mind.

‘ *King.* — “ When fortune favors us, we want no other knowledge than how to make use of the advantage.”

‘ To this the General appeared to assent.

‘ *King.* — “ What a horrid affair was the death of the Duc d’Enghien!”

‘ *General.* — “ I was then at Constantinople, and cannot speak upon the subject.”’

It would be tedious to recapitulate the various extravagancies of which Gustavus was guilty in refusing peace with France, and eventually with Russia. He discovered an habitual indifference to the sufferings of his people, and an obstinate determination to run all risks rather than relinquish his absurd projects :

‘ His character, naturally severe and unbending, was rendered more so by his religious tenets. His education had enabled him to judge superficially, and to discover insignificant distinctions; but nature had denied him the comprehensive mind necessary for a King. Captivated and occupied with trifles, he betrayed childish satisfaction in the invention of a new uniform, a passion for ceremony, and in particular for military parade, in which he supposed the whole art of war to consist.

‘ To his own misfortune, and that of his country, the King had become acquainted with a commentary on the Revelations of St. John, which had been published in Germany, and translated into Swedish. Although not addicted to study, it now became his greatest pleasure to read the Revelations and the Commentary; and it is not unlikely that mysteries, which have always the strongest effects on the weakest minds, may in that respect have perverted his understanding. Some idle calculators had discovered that the letters in the name of the French Emperor composed the number 666, which the Evangelist says is that of the beast. Gustavus Adolphus easily persuaded himself that Napoleon was that beast in the Revelations, whose dominion should

should be of short duration, and for whose discomfiture he himself was appointed by Providence.'—

'The calculation, by which the Emperor's name expressed the number 666, required that it should be written *Neapolcon Buonaparte*, which spelling the King in his letters always carefully observed.'

Under these impressions, he was confident of success, without any scrupulous calculation of the adequacy of his means. He was wonderfully pleased with our attack on Copenhagen, and equally dissatisfied at our subsequent abandonment of it. Before the return of our fleet and army, he was offered (p. 81.) the retention of the Hanoverian legion, 10,000 strong, but declined it, probably from an apprehension of difficulty in finding provisions for them during the winter. Early in the next year, the Russian invasion of Finland began, and the loss of this province is in a great measure to be attributed to his ridiculous inactivity. Instead of defending his frontier, he speculated on the conquest of Norway; an attempt in which some progress was made, but which was soon relinquished for the favourite scheme of an attempt on Copenhagen. To this object he would gladly have directed a body of 10,000 men, sent to him at this time by the English ministry under the command of General Sir John Moore. Before their embarkation, our government had stipulated that they should remain distinct from the Swedish army, under the command of their own officers, and subject to recall at the pleasure of our court: These limitations were so unacceptable to Gustavus, that he refused to permit the troops to land on his territory, and they were accordingly obliged to lie two months in transports in the roads of Gottenburgh. During this time, the King made repeated efforts to procure the command of the troops, and to prevail on Sir John Moore, who had come personally to Stockholm, to co-operate in the long-cherished project against Copenhagen: but the General steadfastly refused his consent. Another plan of the King was to land the English in Finland, in the rear of the Russians; a step which, unsupported as they would have been, must in all probability have led to the surrender of the whole or a great part as prisoners of war. Failing in these propositions, the King next recommended the invasion of Norway by the English. On this subject, we have the following letter from Sir John Moore:

'*Letter from Lieut.-Gen. Sir JOHN MOORE, to His Britannic Majesty's Envoy at the Court of Stockholm, Mr. EDWARD THORNTON.*

'*Stockholm, 22d June, 1808.*

'It does not become me to conjecture his Majesty's motives for such a proposal, against the wisdom and possibility of which he so

lately expressed himself. It is enough for me to observe, that, supposing every exertion to be made, the Swedish army cannot possibly be assembled on the frontiers of Norway, and prepared for an undertaking of so much consequence, before the beginning of the month of August. During all that time, the British troops, which have already been confined two months to their ships, must remain on board; as his Majesty, without paying any attention to the communication made by Baron Ehrenheim to you, declared to me personally, that he never would allow the English troops to land in Sweden. His Majesty seemed even to consider the proposal as an insult, and said that he hoped that affair would never again be mentioned to him.

‘ In such circumstances, I think you must be of my opinion, that nothing now remains for me, but to obey the instructions which have been lately sent to me — “to return to England immediately with the troops, should the smallest opposition be made to their landing.”’

‘ *Extract of a Letter from Mr. THORNTON to the Swedish Ministers Baron EHRENHEIM, dated Stockholm, 22d June, 1808.*

‘ His Majesty the King of Sweden had been pleased to request through me, both personally and officially, and frequently by his minister in England, the military assistance of Great Britain; but without appointing any particular service for the troops, or proposing any plan of co-operation. As soon as the arduous contest in which Great Britain was engaged permitted a part of her strength to be employed for such a purpose, the King, my master, destined a body of ten thousand men for the service of Sweden, under certain conditions. As the Swedish minister in London could not presume to promise his Swedish Majesty’s acceptance of these conditions, the King was contented with a formal and official undertaking, that the troops should be received in Sweden in the most hospitable manner. Such, Baron, are the circumstances which occasioned the arrival of British troops in the harbour of Gothenburgh. — On the arrival of Col. Murray, who had been sent before to treat of conditions, and concert a common plan of operation, his Majesty the King of Sweden was pleased to write a letter to the Commander of the British force, proposing some alterations in the conditions, but without giving orders for the landing of the troops. General Moore, confined by his instructions, which entirely corresponded with the conditions, referred the proposed alterations to the consideration of his Majesty. Col. Murray, who was sent to England for that purpose, returned with an acquiescence in the alterations, but his Majesty, at the same time, expressed his surprize and displeasure that the British troops had not been allowed to land. During the whole of Colonel Murray’s absence, the troops had remained on board their transports, and there they still remain, notwithstanding the frequent representations which I have had the honour to make to you on that subject. Baron, I learn with the deepest regret from your letter of the 18th, that the landing of the British troops in Sweden is not to be permitted, and that notwithstanding all the concessions of the British Government, the King of Sweden remains inexorable. In such circumstances, Baron, there is no choice left to the Commander of his Majesty’s

forces. His orders are positive, and I have the honour to annex the copy of a letter which I received from him this morning, in which he expresses his intention of returning to Gothenburgh, and of immediately departing for England, with the troops under his command, &c.

These letters aggravated greatly the displeasure which was already conceived by Gustavus against Sir John Moore, and induced the former to propose a conference, the report of which he flattered himself would be all-powerful in inducing his Britannic Majesty to disavow the conduct of his General. It took place accordingly in presence of two Swedish officers, and has been the subject of so much curiosity in this country that we shall extract a considerable portion of it ;

Extract from the Minute of the Conversation between the King of Sweden and General MOORE, in the Palace of Stockholm, 23d June, 1808.

After General Sir John Moore, and Lieutenant-Colonel Murray, were called in, his Majesty was pleased to address himself as follows to the General :—

“ I understand, General, from a letter which you have written to the English minister at my Court, which has been communicated to me, that you intend immediately to return to England with the troops under your command. I have, therefore, been anxious to read to you a translation of your letter, in order to receive explanations on two important matters.” His Majesty began to read, and stopped at the words “ he so lately expressed himself,” upon which he made the following remark. “ I ought to remind you General, that I have expressed my opinion of the impolicy, but not of the impossibility, of an attack on Norway. I have said that while I had any expectation that your troops would co-operate with mine, in attacking Zealand, that plan ought to have had the preference to any attempt on Norway.”

General. — “ I perfectly understood the reasons which your Majesty gave for declining to invade Norway, and I can never forget them. They are the same which your Majesty expressed to Colonel Murray, that the undertaking was difficult, and that even were it successful it would be of little advantage to Sweden from the poverty of the country.”

King. — “ Yes ; that was when the expedition against Zealand was in contemplation.”

General. — “ I perceive that I have been mistaken ; and now understand your Majesty’s real sentiments.”

The King proceeded in reading the General’s letter, and stopped at the words “ to land in Sweden,” and said, “ I am astonished, General, how you can assert me to have said, that I never would permit English troops to land in Sweden. I have said, indeed, that I never would permit foreign troops to land in my territories, unless they were under my command. As an attack might be made immediately, I wished to spare you the trouble of a new embarkation,

particularly as your being in Sweden would only unnecessarily assemble a number of troops in one place, increase the price of provisions, and consume the resources of the country. — When you arrived here, General, I proposed offensive operations, and particularly an attack upon Zealand: but you informed me, that your instructions strictly forbade you to attempt any thing against that island."

' *General.* — "Yes: I have already said that my instructions put that expedition out of all question."

' *King.* — "Mr. Thornton's note, however, promises that it shall be in my power to employ the troops under your command either in defensive or offensive operations, which I please." — "He gave very flattering assurances, and you decline whatever I propose. When you, General, declared that you could not attack Zealand, I proposed to you a diversion in the Gulf of Finland, which might have contributed to save my Finnish territories, and even to carry the war into Prussia. I have submitted to you several alternatives, none of which you have accepted. You have appeared inclined to land in the neighbourhood of Wasa. But as you will not venture to any distance from your fleet, I see that your landing at that place could not be of any real service; and finally, you have told me that you could not undertake so distant an expedition. I ask you if I have not perfectly understood you?"

' *General.* — "Perfectly, Sire. But when I pointed to Wasa upon the map, I did not propose a landing in the neighbourhood of that place."

' *King.* — "I did not say that you proposed it, but you certainly spoke of it."

' *General.* — "When your Majesty proposed to me to land on the coast of Russian Finland, for example, at Wiborg, I thought that as that place was very near Petersburg, and too distant to have any communication with your Majesty's army, no good purpose could be attained. Merely to give a hint of a diversion, such as is sometimes practised in war, I named Wasa, which is nearer your Majesty's forces, and therefore allows an opportunity for co-operation."

' *King.* — "As you did not think yourself empowered to undertake any thing which I proposed, I have wished to see your instructions, and this you have refused."

' *General.* — "The King, my master, shall judge whether I have transgressed my instructions or not; and I am hurt that your Majesty should suppose me capable of acting contrary to the commands which I have received. I am answerable to the King, my master, for my conduct."

' *King.* — "Hitherto you have declined to receive my orders. I must also say, that it is from respect to the King, your master, that I have thought proper to speak to you in the presence of others. — I thought it therefore the best method to write to the King, and send him a detail of this conversation."

' *General.* — "Sire, I do not think that it becomes me to enter into any discussions with your Majesty."

' *King.*

‘ *King.* — “ Allow me to say, that I do not think it becoming that you should oppose me in every plan of operation without allowing me to know the real inclinations of the King, your master.”

‘ *General.* — “ I have served the King, my master, since I was fourteen years of age, and am known to him by my services ; I hope that he will not believe me capable of misrepresentation, and in this affair I have no interest to risk my good name. If it has not been permitted to me to co-operate with your Majesty’s troops in the common cause, I beg your Majesty to believe that it has not been my fault.”

‘ *King.* — “ I cannot conceive why in England an unfavourable construction should have been put on my refusing to permit troops to land in this country, which were not to be under my command. — I ask you now, General, if it be your intention to return immediately to England.”

‘ *General.* — “ I shall wait new orders in Gothenburgh, should your Majesty wish it ; but I believed it to have been your Majesty’s opinion, and have indeed mentioned it to my Government, that your Majesty had no need of us, unless we could co-operate with your Majesty’s troops in the Bay of Finland.”

‘ *King.* — “ Do you think yourself authorized to wait for farther orders ?”

‘ *General.* — “ Certainly ; if your Majesty commands me to do so.”

‘ *King.* — “ Well, then, I confess that I wish you to remain.”

‘ *General.* — “ I shall do so ; and your Majesty’s commands shall be my excuse.”

‘ *King.* — “ Do you mean to remain in Stockholm meanwhile ?”

‘ *General.* — “ I have been so long absent, that I must beg your Majesty’s permission to return to Gothenburgh. Some arrangements necessary for the troops require my presence.”

After this singular conversation, Sir John Moore, on referring to his last instructions, thought that he had gone too far in consenting to wait at Gothenburgh for farther orders. He accordingly requested Mr. Thornton to inform the Swedish minister that he could not pledge himself to detain the troops during the whole time which was necessary for the receipt of an answer, but should by no means hasten their departure ; adding that the arrangements which were requisite would cause the lapse of some time, in the course of which new instructions might arrive from England. On a communication to this effect to Gustavus, that impatient monarch wrote the following note :

‘ *Palace of Haga, 24th of June, 1808.*

‘ This is a new and unexpected insolence of General Moore, for which he cannot appeal to any instruction, as during the interview he desired and received my orders to remain with the troops under his command on the Swedish coast till new instructions should arrive from England. General Moore, therefore, for this disrespectful conduct,

duct, shall be personally answerable to me; and for this reason shall receive my commands not to leave Stockholm without my permission, or being ordered home to England by the King his master.

‘GUSTAF ADOLPH.’

‘His Majesty’s pleasure was signified to General Moore by an Adjutant-General, and the King frequently repeated, that for whatever happened the General should be personally answerable. So strange a proceeding could not fail to be highly disagreeable to the General and to the English minister, who immediately, in a peremptory note, declared, that by the detention of General Moore, he considered the King of England, the Government, and the nation insulted; and that on the immediate recall of the orders depended the continuance of friendship between the countries. Representations were made to the same purpose by those about the King; but Gustavus Adolphus could not easily be convinced of the impropriety of his conduct. He first, therefore, insisted that the troops should remain, but as that request was attended with too many difficulties, he desired at least that the General should write an apology, and declare that by recalling his promise, he had no intention of offending his Majesty. To communicate this latter condition, Colonel Murray was invited to dinner at Haga. — Colonel Murray was persuaded to wait upon the King at Haga after dinner, but as an apology from the General was insisted upon, that interview, and one which followed next morning, only increased the misunderstanding. It is impossible to say how this unpleasant affair might have terminated; but General Moore embraced the first opportunity of escaping from Stockholm to Gothenburgh, went immediately on board, and the armament sailed for England.’

Our government was now not only distrustful of Gustavus, but anxious to employ Sir J. Moore and his troops in support of the Spaniards. With the view of saving Sweden from farther loss, our cabinet urged Gustavus to negotiate with Russia and Denmark; a proposition to which he gave a pointed negative. He then proceeded to Finland, and might have obtained some success, had he employed in that direction the whole of his force: but he kept the best part of his troops idle, in threatening Norway on the one side and Copenhagen on the other. Meanwhile, the conduct of Sir John Moore and Mr. Thornton had highly incensed him; and he might have gone the length of resorting to violence against the English merchantmen in his harbours, had not the courtesy of Admiral Hood, in sending him the flag of a captured Russian man of war, created a sudden revolution in his capricious mind. In the management of the campaign in Finland, he made himself equally ridiculous by a bad disposition of the troops, and by the tone of his correspondence with the Russian General. Matters thus proceeded from bad to worse; and, by the end of the year, the Russians had completed the conquest of Finland, while the

the efforts of the Swedes were fruitlessly directed on the side of Norway. Every thing indicated danger to the very existence of Sweden in the event of continuing the war; yet the advice of the English ministry to enter on negociation offended Gustavus so highly, that he was on the eve of declaring war against his ally. At this time, he was in hopes of bringing Denmark to a separate treaty: but, having suddenly received notice of some hostile proclamations by the Danish court, he tore in pieces a letter which was prepared for that cabinet, and two days afterward renewed a negociation for a continuance of subsidy from England.

The loss of Finland, the mismanagement of the finances and of the military levies, and the general extravagance of the King's conduct, had by this time created a very serious discontent among his subjects; and that such a feeling did not sooner break forth must be ascribed to the affection for royalty which is natural to the Swedes, and to their disposition to lay the faults of government on their ministers. The press being in fetters, the Swedish public had little information either from their own or from foreign writers, respecting the egregious misconduct of their sovereign: but, when the scene of war approached their own territory, and when a Russian army threatened to march across the ice to the island of Aland, and thence to Stockholm, it became evident that nothing but a revolution could save the state. Community of danger soon produced concurrence of opinion; and the deposition of the King appeared to the leading men in the country to be indispensable. The most zealous abettors of this plan were in Stockholm, and it was resolved to commence the revolution in that capital. The eighth of February was at first fixed for the arrest, but it was afterward determined to delay that event until the return of the army stationed on the frontiers of Norway. Much fluctuation took place among the conspirators, and secrecy could scarcely be said to form a feature of the plot. Yet so strong was the impression produced by the pernicious conduct of Gustavus, that, of all who knew it, not one gave him warning. At last, on the 8th March, the officers of the army to the westward made their troops break up and begin their march to Stockholm. A proclamation of their intentions having been issued, it came to the knowledge of the King on the 12th March. The intelligence was wholly unexpected, and he prepared to leave Stockholm on the next day, in order to join the troops in the southward. The conspirators saw that it was now time to act decidedly, and that their chance of success was much better against the King when in his palace than when at the head of an army:

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‘The reputation which Baron Adlercreutz had acquired in the last campaign in Finland, pointed him out as the most proper person to lead the way in so dangerous an enterprise, and he willingly accepted the post of honour. The Baron had a conference during the night with some officers, whom he appointed to meet him in the morning at the palace. He himself and several others were commanded to attend the King at eight o’clock in the morning of the 13th of March. Accordingly he, Count Klingspor, Colonel Silfversparre, and many other officers, who had been informed of the intended Revolution, assembled in the palace at eight o’clock in the morning. Upon enquiry, Baron Adlercreutz was informed that only four of the life-guards remained in the palace, the rest having gone to prepare themselves for the journey. Little danger could be therefore apprehended from them, and about fifty officers were now in and about the palace, who were resolved to hazard the utmost extremity. The King had before ordered the gates to be shut, and no one was now permitted to leave the palace: officers were stationed in different parts, and a great number were assembled in the room adjoining the King’s bed-chamber. Count Ugglas was first called in to his Majesty. Soon after his Royal Highness Duke Charles of Sudermania arrived, and went in to his Majesty just as Count Ugglas came out. Baron Adlercreutz begged of the Count that he would remain, but he answered, that he had received orders from the King which he must immediately execute. The Baron, however, insisted that the Count should not leave the palace, as a moment of infinite consequence now approached, and that the King must be prevented from leaving Stockholm. The Count said that he had used every endeavour with the King, but to no purpose; and begged that any further remonstrance might be offered with caution. The Baron answered that it was now intended to speak to the King in a manner which he hoped would be effectual. His Royal Highness then came out, and Count Klingspor was called in to his Majesty, and during the conversation, strongly represented to the King the imprudence of leaving his capital. Baron Adlercreutz now judged that the eventful moment was arrived: he sent to desire those who were stationed at the gates, and other parts of the palace, to be watchful on their posts, and having assembled a number of officers, he entered the King’s room. When the door opened, the King seemed surprised, and the Baron approached his Majesty, and began to address him. — He said, “That the public mind was in the utmost irritation from the unfortunate circumstances of the country, and particularly from his Majesty’s intended departure from Stockholm: that the higher officers of state, and of the military, and the most respectable citizens had encouraged him to represent the consequences to his Majesty, for which purpose” — The King here interrupted the Baron, loudly exclaiming “Treason! you are all corrupted, and shall be punished!” The Baron answered calmly, “We are no traitors, but wish to save your Majesty, and our country.” The King immediately drew his sword, and the Baron rushed upon him, and seized him round the waist, while Colonel Silfversparre took the sword from his Majesty. The King then vociferated, “They are going to murder me, help! help!” — They endeavoured

endeavoured to re-assure the King, and he promised to be more composed, if they would return his sword, a request which they endeavoured to evade; and when the King obstinately insisted upon it, he was told, that in this respect he could not be gratified, nor be permitted any more to interfere in the management of the kingdom.

His Majesty's outcries had alarmed some of the body-guard, who had just arrived, and servants of the palace, who endeavoured to force open the door, but not being able to succeed, they broke the upper pannel with pokers and their sabres. At this moment, Baron Adlercreutz commanded the door to be opened, and rushed into the middle of the crowd—seized a sabre from an hussar—snatched from the Adjutant-General his staff of office, and holding it up before him, said that he now considered himself as Adjutant-General, and in that capacity commanded the guards immediately to retire. After some hesitation, this command was obeyed, and several officers who were not in the conspiracy, were put under arrest. The Baron then ascended to the room where the guards usually assembled, where he found a considerable number of them astonished at the events of the morning. The Baron assured them that the King's person was not in the smallest danger, and that nothing more was intended, than to save the country from ruin. He conjured them, therefore, as they should answer to God and their country, not to attempt any thing which might occasion bloodshed, and endanger the life of the King. The guards, notwithstanding this address, seemed quite undetermined how to act. But the Baron again assuring them of the purity of his intentions, the safety of the King, and the folly of resistance, they were persuaded to remain tranquil. Proper regulations were then made for the order and security of the capital. The citizens mounted guard at the bank and public offices, and the streets were kept quiet by patrols of the burger cavalry and cuirassiers, who had orders not to molest any person who was not openly riotous. While the Baron was thus employed, the King entreated to be spared the mortification of seeing the officers who had been concerned in his arrest, and whom the Baron had left with him to secure his person. These officers retired, therefore, and Counts Ugglas and Strömfelt, were sent in to his Majesty, to remain with him, and endeavour to tranquillize him. By some means, the King had, unperceived, drawn General Count Strömfelt's sword from the scabbard, and when the General missed his sword, which the King carried naked in his hand, and entreated to have it returned, his Majesty answered, that, "The General was just as good a General, as he a King, without a sword." Baron Adlercreutz, had at this moment, returned to the King's anti-chamber, and being informed of what had happened, he saw the necessity of having some officers in the room with the King, as a guard upon him; he therefore appointed two, and was on his way into the room with them. The King, through the door which the guards had demolished, saw the Baron advancing, and immediately escaped through the opposite door, which had been left unguarded, and locked it on the outside. The danger which might arise from the King's escape animated the exertions of the Baron, who leaped against the door—burst it open, and ran in pursuit of the King. In the next room, there is a spiral stair-

stair-case open all round, which ascends to the floor above. The Baron, when he entered the room, perceived on the last step, the King, who threw in the Baron's face a large bunch of keys, and immediately disappeared. The King had so much the advantage, that when the Baron arrived at the top of the spiral stairs, the King was no where to be seen. But by accident, he took the same road as the King, and meeting some servants in his way, he was directed by them in his pursuit; but he reached the court of the palace without having seen his Majesty. The King, in the mean time, had been so precipitate in his endeavour to escape, that he fell in the stair, and hurt his arm severely.

'Every stair was now crowded with people descending to the court of the palace, to endeavour to intercept his Majesty's flight. Greiff, keeper of the King's game, had precipitately descended the great stair, and was the first who reached the court, and perceived the King with his sword in his hand, making towards the only gate which had been left open. As soon as Greiff overtook him, the King made a violent push at him, but with so tremulous and unsteady an aim, that the sword passed up the sleeve of Greiff's coat, only slightly wounding him. His sword being thus entangled, his breath gone, and his strength exhausted, the King was easily overpowered.'

After the tumult had subsided, the first step of the revolutionists was to wait on the King's uncle, the Duke of Sudermania, and intreat him to assume the functions of Protector. The Duke was deeply affected, and pleaded his years, but was at last induced to comply. Thus was a complete change accomplished without tumult or bloodshed. The King was soon afterward removed to the palace of Gripsholm, with his family; and, after much difficulty, the most imminent part of the danger from abroad was removed by an armistice with the Russians. At home, most of the ministers remained in office; the liberty of the press was restored; and, on 29th March, Gustavus abdicated the throne by an act of his own composition:

'We Gustaf Adolph, by the Grace of God, King of the Swedes, Goths, and Vandals, &c. Duke of Schlesvig, Holstein, &c. make known, that since on this day 17 years ago, We were proclaimed King, and with a bleeding heart ascended a tenderly beloved and revered father's bloody throne, it has been our endeavour to advance the prosperity and honor of that ancient kingdom, indispensable to the happiness of a free and independent people. As we can now no longer exercise the royal functions, according to the purity of our intentions, nor preserve peace and order in the kingdom in a manner worthy of ourselves and our subjects, we consider it a holy duty to resign our kingly calling, which we now do freely, and without compulsion, in order that we may be enabled to live the remainder of our days to the honor of God, wishing to all our subjects the grace and blessing of the Almighty, and better times to them and their posterity. *Yes! Fear God and honor the King.* For further proof,
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we have composed with our own hand, subscribed, and with our royal seal confirmed these presents.

At the palace of Gripsholm, the 29th day of March, in the year after our Lord and Saviour's birth one thousand eight hundred and nine.

‘GUSTAF ADOLPH.’

He affirmed that he had several years ago formed a resolution to resign the crown. On making a valuation of the private property of himself and his family, it was found to yield an annual income of 9000*l.*, to which the states added 6000*l.*, making together a sum that was deemed adequate to his decent maintenance. It was then agreed that his removal from Sweden was necessary; and Swisserland being considered as the proper place for his residence, the Duke of Sudermania exerted himself to procure for his nephew the requisite permission from Bonaparte. The intervening time, eight months, was passed by Gustavus under easy restrictions at Gripsholm, together with the Queen and their children. He was impatient, however, to quit the scene of his former power, and commenced his journey in the middle of winter, as soon as the requisite passport was obtained.

As a literary composition, the merits of the present publication lie within a narrow compass. It is divided into three parts; the first treating of the operations against France in Pomerania in 1805 and 1807; the second, of the war in 1808 against Russia and Denmark; and the third, of the circumstances attendant on the King's dethronement. Without any aim at elegant composition, the work possesses the substantial advantage of perspicuity, and discovers a temperance of language which originates probably in the conviction that the case was so clear as to require nothing more than a simple exposition. A few passages contain details somewhat too minute to interest an English reader in the case of a foreign country; and we have remarked several examples of hasty translation, such, for instance, as *providence* for *foresight*: but, on the whole, it appears to be a faithful and useful record of a series of interesting occurrences.

A portrait of Gustavus is prefixed, and, according to our notions of physiognomy, presents striking indications of that *eccentricity* of character which in reality marked the conduct of this monarch.

ART. III. *A Summary of the History of the English Church, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body on its pretended Grounds of Separation.* By Johnson Grant, M. A. of St. John's College, Oxford. In Two Volumes. Vol. I. carrying down the Narrative from the earliest Periods to the Reign of James I., and including a Statement of the Grounds on which the Church of England separated from that of Rome. 8vo. pp. 501. 12s. Boards. Hatchard. 1811.

WITH the historian, the professed controversialist should never be blended; because, as soon as the latter appears prominent on the canvas, reflecting readers are necessarily impressed with a doubt of his impartiality in the former capacity. When a survey is made of the series of ecclesiastical events which have occurred in this country, from the remotest periods to the present times, including the introduction of Christianity and its early progress among the inhabitants of this island; of the arts and dominion of the Church of Rome; of the rise of protestantism; of the separation of the English Church from the Romish communion; and of the subsequent separation of the Protestant dissenting body from the national or Established Church; it becomes the dignified historian to abstain from appearing to take an avowed part with any one class of religionists. From the very title of his work, however, it appears that Mr. Grant does not aim at a character of this kind; on the contrary, he writes history with a sort of subserviency to controversy. The proposition which he undertakes to prove is that, though the Church of England was justified in separating from the communion of that of Rome, the *sects*, in daring to depart from the communion of the Church of England, have only '*pretended grounds of separation*;' and hence Mr. G. promises in his very title to leave Dissenters altogether without excuse, in this respect, by giving '*answers to each dissenting body*.' Those persons, however, who are in the habit of religious inquiry, and who are familiar with the principles of protestantism by which the separation of the English from the Romish church can alone be justified, must be aware that the rights of private judgment and of liberty of conscience cannot be pleaded in defence of the Reformation without establishing for dissentients of the present day the very same privileges which were asserted by the first reformers. Every true member of the Church of England must think that the government and the ritual of this church are superior to any that may be found in others: but his individual preference, however well founded in his own conviction, may not be the preference of another; and if *the agreement to differ* be the wise maxim by

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which

which all liberal Christians govern themselves, Mr. G. takes too high ground when he talks of the *pretended* pleas of dissent. Noble were those efforts which were made at the Reformation for bursting asunder the soul-subduing fetters of the Church of Rome; and often have we expressed our high veneration for those illustrious worthies who contributed to establish the English church: but, while we respect their memories, and subscribe to their learning, piety, and zeal, we know that they were men; that they did not pretend to act under a divine inspiration; and that of course their work, though excellent on the whole, is far from being perfect. Now it is not improbable that certain individuals may wish to see the reformed church still farther reformed; and when Dissenters, claiming a right to that "liberty wherewith Christ has made them free," endeavour in a peaceable and orderly manner to form themselves into societies for this purpose, it is a species of presumption which in these days will pass neither for policy nor for argument, if a clergyman addresses them, in his very title page, on their *pretended* grounds of separation. This is a rash mode of pronouncing sentence before the trial begins.

In proportion as we are affected by observing the progress of error and superstition through the gloomy periods of the dark ages, the tyrannical strides of the Church of Rome, and the abasement of the human mind under its spiritual servitude, must be our joy on observing the dawning light of reason and of Scripture at the Reformation; and we must feel cordial gratitude to those pious and conscientious men who laboured to restore to us the long-lost blessings of primitive Christianity. The heads of the English church were not only well justified in resisting the tyranny of the see of Rome, but are also to be applauded for the temper and moderation manifested by them in the difficult work which they undertook. Considering the power on the one hand and the prejudices on the other, with which they had to contend, they certainly effected much. Their reasons for separating from the Church of Rome were solid and conclusive; and Protestants of the present day may regard Mr. Grant's laboured defence of their cause as in a great measure unnecessary, though, considering the nature of his undertaking, it makes a proper portion of his book. We have an undoubted right to "search the Scriptures" for ourselves, and indignantly to spurn at a human power which arrogantly claims the divine attribute of *infallibility*, and which would exercise an absolute dominion over our faith: the English church in this respect asserts the great privilege of Protestants, and we reverence her for it: but she must allow the same privilege to others. The multiplication of sects is the obvious

obvious result of the general study of the Scriptures, and of the free exercise of the right of private judgment; and one body of Protestants cannot say to another body, "*We* are completely justified in our opposition to the Church of Rome and in our separation from her communion, but *you* have no pretext whatever for separating from *us*." In all cases of this kind, the person separating will claim the right of judging for himself: his own conscience, not that of others, must be his guide; and however we may lament the divisions which subsist among Christians on various points of doctrine and discipline, we almost despair as much of seeing mankind *argued*, as we deprecate their being *forced*, into an uniformity of profession. National churches would act wisely in making their systems as comprehensive as they can be rendered: but *all* may not be satisfied; and those persons, who feel reasons which appear to them to be urgent for deviating from the established creed and ritual, will not be convinced by being told that their grounds for separation are merely pretended. We will instance the subject of baptism, because Mr. G. has laboured this point with the Anti-pædobaptists. The advocate for the established mode of administering this ordinance will say that, in some of the instances of baptism recorded in the N. T., it is probable that children were included; that it was instituted to answer the same purposes among Christians, as the initiatory rite of circumcision among the Jews; that neither our Saviour nor his apostles prohibit the baptism of infants; and that all objections to the modern mode are obviated by the introduction of sponsors at baptism, and by the practice of confirmation at a subsequent period. We mean not here to dispute any part of this representation: but the Anti-pædobaptist will demur to every one of these particulars: he will contend that no instance occurs in Scripture of the baptism of an infant; and that, if the Scripture-direction was followed, by making teaching to precede baptizing, neither of the modern rites of sponsors and of confirmation would be necessary.

While matters are in this state, no one can say that the Dissenter's grounds of separation are a mere pretence, taken only in this single point of view; and we have enlarged on the *grande supercilium* of Mr. G., because we are persuaded that he does no good to the cause which he warmly espouses, by displaying this assumption so prominently in his treatment of the sects which have departed from the communion of our Established Church. He may, however, *dissent* from our strictures on him, since he concludes his preface in these words: 'It has been my humble desire, and earnest endeavour, to speak of each dissenting body with perfect candour, and as much of Christian charity as consists

consists with the defences I have undertaken, and as it is proper for one fallible and imperfect being to exercise towards his brethren.' This acknowledgement is very liberal, and we have transcribed it because we wish Mr. G. to enjoy the full benefit of it : but it is not a little inconsistent with the pre-judgment which he has in fact pronounced in the title. One 'fallible and imperfect being,' in a controversy with another fallible and imperfect being on the abstruse points of religion, should not preface the discussion with asserting that *he is right* and that *his adversary is wrong*. This proceeding is not calculated for the meridian of the Protestant church. It may do for *Father Peter*, but not for the brothers *Martin* and *Jack*.

It is now time for us to direct our attention to the contents of that single volume which is before us, and which presents a sketch of the history of the English church from the first appearance of Christianity in England down to the reign of Queen Elizabeth. Mr. Grant does not, like Warner, advert to the religion of our Pagan ancestors, nor take any notice of Druidism, but confines himself to details respecting the Christian church. At the commencement of his career, judiciously rejecting the story of Joseph of Arimathea, and other tales equally legendary, he pretends not to name the individual by whom the knowledge of the gospel was brought into this island, nor to ascertain the precise epoch at which the Christian church was first planted among us. 'It is not,' he observes, 'until the commencement of the third century that authentic narrative succeeds to uncertainty, in regard to the state of Christianity among our ancestors.' Even of this period the information is scanty and mixed with fable, so that the historian is required to proceed with caution. It is conjectured that the faith held by the first British Christians was in great purity : we cannot exactly ascertain what is meant by purity : but it seems very clear that the worship of the church was simple, and that it was not under the patriarchal jurisdiction of the Church of Rome. The clergy were supported by the contributions of their respective congregations; and the first ecclesiastical edifices were very rude, having been constructed of wattled rods. Mr. G., however, does not regard this simplicity and poverty of the nascent British church as any precedent which ought to be followed in after-times; he rejoices in that event which others have deplored, viz. the merging of the church in the state under the Emperor Constantine; and he exultingly observes that 'no sooner did the Christian faith rejoice in the smile of imperial patronage, than it laid aside its plain attire, and began to be decorated with pomp and ceremony.' In the fourth century, some monasteries were established in this island,

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particularly

particularly that of Banchor, not far from Chester : but the inhabitants of these religious houses, it is said, were industrious fraternities, little resembling those lazy monks who constituted the monastic orders of subsequent periods.

Among the misfortunes of the British church in the fifth century, is reckoned the Pelagian heresy, first broached by a Welshman of the name of *Morgan*; which word signifies an inhabitant of the sea-coast, and was exchanged for the correspondent Greek appellative *Pelagius* *. The doctrines of this heresiarch are enumerated and discussed by the author : we shall not interfere with the argument, but content ourselves with observing that the Latin passage, quoted at the top of p. 19., is to be found in Ovid's *Metamorphoses*, not in Horace ; and that we do not recollect any text of Scripture which justifies the assertion that 'the wrath of God is neutralized by baptism,' (p. 25.) With this hint, we quit the state of religion under the heptarchy, to notice the history presented by Mr. G. in his second chapter, which includes the period from the landing of the Saxons, 451, to the Norman conquest, 1066. Here the arrival of Augustine in Kent is recorded, with his being made archbishop of England, and the letter of Pope Gregory to him respecting the management of the infant church ; which being composed of converts from Paganism, who had been in the habit of slaying oxen, and making festivals to their heathen deities on particular days, they were now directed to erect booths within the precincts of their respective churches, and keep Christian holidays : thus forming the origin of the wakes and feasts which still prevail throughout the country. This circumstance has been noticed by Warner and others ; who, in detailing the ecclesiastical events of this period, have adverted to the papal incroachments, the origin of Peter's Pence, and the attempt of Dunstan to enforce the celibacy of the clergy. The measures which this prelate adopted are here thus related :

'Dunstan now combined the characters of chief confidant and prime minister of his patron, who becoming sole monarch in the year 959, took an early opportunity of raising him to the highest dignity of the church. Having attained this pinnacle of authority, and relying on the royal protection, the new archbishop of Canterbury prepared for the execution of his long-meditated design of compelling

* A similar practice, in a subsequent period, was followed with regard to the celebrated German Reformer, Melancthon. His original name was *Schwartferdst*, which signifies *black earth* : but this harsh-sounding word was changed for a Greek compound expressing the same meaning ; and from *μελας*, black, and *χθωί*, earth, was derived *Melancthon*, the appellation by which the Reformer was known.

the secular clergy to repudiate their wives; or, on their refusal, of ejecting them from their benefices, and substituting in their place the Benedictine monks whom he patronized. With this view he preferred two zealous coadjutors to the sees of Worcester and Winchester, and then proceeded with such vigour and system, that in a few years the married clergy of these three dioceses were dismissed from the cathedrals, and no fewer than forty-eight monasteries were filled with Benedictine brethren.

‘ In these measures the *holy* triumvirate were assisted by Edgar, surnamed the Peaceable : a prince, who was far from meriting the epithets of pious, and devout, and merciful, which the monastic writers have prostituted in his praise. He had seduced a nun, murdered his secretary, and taken the widow of the deceased to his own bed : for all which offences the artful penance imposed on him was the laying aside of his crown for seven years, and the substitution of monks for married clergy, in the churches.’

It does not appear, notwithstanding all these violent measures, that Dunstan succeeded according to his wish. A character of this violent and ambitious churchman (who died in the year 988) is subjoined : but, instead of transcribing it, we shall turn back to the great ornament of the preceding century, we mean the illustrious Alfred, for the sake of inserting the encomium in which Mr. G. has neatly summed up his various merits. ‘ If we were to judge of him from his writings, he might seem to have passed his life in an university ; if by his exploits, in a camp ; if by his piety, in a cloister ; if we consider his admirable sense and useful wisdom, we might imagine him to have made law and the dispositions of mankind his sole study.’ So enraptured is the historian with this most splendid of regal characters, that he attempts to palliate an instance of great impropriety :

‘ In the constellation of his virtues, it likewise deserves to be recorded, that gratitude shone conspicuously ; as appears from his appointment of Durwulphus, the neat-herd whom he had served in Athelney, to the rich bishopric of Winchester. Yet he did not suffer his gratitude to disgrace the hierarchy, or to injure religion by the promotion of ignorance and incapacity ; having previously taken care that his former master should undergo a complete course of study at Oxford.’

An appendix to the first and second chapters is subjoined, on the general state of the church under the heptarchy, with respect to doctrine and government. It is here remarked that pilgrimages to Rome, absurd accounts of visions and miracles, voluntary fastings, and extraordinary self-inflictions, distinguish the seventh century as an age of superstition ; and that the sale of relics, monastic seclusions, and frivolous ceremonies, prevailed in the succeeding century : yet, in opposition to this

statement, it is observed that 'the study of the sacred Scriptures, instead of being prohibited, was earnestly recommended to the people.' Mr. Grant charges Mr. Hume with asserting erroneously that the adoration of images was practised by the Saxons from the earliest introduction of Christianity: but it is probable that Mr. Hume was not so much in error as Mr. G. supposes. It is admitted that 'images were held in reverence;' and though transubstantiation was not yet acknowledged, we perceive the disposition of the British church to follow that of Rome:

'The laity, at the time of the conquest, and for two hundred years afterwards, communicated in both kinds. A belief in purgatory was just beginning to gain admittance. In the year 640 the first Lent was held in England, by all who followed the Roman celebration of Easter.'

Chapter III. treats of the period from the Norman conquest to the reign of Edward I.; during which the doctrine of transubstantiation was introduced, with many other evidences of the growth of the papal power and domination, which it would be needless to specify. It was at this time that vicarages were created; and for the sake of Mr. G.'s concluding remark, which is no doubt just, we shall transcribe the history of their origin:

'In a council held at Westminster in the last year of this century, a canon was established, which is remarkable, as being the origin of vicarages. Prior to this period, appropriation of parish churches had extended to all tithes, small as well as great; and the right of patronage over many churches having been transferred to the religious houses, the emoluments were thrown into the general funds, while their members went out to serve their cures in their turns. The canon in question directed, that in all appropriations of tithes to religious houses, a particular minister should be appointed, and provision made for his subsistence. The performer of the duty, and the persons receiving the remuneration for it, being thus separated, an opening was made for ecclesiastical and lay fraternities to claim a great part of the revenues of the church. This has in many places greatly impoverished the parochial clergy, although, perhaps, by interweaving their interests with those of powerful laymen, it has contributed to the security of the ecclesiastical establishment, and of such emoluments as remain to it.'

We are carried in the 4th chapter from the reign of Edward I. to that of Henry VIII.: but why should we detail the leading features of this and of the preceding period, since, as Warner truly remarks, what does an ecclesiastical history of these ages include but "an history of the errors of the popes against truth and Scripture, of the mischievous effects of their discipline on religion, and of the iniquities of their usurpations over the rights and liberties of the English nation?" It is pleasing, however,

to observe, in the boldness of Wickliffe and his followers, the dawning of religious light after an age of darkness, and the gradual decline of the papal power, notwithstanding all the arts which were employed to uphold it. Still it was in sufficient strength to wield the engine of persecution; and in the 15th century a man was burnt for asserting that "a priest could not make Christ." From the reign of Henry VIII. we date the important era of the Reformation; and though the motives which induced that prince to shake off the papal yoke, were not honourable to himself, the effects of this measure were highly beneficial to his subjects. The struggle, however, between Popery and Protestantism, was long continued; and the noble army of martyrs who sealed the truth with their blood, particularly during the reign of Mary, gave a sort of holy unction to the cause of the latter, and proved the truth of what has been often asserted, that persecution does more injury to the power that employs it than to the cause against which it is exerted. Without rehearsing the melancholy detail, it may be sufficient to give a summary of the cruelties which were executed on the Protestants at this period:

'It is computed that in the space of three years two hundred and seventy-seven persons were brought to the stake; among whom were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred peasants and day-labourers, fifty-five women, and four children. According to a book, however, entitled, "The Executions for Treason," which appeared in the following reign, written or corrected by Lord Burleigh, the martyrs publicly executed amounted to eight hundred; to which must be added an unknown number, secretly massacred in their prisons.'

As the history of the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, have been often amply detailed, we do not feel it necessary regularly to follow Mr. Grant through the last four chapters of his work, which are occupied with the ecclesiastical incidents of those eventful reigns: but it may be proper to transcribe the remarks with which the history of the English church during the reign of Henry VIII. are introduced:

'Our account of former events has been given, chiefly, for the sake of connection. It has been extended no further than seemed strictly necessary, in order to present a clear view of the rise and progress of the Gospel, in our island, and of its gradual admixture with the shades of ignorance and superstition. We are now to behold it emerging from its long eclipse. We are to hail our countrymen emancipated from spiritual bondage, and conducting their inquiries with all that energy and ardour, which newly-acquired freedom of thought bestows. It must not excite our wonder, that, on first

finding themselves unshackled, some among the Reformers were guilty of wild transports and caprices. It was to be expected, that when the minds of men, after a long period of ignorance, began to be turned towards religious inquiries, many would bewilder themselves in a study to which they were incompetent, because unused; and that some would even fall into errors little less dangerous or absurd than those which they sought to avoid. These mistakes concerning the truth must occupy a share of our attention; and particularly such of them as have extended their influence to the present times. With whatever indulgence we may regard the first preachers of errors, into which, at the period of their introduction, it was not unnatural to be misled, we must not tacitly permit their adherents, in an age, when time, general improvement, the unlimited diffusion of free inquiry, and a more advanced state of intellectual ability, might have assisted them in forming a correct judgment, to glory in perversions of doctrines, opposed to the corruptions of Rome, as if such perversions were the statements of truth, and the belief of the soundest Reformers.'

In the appendix to this chapter, a view is taken of the general state of Church-government in England, from the Norman conquest to the commencement of the reign of Edward VI. Nothing can more strongly prove the success of the Romish church in drawing into its vortex the property of the country, than a fact here stated on the authority of Sir William Temple, that 'William the Conqueror found a third part of the lands of the kingdom in the possession of the clergy; and in the reign of Richard II. they usually contributed to the state in this proportion.' The number of monasteries, &c. suppressed by Henry VIII. was 3182; the yearly revenue of which, at the time, was computed at 140,785*l*. This general remark is offered on their suppression:

'Upon the whole, although the monasteries were not without advantages, as inns, hospitals, schools, libraries, studies, retreats, and corrodies or provisions for decayed servants, they were hurtful, by their appropriations, to the secular and parochial clergy, as they were to the nation, by their encouragement of celibacy, their yielding sanctuary to offenders, their withholding unprofitable hands from the occupations of trade; and England, had they continued, would have become a nation of monks, sunk in indolence, ignorance, and weakness, and a prey to any invader.'

Hostile as our religious sentiments are to those of the Church of Rome, and much as we condemn the sanguinary measures of her champions, we must beg our readers to recollect that the persecutions of the Protestants by the Papists took place when the latter were armed by the whole power of the State. We do not perceive any danger from now extending civil privileges to the Catholics; and we think that the enlightened state of the

public mind, and the annihilation of the intrigues of the court of Rome, form an ample security against the recurrence of the atrocities of the reign of "bloody Queen Mary." Mr. G., however, as a strenuous advocate for the English church, sounds the alarm, and thus warmly exhorts his brethren :

‘ Let us defend our rich inheritance of truth without shrinking ; and contribute, by perishing, should it be required, at the stake, towards opposing the return of darkness and bigotry, of a mode of religion, which we find to be capable of dictating the counsels of a Gardiner, animating and exasperating the fury of a Bonner, and nursing the cold remorseless cruelty of a Mary.’

We have already adverted to Mr. Grant's arguments with the Baptist Dissenters, but it may still be right to instance the manner in which he decides the dispute. ‘ Admission into the Christian covenant, by sprinkling, being practicable, we conclude, that this mode of administration deserves preference, since the contrary practice of immersion would be inconvenient, indelicate, and, in colder climates, often highly dangerous.’ — These objections certainly have weight, but as certainly have never yet convinced the Baptists.

The appendix to the reign of Elizabeth, reciting the grounds on which the Church of England separated from that of Rome, may be regarded as matter of pure self-defence in a member of our Establishment ; and the reasons here alleged are strong and convincing. Mr. Grant has laboured the point with ability, and if in his subsequent volume he can be equally successful against modern Dissenters, he will be intitled to a high station in the church : but we suspect, as we have already said, that, when Protestant meets Protestant in the field of religious discussion, "then comes the tug of war," and Mr. G.'s triumph in this case is not so probable.

ART. IV. *An Account of the Islands of Walcheren and South Beveland*, against which the British Expedition proceeded in 1809, describing the different Operations of his Majesty's Army during the Siege of Flushing, and containing Observations on the Character, Custom, Religion, and Commerce of the Inhabitants. To which are added, a few Remarks respecting the Nature of the Climate, and the Causes and Symptoms of the Disease which prevailed among the Troops. Illustrated with an Engraving. By George Hargrove, jun. Assistant Surgeon, Royal Horse-Artillery. 4to. pp. 175. 15s. Boards. Longman and Co. 1812.

HAVING in our early days visited the Continent, and passed some time on the once-flourishing island of Walcheren, we were led to take up Mr. Hargrove's book with interest,

in spite of the painful sensations which were suggested by the recollection of our ill-managed expedition. Mr. H. describes himself as a young man, and his narrative certainly proves him to be a very young writer. When, therefore, he begins by depreciating the severity of criticism, we must add that we have seldom seen greater need for the appeal. In addition to that inexpertness in style which we are always ready to forgive in men whose business is different from authorship, we meet with frequent trespasses against the rules of speech; and a systematic neglect of the distinctions in the important art of punctuation renders his meaning often doubtful. Our unfortunate countryman, Savage, was so scrupulous on this score as to pay back the fifth part of a slender pittance which he received for one of his copy-rights, for punctuating his proof-sheets: but Mr. H. appears to consider such minutiae as undeserving of an author's attention. Yet that he is disposed to set a sufficient value on his work is apparent from several circumstances. Not contented with giving a broad hint that the perusal of the manuscript had been interesting to his friends, he adds a significant notice that he felt it incumbent on him to delay the publication till after the parliamentary scrutiny on the expedition: but that question being now at rest, he trusts 'that party-spirit will be unable to discover any scope for political controversy.' The book is dedicated to the Duke of York, and with as lofty professions of loyalty and of attachment to the military as if a subordinate officer, on printing his memoranda respecting a short and insulated branch of service, were of sufficient consequence to attract the attention of the whole army, and were pledged to make a formal profession of political faith.

Although we fall thus greatly below Mr. H. in estimating the merits of his production, we are ready to do justice to the propriety of his motives, as well as to the interest of several of his local descriptions. His account of the chief towns in Zealand is correct, though rather highly coloured:

'*Middleburg.*—In the approach to Middleburg the stranger is delighted with the various surrounding scenery. A number of beautiful plantations, country villas, terraces, cottages, and white-washed wind-mills meet the eye in every direction until you arrive at the outer gates; those are admirably constructed, presenting a trophied appearance of martial grandeur, and solidity, such as (according to the conception of the spectator) to resist the severest brunt of arms. This charming city, the capital of the island of Walcheren, is situated about four miles from Flushing, along a delightful and picturesque country, regularly planted with trees, whose branches uniting at top, equally defend the passenger from the intense heat of summer, and the rude blasts of winter. It is supposed to contain from twenty-five to thirty thousand inhabitants, and is really a beautiful place, ornamented

mented with a great variety of magnificent buildings, churches, and steeples.

‘The Stadthouse is a superb structure, situated with great taste in an open square; this court of justice is admirably decorated in the interior with various busts and drawings, illustrative of the laws and punishments of the provinces, and many statues of the former grand Counts and Countesses of Holland.’—

‘The display of their goods in the various shops adds considerably to the general beauty of the city; and as in most Dutch towns the various canals, squares, and streets are lined with rows of poplar and elm, it forms a pleasing contrast with the grandeur of the houses.’—

‘The numerous draw-bridges which are placed across the canals at Middleburgh, render the appearance still more picturesque, their preservation and neatness is a matter of the first consideration among the tasteful inhabitants, and they are regularly painted in green and white twice or thrice each year.’—

‘The men of rank and consequence appear to imitate the French fashions; the peculiarly grave and sombre cast of countenance, which this description of men so habitually possessed, often attracted our attention, they carry with them a most important air: this is perhaps in consequence of the fashion of wearing black, the cocked hat, powdered hair, and golden-headed cane. Whether *you* met a Dutch gentleman in a coffee house at Middleburg, walking in the street, or taking a jaunt in the country, *you* perceived the same consequential appearance, as if in contemplation on some mysterious event: and when they receive the obsequious salutation of an inferior rank, they give the head a kind of nod or rather jerk, by which *you* would suppose they were making an effort to get free from a neckcloth too tightly bound on; while the tradesman takes off his hat at full length, exposing his well powdered wig, and making as many scrapes as a French dancing-master would at his benefit-ball.’—

‘The inhabitants, I remarked, have an effectual mode of cleaning the windows, without hazarding their lives, as we so often see at home. It has frequently been a matter of surprise to me, that people standing outside the highest windows and holding from within, have not from giddiness or some other accident fallen off. In the Dutch towns the servants use a small portable engine from which they dash the water with the requisite force on the highest windows without any danger, and then dry them perfectly with a curved mop from within. It is very common to see eighteen or twenty of those at work early every morning.’—

‘*Flushing*. — Flushing is a large and closely built town, but from its exposure to the boisterous Scheldt, and being a considerable place of merchandise, it has a dark appearance: from the reasons alluded to, it will be readily conceived that it is peculiarly bleak and damp in winter and spring. The docks and quays at either side of the different basins are the most open and handsome parts of the town: taking every circumstance into consideration, it is not a town an Englishman would much relish to reside in; outlaws however are happy to have the opportunity of taking up their residence here, and we found that
several

several of the shops belonged to Englishmen who came here, either to avoid the laws, or from motives of distress.'—

'Flushing is well fortified, both by sea and land, being walled round, and having an amazingly wide ditch: the wall fronting the river did not seem to have suffered much from the cannonading of our men of war; here it is of very considerable depth, and contained at its surrender a battery of uncommon strength, well constructed, and judiciously mounted with guns and howitzers of various calibres: it was this battery that was principally opposed to our men of war when they forced the passage of the river, and it was nearly in front of this battery that Sir Richard Strachan brought up the ships with such dexterity and steadiness, that although two of them took fire on more than one occasion during the heavy and raking fire from the town, yet they nearly cleared that formidable battery, by the undaunted perseverance and resolution that distinguish the British navy wherever they are opposed.'—

'*Terveere* or *Campvere*.—The town of Terveere capitulated on the 1st of August, and proved to be more extensive than was before imagined.—The master of the inn here was a Scotchman, as were a number of the inhabitants. The streets are in general wide and neat, and considering the place altogether, it excited some surprise that so commodious a town should rank the third in the island of Walcheren.'—

'*Goes*, or *Tergoes*, is an extremely pretty and neat town, but built completely in the old-fashioned stile, the houses are in general lofty, the walls rising in a pyramidal form toward the top; the rooms are capacious, and the various paintings with which they are adorned are such as demonstrate the refined taste of the people. The appearance of cleanliness and rural beauty that surrounds this ancient place is highly gratifying and interesting to the stranger: the ancient and curious monastery is remarkable for its large windows of variegated glass, and steeple, which contains a delightful set of musical bells.

'The inhabitants in general are peculiarly clean and neat, yet simple, in their apparel; I have heard they are so regardless as to change of dress, that the present costume has been in vogue for the last three hundred years.

'Men of distinction, profession, and indeed most citizens in Holland, wear the old-fashioned three-cocked hats, wigs with an immense quantity of powder and pomatum, long skirted coats, frequently without collars, so as to expose the buckled stock behind, and the old long flapped waistcoats; the dress in general forms a striking contrast with that we are in the habit of seeing in England, and in some instances is carried to a laughable extreme; for instance in the person of an elderly man, who wears a long sattin waistcoat, of green, with lappels, large flapped pockets, with silver buttons, an immense embroidered sattin cloak, no collar, stockings with clocks of a different colour, high shoes with large silver buckles, a cocked hat, the right hand holding a cane, while the left supports a large Dutch pipe, such a character I have observed parading the streets with a gait ~~as~~ solemn and dignified, and indeed the whole contour as important,

portant, as if he was a man of distinguished rank and authority; and on enquiry have ascertained he was some mechanic of the town.'—

'The dress of the Dutch peasantry is curious and highly unbecoming, at first sight we imagined the women wore hoops, but were afterwards apprised that this appearance arose from the quantity of petticoats and stuffing they are in the habit of wearing; a linen cap closely fitting the head, without any border, is a prevalent fashion; those they fasten on each temple by a golden ornament or clasp, something resembling an ear-ring, and as they never suffer the hair to appear outside the edges of the cap, it has an awkward appearance, as their faces are in general so round and plump: a coarse straw hat with leaves of an extraordinary breadth is the only covering they wear abroad in the coldest weather.

'A fustian jacket with large buttons, and without a collar, and hats with uncommonly broad leaves, form the most remarkable part of the male peasants' dress: they in general wear a broad belt round the waist, with a large silver buckle in front, and uniformly wear the knees of the breeches unbuttoned.'

The surface of these islands, like that of the rest of Holland, is perfectly flat. Here are no eminences to diversify the prospect, no chrystal springs, no purling rivulets. The water throughout the country is found only in ditches or in pumps; and that which is used by the inhabitants is collected in cisterns from the tops of houses. Yet, notwithstanding the dullness of a continued level, the country, from its high state of cultivation, has an attractive appearance during the summer-months. The climate is fully as variable as our own, and the extremes of heat and cold are considerably greater in their respective seasons. The atmosphere had long been known to be unhealthy: but the mortality, which overtook our troops in 1809, was both more sudden and more general than previous observation would have led us to apprehend. In the year 1794, a large detachment of British troops arrived under Lord Mulgrave, and passed several weeks in the island without experiencing any epidemic attack; the remembrance of which may have weighed with government on occasion of the late expedition, in paying so little attention to the hazards of climate. Circumstances, however, were different in two respects. Our troops in 1794 had no fatiguing duty; and their place of encampment was very properly chosen near the sand-hills at the west point of the island, where the atmosphere is least tainted with humid exhalations. The distance from the towns also made it difficult for the soldiers to have access to strong liquor, which in that country is to be obtained at a price too tempting for the resolution of our troops. The ordinary malady of the island of Walcheren is the ague, returning every second or every third day. It sometimes recurs daily: but of the

the three kinds, the third-day-ague is as much dreaded as any of them, the length of its duration being a full counterbalance to the greater frequency of attack in the others. With all the advantages of temperate habits, comfortable houses, and suitable clothing, the natives suffer severely from the effects of a humid soil. A considerable proportion of them may be said to be subject to periodical attacks, and to owe the preservation of life chiefly to careful management and long residence in the climate. Among our countrymen, the diseases of the island soon assumed a more dangerous form. Unaccustomed to a damp atmosphere, exposed in the course of service to the night-air, and less prudent in their regimen than the cautious Dutch, their fevers often bore the character of a malignant distemper, attended with extreme debility and despondency. The most robust constitutions were generally the greatest sufferers; men of delicate habits often recovering while their stronger neighbours sunk into delirium. Peruvian bark is, under most circumstances, a powerful medicine in the mitigation and cure of the Walcheren fever: but the Dutch physicians either have, or profess to have, a distrust of the wholesomeness of that substance, a prejudice by no means entertained by the medical men of our army; though (together with other points of bad management) a deficiency in the stock of bark was at one time experienced. Camphor was often used to alleviate affections of the head; and, in certain stages of the fever, the patients underwent affusion with vinegar and water: a practice which is wholly unknown to the Dutch.

A most distressing feature in the Walcheren fever is its recurrence (see *Monthly Review*, Vol. lxiv. N. S. p. 199.) after persons have quitted the country, and after the apparent completion of recovery; so that the loss of effective men by this unfortunate expedition has proved eventually much beyond the extent of the official returns made at the time, and cannot even yet be said to have terminated. As early as the 11th September, Mr. Webb, inspector-general of hospitals, called the attention of government to the alarming progress of the disease. By that time, all idea of attacking Antwerp was relinquished, but nothing could induce our ministers to take the decided step of at once withdrawing the troops. A vain hope of an improvement in the state of the weather, and a still vainer expectation of influencing the conditions of the treaty pending between France and Austria, seemed to our government to be adequate causes for braving all the melancholy effects of the malady.

‘ It was not an uncommon occurrence to hear of thirty or forty deaths in Walcheren in the short space of twenty-four hours, I am convinced

convinced I am much beneath the mark in this number; it is scarcely necessary to mention the number of skeleton regiments that came home, and that on a parade there were frequently not more than five or six men present.

'The usual ceremony of paying the last tribute of respect to our brother soldiers, by attending them to their graves, was judiciously dispensed with, the processions were too numerous, their surviving companions were naturally too frequently affected at the awful sight; so that a private order was issued with great propriety, that the men should be no longer interred in the church-yards at Flushing, but that they should be conveyed before six o'clock every morning, attended by a chaplain, to a deep pit dug for that purpose in a field about a mile beyond the Rammekens gate.'

The French soldiers, though in general temperate and open to advice, are great sufferers by the climate of Zealand. In the year 1795, that province, like the rest of the Dutch territory, was filled with French troops; and before the end of the season, several thousands were confined in the hospitals. In the following list of their troops who were appointed to defend the island, we find evidence of a considerable proportion being on the sick list:

' In the island upon our arrival about	-	5000
Reinforcements from Cadsand	-	2300
In garrison at Terveere	-	600
	Total	7900
<hr/>		
' Of whom marched out of Flushing	-	3500
Taken or deserted	-	1700
Sick sent to France before the surrender	-	800
Sick left in our possession	-	1000
The probable loss of the enemy in killed during the siege	-	900
	Total	7900'

It affords a relief to the mind to turn from these scenes of desolation to other topics. Mr. Hargrove has occasion to mention many of his brother-officers by name, and we have seldom met with a writer more liberal of encomium. Every person introduced has the satisfaction of receiving some compliment; and though the author does not aim at appreciating the general conduct of the expedition, he appears to have no unfavourable impression of 'His Lordship, the Commander of the Forces,' as Mr. H. courteously designates him. For ourselves, we have no hesitation in considering this enterprise as equally ill managed on the part of the Cabinet and of the General. The former committed

committed the vulgar error of expecting success from magnitude of force, when celerity of movement should have been the primary consideration;—and as to the latter, the rapidity with which Sir John Hope executed his share of the task, and the confusion which he created among the enemy, justify the idea that, had the expedition been guided by a vigorous hand, the result would have been very different. It is perfectly ascertained that Antwerp was for some time ungarrisoned; and it is by no means clear that the surrender of Flushing was, a necessary preliminary to the passage of our fleet: while no advantage resulting from that surrender, as far as we are enabled to form an opinion, could be put in comparison with the loss of the precious interval. Those who have a just sense of the difficulty of military operations employ no commander who does not meditate his enterprize in all its bearings, before he takes a step which makes the enemy apprized of the scene of operation. Our General, on the other hand, was contented to leave things to be learned “*on the spot*,” a conduct for which we recollect no parallel, unless it be the notable order of Sir H. Burrard to suspend the pursuit of the French after Sir Arthur Wellesley’s victory at Vimeira.

However injudicious might be the plan of the Walcheren expedition, it is gratifying to find that no blame attached to our troops or our subordinate commanders; and on this as on other occasions, the navy acquitted itself with great promptitude and decision. In those passages of the volume which relate the operations of the siege of Flushing, with the intrepidity of our soldiers, and the skill of our artillery-officers, the interest of the subject may draw off attention from the incorrectness of the writer: but it is the critic’s part to restrain the feelings which are excited by a narrative of brilliant exploits, and to make an unbiassed report of the defects of the composition. Among other inaccuracies of Mr. Hargrove, we find him (p. 10.) calling the castle of Rammekens ‘a town.’ An unworthy preacher of the gospel is charged by him (p. 51.) with ‘*unbenevolence*,’ and the parliamentary inquiry into the expedition is called (p. 172.) a ‘scrutinous investigation.’ An affecting lamentation (p. 103.) over a brother-officer, who fell a victim to sickness, becomes ridiculous when we find the author summing up the account of his death by ‘wishing him a maturer fate.’ At p. 108. we learn that Mr. Hargrove returned temporarily to England with some sick troops; and happening to arrive just before the Jubilee in honour of our venerable sovereign having reached the 50th year of his reign, the author launches out into a panegyric on his Majesty, which, with the aid of a transcript from a composition by a reverend relative, is

extend through thirteen quarto pages. In the course of this digression, which must not be excused by the justness of the praise, the Prince Regent obtains his share of Mr. H.'s eulogy; and the paragraph in which it is conveyed forms a curious specimen of literary composition :

‘ The consideration of the exalted character of his Royal Highness the Prince Regent of the Empire, to the many virtues he inherits from his august parent, to the affability which marks his conduct in private life, and the eminent abilities and maturity of wisdom he has displayed in his official duties, must diffuse general consolation, and the highest satisfaction through the Britannic dominions.’

It would puzzle the head-boys in our public schools to *parse* this involved sentence.

The drawbacks which we have specified will justify us in limiting our approbation of this book to the description of local scenery, events, and manners.

ART. V. *Portugal. A Poem. In Two Parts.* By Lord George Grenville (now Lord Nugent). Second Edition. 8vo. 15s. Boards. Longman and Co. 1812.

WE are always pleased to record the enrolment of a patriot as a member of the republic of letters, and are gratified to observe that such an event has lately rather increased in frequency. The influence of the cultivation of literature on the minds of its disciples is too universally acknowledged to require any illustration; and the existence of a man of high birth who had not been liberally educated would be regarded as even stranger in this empire, at the present time, than the appearance of an opposite rarity in a cultivated peasant: yet the exertion in manhood of that learning which has been acquired, or the public display of those talents which have been cultivated, by a nobleman in his academic youth, always has been an occurrence more often to be desired than to be contemplated. We would exhort our nobles to prove to the world, by numerous and convincing manifestations, that genius flies not the haunts of rank and grandeur, and that their possessors are as emulous of distinction in literature as in politics or in war. Let them, moreover, be patient in climbing the hill of Parnassus: as we know not of any “royal road to geometry,” so neither must they expect any privileged facility in gaining that ascent; and a partial or a temporary failure, positive or comparative, must no more discourage them, than it ought to deter the humbler and perhaps more industrious aspirant.

After

After a dedication to Lord Wellington, the noble author of the patriotic effusion now before us informs his readers that 'the outline of his poem was suggested by an evening's excursion during the autumn of 1810, upon the hills of Cintra, in which spot indeed many of the lines themselves were written.' It contains, in a word, a bird's-eye-view of the country, and involves (without any attempt at story or other artificial connection) the natural consideration of such subjects, in past or in contemporary annals, as that country forces on any mind of common sensibility. The interest of so simply descriptive a poem, it is evident, must arise from the truth, variety, and vigour of the description. How far this production succeeds in so producing that interest will best be shewn by extracts from the work itself. At the same time, we must admonish the young poet that he has in various instances sinned against the rules of a correct taste; while we leave our readers to collect his general merits from the passages which we shall quote.

At page 3. 'Twining our dreams and prayers' with those of another country must be specified as a strange mode of speech; and 'prophet Fancy,' page 4., we do not quite approve; nor, indeed, any one of the following catalogue of phrases. 5. 'The *aerie* rock.' This should be "*airy*;" a plainer word, we confess: but yet more eligible, unless the author meant "the rock on which the *aërie* is built;" and then it savours of affectation. Ib. 'Port-Fancy.' Ib. 'Untricked reflection.' Too great a fondness is visible for tame expressions. 7. 'Nor shrink, though Heaven's blast o'er the offering plays,' is not only a rough and unmusical line, (which, in justice we must add, is a fault not common in this poem,) but 'a playing blast' is one of the oddest compounds that we ever encountered. The lines in this page beginning 'By such reflections led,' and ending 'to find repose,' would have been deemed, a century ago, an unusual specimen of melodious versification: but so thoroughly has the example of Pope taught our rhymers the proper cadence of the couplet, and so widely, in latter years, has the knack of rhyming been diffused, that such specimens are become common, and their credit has proportionably decreased: while, on the other hand, the spiritless insipidity of their ordinary language makes us almost regret the rough vigour of our ancestors; we mean, makes us disposed to wish that we had their phraseology, *even with* their versification, if we cannot have it without. The passage that here follows, however, is good in thought, and much more nervous in tone. We quote it with pleasure; and we have only to inform our readers, by way of introduction, that the poet has just finished

an address to 'Lusia,' and a description of his own situation :

'When, as I spoke, on Cintra's topmast head
The ruddy beam its latest influence shed,
The tranquil breast of ocean, far away,
Caught, but to lose, the smiles of parting day,
With silent course the shadow's length'ning train
Swept down the steep, and sought the distant plain,
In midway air the twilight's blue mist curled,
And, far below me, lay a lessened world !

'In kindred grandeur to the northern skies
A giant band, her guardian mountains rise,
Till, by the Estrella's loftier mould embraced,
Sinks their lost greatness in the howling waste.
Eastward I turned, where Tejo's glimmering stream
In melting distance owned the dubious beam ;
Lisbon shone fair beneath the lively glow,
Spread to its parting glance her breast of snow,
And, as her faery form she forward bowed,
Woke the soft slumbers of her native flood, —
Whilst her white summits mocked the rude command
Of the dark hills that fence her distant strand.

'Bolder, and nearer yet, the embattled head
Of towery Belem in the radiance played,
From fretted minaret, or antique spire,
Welcomed the farewell glance of living fire,
And smiled to view its turret's dazzling pride
In pictured lustre deck the answering tide.

'Far to the South, through many a chequered scene
Of prouder grandeur, or of livelier green,
Of towns in whiteness robed, a sun bright train,
The widening river mingled with the Main. —

'Seaward I stretched my view, where to the West
The sun beam lingered on the ocean's breast,
Where soft the Atlantic woo'd the dying breeze
On the smooth surface of his waveless seas,
On my own land the evening seemed to smile,
And fondly tarrying, pause o'er Britain's isle.'

This passage is very creditable to the feelings and to the abilities of the author.

We pass over the remainder of the first part of the poem, which evinces both merits and demerits of the same kind with those which we have already specified, or submitted by quotation to the judgment of the reader. The second part opens with an apostrophe to the death of the patriot-soldier, and proceeds with an allusion to the popular belief in Portugal, relative to
'REV. MARCH, 1813. T the

the re-appearance of King Sebastian. This, certainly, is one of the strangest superstitions on record; and it has furnished matter for interesting compositions of various sorts. Lord Nugent* has done justice to his subject in the ensuing passage:

'And who is he, who from the wide expanse
Of unseem distance moves? — in proud advance,
A giant form, he comes! — his forehead wears
The snowy ringlets of departed years,
Her regal ermine o'er his shoulders spread,
The crown of Luia decks his radiant head. —
Your own Sebastian, from the realms afar
Of highest heaven, hath heard the sounds of war, —
Indignant heard! — hath burst the tedious band
That stayed his footsteps from his native land,
His mighty mandate once again unfurled,
He wakes! the avenger of a prostrate world!
He moves companionless, — no mortal force
Can 'bide the swiftness of the hero's course, —
Alone, exulting in his matchless power,
The radiant vision of a noontide hour; —
Death in his right hand sits, but the mild glow
Of hope and conquest light his kindling brow.

'Hail awful being! as the rainbow, cast
O'er heaven's vast concave, tells, the storm is past,
We hail thy coming! — from the rising sun
Whether sublime thy seraph flight begun,
Whether, from ocean borne, thy shadowy train
Swept the broad bosom of the western main. —

'And now, behold, on Tejo's bounding tide,
Buoyant, and brave, his milk white courser's pride,
Foams the light wave beneath the unearthly tread
That stamps the bosom of his sparkling bed,
Unbent beneath the form, his native stream
Darts back with joy his armour's iron gleam,
The curling surges round their master play,
And kiss his footsteps with the rising spray —
He comes, he comes, thy chief! — with courage high,
And new-raised spark of unquenched energy,
The warrior spirit see his country claim,
Herald, and pledge, of her reviving fame!

We must notice, however, some faulty words and phrases in this division of the poem. At p. 58. we again meet with the epithet '*aery*,' where it evidently is an antiquated mode of spelling; we have also in this page '*federate*,' as we had '*precepts*' in a former. P. 66. '*The strain which merit draws*' is unintelligible: we can *guess*, indeed, that the author means,

* This title descended to Lord G. Grenville on the death of his mother, the Marchioness of Buckingham.

"draws from the muse :'' but his words will not bear him out. The *thoughts* of the subjoined verses are natural and pleasing : but the *construction* of almost every line, except the first two, (and they and the last have several objectionable words in them,) is inverted :

' For sure, the stoutest breast may sometimes lend
One blameless sigh to grace an absent friend ;
The world may yield to calm regret a part
Of the bright sunshine of a female heart ;
On cheek of age one tear-drop yet may burn,
When the soul ponders on a child's return !'

' *Sod*' and '*blood*,' p. 72. are execrable rhymes ; as '*frus*' and '*blood*,' before, and '*moan*' and '*on*' in another passage.

The address to our countrywomen, the description of the dead French soldier, and, especially, the picture of the battle of Busaco, are all honourable proofs of the noble author's rectitude of spirit, and of considerable poetic talents. Should he again appear in public as a candidate for the precarious laurel, we beg him to provide ample materials for *thinking* on the subject which he may chuse ; to digest those thoughts patiently ; and, above all, to express them with increased force and conciseness. We have only one remaining rule of poetical conduct to prescribe, namely, the most cautious examination whether any phrase, or sentence, that appears peculiarly happy to the writer, be the offspring of memory or of fancy ; and the severest trial, before he decides whether he has really created, or unconsciously adopted, (to borrow the idea of a popular dramatist,) the doubtful child in question.

ART. VI. *Democracy unveiled* ; in a Letter to Sir Francis Burdett, Bart., M. P. By T. Adams, Esq., lately resident in the United States. 8vo. pp. 521. 10s. 6d. Boards. Chapple.

THE contents of this bulky volume will not be found to be altogether such as the title may induce the reader to expect. Instead of supplying a general disquisition on the subject of democracy, it is confined to a string of particular illustrations, deduced from the example of the United States ; and the task of Mr. Adams has been much more that of an editor than of an author, since he does not scruple to present us with extracts of twenty, forty, and even sixty pages in continuation. The chief contributor to these copious loans is the late Fisher Ames, a distinguished member of Congress under the presidencies of Washington and Adams, and a staunch adherent to the cause of the Federalists. Such being the composition of

the work, we are at a loss to account for the adoption of so vague a title. A title-page should be nothing else than a concise index to the contents of a book; a purpose which in this case would have been better answered by calling the volume "The Evils of Democracy exemplified in the Case of the United States of America."

Since Mr. Adams's observations on the abstract question of reform present very little novelty, we shall direct the attention of our readers to the most interesting part of the information relating to the interior of the Trans-atlantic republic. We have no occasion here to enter on the topics in dispute between that government and ours; they have already been fully discussed; and our present concern is with the merits of the American constitution. We were never among the number of persons who expected a flattering result in the first stage of that experimental government; because many allowances were to be made for the deficient information and rude habits of a people who are greatly behind the inhabitants of this island in the progress of civilization. Of this fact, the extracts which we are about to make will furnish abundant proofs: but, while we assent, in general, to their substance, we cannot help regretting that the writers should not have made the requisite admissions for the case of a thinly scattered and recently settled population.

Mr. Adams begins by transcribing Sir Francis Burdett's propositions for parliamentary reform, and comments particularly on the scheme of intitling all who pay taxes to a vote in the election of members of parliament. He contends that the adoption of this plan in America has by no means put an end to the exertion of undue influence; and that, if bribery be not in vogue, an equal degree of mischief is effected by false and extravagant harangues. Every town in the United States has its "Coachmaker's hall," where the young men practise spouting, and account it the high road to distinction; and the time thus appropriated being lost to useful study, the Americans are in a remarkable degree ignorant of the state of foreign countries. Speaking of the mistaken policy of having a legislative assembly for each state, Mr. Adams remarks;

' Another, and for a British reformer, a very interesting object to view, is the eternal contests that exist in these assemblies about elections. Any reasonable man would think, that, after they had practised this system of suffrage such an immense length of time, that a code of laws might have been formed that would have, in most cases, precluded debate on the subject of elections. On the other hand, it is truly disgusting to see the time wasted upon such discussions, which, taken in a great point of view, are as frivolous as the subjects are depraved. If all the reports on contested elections in some of the states were published, and especially those for the last
eight

sight or ten years, that is, since the Jacobin party have obtained the ascendancy, they would put British electioneering tricks to the blush for a century. Search for every hackneyed electioneerer that has been engaged, from the contests in 1774, down to those of a Middlesex, or a Coventry election, honourably supported as they have been, by *Good-intent* millers and ribbon weavers, and you will find them, compared to a thorough-bred American electioneerer, the most absolute tyroa.'

Among other disadvantages of provincial legislatures, we are to reckon the undue prevalence of local influence. This may be exerted, as was formerly the case in Ireland, in obtaining the construction of public works, a road, a bridge, or a canal, for the advantage of particular individuals; who, for the sake of gaining a point of this nature, will consent to support with their votes another party in the pursuit of an equally selfish object. Hence, in some districts of America, we find the erection of exclusive corporations, and enactments in their favour which are at variance with the freedom of commerce. In the province of Massachusetts, private banking is forbidden; and in another province, the establishment of a fire-insurance office being in contemplation, an act was passed declaring it illegal to insure against fire in the London offices; a prohibition, however, which was too contrary to equity and policy to be long tolerated.

No part of the British system of jurisprudence is more in want of reform than the law of debtor and creditor. In our attempts to amend it, we advance very slowly, from a reluctance to deviate from established rules; and the Americans have overset their old system without proceeding on a thorough consideration of the principles of law. Like other newly settled countries, they conceive it to be advantageous to interpose delays in the recovery of debt; hence, in some quarters, the abolition of the bankrupt-laws, and, in others, a provision that the debtor shall be protected for a certain time from the demand of capital, on making payment of an augmented rate of interest. The Americans have not yet arrived at a conviction of the truth that the best policy is to exercise very little interference with regard either to the rate of interest, or to the retention of the principal after the creditor chuses to demand it. Law-suits are abundantly frequent among ourselves: but in the United States, as in the island of Jamaica, they reach beyond all bounds. In Philadelphia, the judges remain in session during three-fourths of the year, from morning to night, without being able to clear the arrears; and there, as in our court of chancery, many examples occur of a cause being seven years under discussion. Another anomaly consists in a difference of law in different

provinces, the same crime being frequently viewed in the respective states in an opposite light :

‘ In Georgia, there are the relics of a system of English law, which is the remaining, but a weak, and unfortunately the only stay upon which property rests. It is not now more than two or three years, since the courts were closed by law.

‘ In South Carolina there is a little more respect paid to the dictates of reason and sound sense ; but, still an impatience exhibited to get rid of the thralldom in which they imagine themselves held by the British statutes.

‘ Of the corruption of their courts a recent instance may be quoted ; or, of the unfounded attacks of vicious, unprincipled, and ambitious characters, on honest men, which, from their names, birth, education, and character, we may be inclined to hope is the case.’—

‘ The Western States, that is to say, the States that have been settled on the other side of the Alleghany mountains, are still stronger proofs of the effect of the popular system. In the State of Ohio, they have carried the elective principle so far as to make their judges, as well as sheriffs, elective annually ; so that those who are in debt will always vote for the judge who will delay the giving the judgment, and the sheriff who will retard the execution. In the Atlantic States, society has the advantage of possessing some well educated and honourable characters, who, not requiring the terrors of the law to keep them in subjection, contribute to shield society from that torrent of vice that would, under the auspices of the legislators, overwhelm it. But in the new settlements, which are composed of wandering people from the New-England States, who fly from debt into the wilderness ; there you see vice in its full luxuriance and bloom.

‘ In the State of Ohio, where land will not average four dollars per acre, corn will not sell for more than 1s. 2d. per bushel, and wheat for 2s. 6d. to 3s., and where, of course, subsistence is cheap. In this State, which contains thirty-nine counties, there are one hundred and fifty thousand people ; among whom are to be found two hundred and thirty-four lawyers. Trial by jury for debt under seventy dollars is abolished.’—‘ It is a matter of self gratulation as well as justice, to say, that, in New York, as well as Massachusetts and Connecticut, there is to be found a greater attention to law, justice, and sound policy. Hitherto honour and integrity, as well as discernment and impartiality have presided upon their benches. There is some attention to propriety.’—

‘ In districts in New England, where the population does not exceed 2100 families, or 14,700 people, you will find an annual docket of from 3200 to 4000 causes. The sums in dispute in these, will not average ten pounds sterling. The costs will average two pounds, if so little.

‘ There is another most important and most injurious department of American law. This is a perpetual insolvent debtor's act, of which the extravagant and unprincipled debtor, takes as perpetual and incessant an advantage. This is an evil of the greatest magnitude.’

The United States being the only country in which the emancipation of slaves has been carried to any extent, it is unfortunate that this interesting experiment has not been judiciously conducted. The error seems to have consisted in making the negroes free before they had acquired knowledge enough to regulate their behaviour; just as in Spanish America the advocates of liberty have aimed at being independent of the mother-country, before the colonists were wise enough to govern themselves :

‘ In 1786, the negroes were declared free in Massachusetts; they had places of worship, ministers of their own colour, and have ever since had schools. They have had all the privileges that whites enjoyed, except that of holding offices. They vote for members of the legislature and municipal bodies. In short, they have every advantage. With these advantages, the black population in Massachusetts, which does not exceed eight thousand, will yield forty convicts; the white, which is six hundred thousand, yields but two hundred.’—

‘ The inveteracy of habit is very evident in the negroes (or black people as they are politely termed) in Boston. They continue in the same mode of life, persevere in all their immoral habits, thieve, and are as depraved and more so, than they will be found to be on a plantation. This cannot be said to be a want of privileges—they have schools—they have places of worship—they have the right of voting! To what then are we to ascribe their depravity? In Philadelphia they are much worse. In that place, if the people who reside there are to be believed, the attention to this particular class of the population occupies almost the whole time of one tribunal, the Mayor’s court.’

That a want of comfort, when such is the case among the lower orders in America, must be the effect of indolence or dissipation, is sufficiently apparent from the liberal rate of wages :

‘ In Philadelphia the labourer may obtain his dollar a-day; the mechanic double that sum; the domestic servant fifteen to twenty dollars a month, with their subsistence; the field labourer still more, with his subsistence; where mechanics and artizans have all of them great wages; where provisions are cheap; where land is not dear; here, in this famed city, there is already a poor rate of £22,000 sterling.’

Amid all the complaints which are urged in this volume against the provincial governments of the United States, it is satisfactory to find one part of the union the subject of eulogium. This is the province of Connecticut; a province which has retained, in a great degree, the simple manners of earlier ages. It was little affected by the issue of the revolutionary struggle, having always had the privilege of nominating its own governor and council, independently of the crown of

England. Accordingly, in this quarter much less animosity prevailed against the mother-country than in other parts of the Union, during the existence of hostilities; and the war had no sooner subsided than a return of affectionate feeling became apparent :

‘ To this day she retains the purest and most ardent affection for the parent country. Prayers for her prosperity, and success in her present momentous struggle, ascend weekly from her pulpits to the “ God of Armies.” There is much in this state with which an English heart may be gratified. The governor retains the same guards that he did before the revolution, they attend him at his inauguration, and are clothed as they were during the period of the King’s government. This may be deemed a trifling circumstance by some ; but, when any man considers the manner in which a red coat is viewed in other parts of the United States, it will not appear so trifling. They also adhere to a rotation in office. The situation of Secretary of State has, ever since the settlement of the country, been in one family, that of the Wylys of Warwickshire, father having ever been succeeded by son or nephew. The little towns, (there is not one great one,) cannot boast of the pompous luxury of Boston or New York, but of generous, genuine hospitality, they possess an ample share.’

The example of Connecticut shews in a striking light with how much ease our government might, forty years ago, have retained the allegiance of the Americans. To appoint their own public officers was no unreasonable demand : but, equitable as it was, we refused to grant it. We insisted on keeping the nomination of all appointments of consequence ; and we were accustomed, in former days, to make no better choice of individuals for America than for Ireland. Both countries were regarded as little better than fields for the exercise of patronage ; and the man who had rendered himself acceptable at court, or who possessed great parliamentary influence, received his reward in a colonial appointment. Hence arose an increase in the number of the provinces, beyond what was necessary from their geographical position or extent ; and hence also a disgust to many leading characters was excited among the colonists, which, as in the case of Washington, drove them out of the service of the crown. It has happened, rather singularly, that the southern provinces, now the most hostile to us, were formerly the most backward in laying claim to independence : but the cause is to be sought in their inferior civilization. The northern states are sufficiently enlightened to see the folly of war with us at present ; and forty years ago, they were, from the same cause, alive to the importance of taking a lead in the administration of their own affairs :

‘ Virginia had been professedly filled with men without capital, industry, or morals. The New-England States, indebted for their colonization

colonisation to other causes, received individuals of a better class. These individuals, after the governments had been modified, and a system arranged, settled down into a regular mode of thinking and acting, and most certainly deserved to be regarded in a better point of view than their southern neighbours. However, this was not the case. The appointments were all made in the same manner, with the exception of one province, to which a more particular reference will be subsequently made.

‘These colonies appeared to be considered as little else than places of punishment for the inhabitants who were to receive taskmasters from the mother-country, whose sole business was to curb their supposed excesses. There was no distinction between the two different sections, excepting that the southern was considered the superior. This was a great error. The true policy would have been to have considered the provinces from Newfoundland to the Hudson, or possibly, the Potowmack, as an integral part of the British empire: but our statesmen merely regarded the different provinces as one great hospital, where the lame, the halt, and the blind were to be quartered, and for whom they took good care to provide as many wards as possible.’—‘These were the men that were chosen to represent a British monarch. It was in the administration of such characters, that the order about colonial rank, which drove Major Washington into retirement, was carried into effect.—But it is to be recollected, that the more provinces could be created, the more patronage.’—

‘New England became the scene of opposition, Boston was the centre. Here was the soil where the plant took such deep root, and where only it could take any root whatever. In this place, there was a considerable number of individuals who had been disappointed in obtaining certain offices, these offices being too generally given away to persons from England. Of course the government had to contend with all the influence of the disappointed, and received no benefit from the influence of those who received the appointments, as they were more objects of jealousy, than subjects for confidence.’

It happens unfortunately, from the plan of American representation, that the less enlightened States of the south have a superiority in Congress, through the influence of property, arising from the admission of the value of slaves into the election-calculations. Though slaves personally have no vote, their owner is intitled to an augmentation of voting-influence in the ratio of the number of his negroes. A computation is therefore formed of the aggregate of slaves in a particular district, and an allowance is made to that district in the repartition of votes, in the proportion of three-fifths of the number; that is, 5000 slaves are counted like 3000 freemen in the scale of representation. The benefit of this arrangement is reaped almost exclusively by the Southern States, since nearly the whole of the slave-population (about a million) is resident there. Besides, the number of representatives varying with the population, as taken at each census, the progress of increase is found to be greater

greater in the South than it appears in the North. By the first census,

Vermont sent	2 members,	Maryland	7
New Hampshire	4	Virginia	19
Massachusetts	14	Kentucky	2
Rhode island	2	North Carolina	10
Connecticut	7	South Carolina	6
		Georgia	2

Making for the North 29

Making for the South 46

These were the respective proportions, without taking the middle states, viz. New York, New Jersey, Pennsylvania, and Delaware, into the account. By the second census, however, the proportion of members from the south, including Tennessee, had risen to 64; while that of the north was increased only to 35; and, as the ratio of progress has of late continued the same, we have little cause to wonder at the decisive majority of Mr. Madison. In the Senate, the number of members is permanent, and consists of deputies from the

Northern States	-	-	-	10
Middle States	-	-	-	8
Southern States	-	-	-	14

In all 32

Mr. Adams, though disposed to censure in several respects the course of education in the United States, is very willing to bear testimony to the religious habits of the people. Socinianism and Arianism have spread very little among them; and Dr. Priestley found here no encouragement for the dissemination of his new tenets. From the same cause, a strong dislike was felt towards the notorious Thomas Paine, in the latter part of his career. The present author, having had a personal interview with this remarkable character, gives an account of him at some length:

‘ He had indulged himself at Paris in drinking ardent spirits, which had destroyed his constitution. On his return to the United States, he was regarded as a sort of fiend. His abusive letter to General Washington, made the Americans his political enemies. His Age of Reason rendered them his enemies on the score of religion. Thus was the torrent of public hatred and terror so strong, that, to avoid it, he was obliged to conceal himself in the wilderness of a great city. He chose New York, and even there he was compelled to remove from quarter to quarter; for as soon as the knowledge of his being a neighbour became general, a proportionate degree of terror was excited.

‘ Within

Within the last twelve months of his life, he was induced, from some reasons with which the world is unacquainted, to suffer any gentleman to call on him. The excuse was, to purchase of him a blasphemous pamphlet, which was also to be obtained in any book-seller's shop, and Mr. Paine was always willing to see the most utter strangers. This circumstance may, perhaps, be ascribed to his being so completely deserted by those who formerly had almost deified him. For he scarcely had a friend, and his principal, if not his only correspondent, was Mr. Jefferson.

The writer of these pages, and three other gentlemen, were some of those who, induced by curiosity to see a man that had raised such a storm in the political world, went to visit him. They found him sitting behind a table, which was necessary to his support, as he had received a paralytic stroke. He was endeavouring to shave himself. After the usual compliments, the visitors drew their chairs and sat down. The usual inquiries were made by Mr. Paine, about the news, &c. In the course of the conversation, in which every thing of local politics, or religion, were avoided, one of the gentlemen asked him why he did not get a barber to shave him? He replied, that he could not get one to come from the town, although it was scarcely more than a mile and a half. It may seem strange to mention this circumstance; but it is done in order to illustrate the regard in which he was held by the mass of the people. It could not be for want of money, as he died worth seven or eight thousand pounds.

His appearance was that of a man of superior mind. He had been a tall man, and, as far as the writer could judge, well made. His blue eye was full, lucid, and indicated his true character. His conversation was calm and gentleman-like, except when religion or party politics were mentioned. In this case he became irascible, and the deformity of his face, rendered so by intemperance, was then disgusting. His intellect did not appear impaired. He died as he lived, a professed Deist, and refused the conversation of any clergyman, regardless of denomination. His end was thus rendered perfectly miserable; and, to the people around him, *horrid*. He professed a regard for the Quakers, alleging that their sentiments were nearly similar to his own; and, as a proof of it, asked as a favour for his remains to be deposited in their burial ground. This, however, was denied him, and his survivors were obliged to bury them in his own farm. Let the revolutionist reflect on the end of this man, and be instructed!

In treating of a very different character, General Washington, Mr. Adams remarks that his qualities have been generally mistaken in Europe; and that they have been blazoned too much, since he was eminently *good* rather than eminently *great*. The following sketch is from the pen of Mr. Ames:

"There has scarcely appeared a really great man, whose character has been more admired in his lifetime, or less correctly understood by his admirers. When it is comprehended, it is no easy task to delineate its excellences in such a manner, as to give to the portrait both interest and resemblance; for it requires thought and study to understand

understand the true ground of the superiority of his character over many others, whom he resembled in the principles of action, and even in the manner of acting. But perhaps he excels all the great men that ever lived, in the steadiness of his adherence to his maxims of life, and in the uniformity of all his conduct to the same maxims. These maxims, though wise, were yet not so remarkable for their wisdom as for their authority over his life: for if there were any errors in his judgment, (and he discovered as few as any man,) we know of no blemishes in his virtue. He was the patriot without reproach, he loved his country well enough to hold his success in serving it an ample recompence. More than once he put his fame at hazard, when he had reason to think it would be sacrificed, at least in this age. Two instances cannot be denied: when the army was disbanded; and again, when he stood, like Leonidas at the pass of Thermopylæ, to defend our independence against France.'—

“It is no less difficult to speak of his talents. They were adapted to lead, without dazzling mankind; and to draw forth and employ the talents of others, without being misled by them. In this he was certainly superior, that he neither mistook nor misapplied his own. His great modesty and reserve would have concealed them, if great occasions had not called them forth; and then, as he never spoke from the affectation to shine, nor acted from any sinister motives, it is from their effects only that we are to judge of their greatness and extent. His prudence was consummate, and seemed to take the direction of his powers and passions; for, as a soldier, he was more solicitous to avoid mistakes that might be fatal, than to perform exploits that are brilliant; and, as a statesman, to adhere to just principles, however old, than to pursue novelties.”

One of the chief objections to a residence among Americans, on the part of a person accustomed to the courtesy of European manners, arises from the republican freedom which is assumed by all classes: a freedom which becomes conspicuous at a very early age. The first sentiment instilled into an American youth is that of the independence of his country; and, in the next place, a contempt for all foreigners. Pupils thus commencing their career can scarcely be expected to become attentive or submissive learners; and, in the case of complaints, parents are seldom disposed to take part against the refractory disciple. It follows that rudeness and insubordination prevail in their schools, to a degree which would be intolerably shocking to the nerves of a systematic pedagogue from Europe. A remark of the same kind is applicable to the behaviour of servants. The word *servant* is abolished, as unsuitable to democratic dignity; and the names of *domestics*, *helpers*, and *hired people*, are the sweetly-soothing substitutes. Not only is the price given for labour, whether to males or females, very high, but, in a country in which subsistence is so easily procured, it is vain to reckon on keeping a valuable servant for a length of time.

We have now adverted in succession to the most instructive passages in the volume before us. The rest is of a description which we cannot recommend to the perusal of our readers. The whole is ill-written, and no pains have been taken to qualify the undue lengths to which party-writers are liable to be carried; nor has sufficient attention been bestowed on methodizing and condensing the materials. Even the extracts from Mr. Ames are much too prolix.

ART. VII. *The Lives of John Selden, Esq. and Archbishop Usher*, with Notes of the principal English Men of Letters with whom they were connected. By John Aikin, M.D. 8vo. pp. 450. 10s. 6d. Boards. Mathews and Leigh. 1812.

ERUDITION has been divided by a German professor into glossology, bibliology, and historiology; or a knowledge of languages, a knowledge of books, and a knowledge of facts, Truth or science,—that is, the stock of things known,—in as much as it can be advanced by erudition, consists of facts only. Hence, glossology and bibliology are to be considered but as tributary departments, or subordinate employments, which have historiology for their ultimate purpose and result.

In plainer English, languages and books are only the buckets which are to bring truth out of the well; and, if not applied to that use, they are studied in vain. Now the utility of the man of erudition,—the service done by him to human society,—his merit in the world,—must be measured, not by the capacity of the bucket, or the length of the rope, or the frequency of the dip, but by the quantity of water raised. Not all the learned are exerting themselves for the purpose of bringing truth to light: but some employ their erudition to put water *into* the well; to withdraw from the circulating stock a portion of the mass of knowledge; and to prevent it from being accessible again without a difficult and laborious process. The Jesuits were writers of this description; and one reproach, says Hume, they must be contented to bear from posterity, that they converted learning, which is naturally the antidote against superstition, into a nourishment of that infirmity.

Persons of erudition may consequently be ranged in two grand divisions, or opposite classes, viz. those who distribute truth among men, and those who take it away from them; those who enrich and those who impoverish the public mind. There are enlighteners of the world who endeavour as much as they can to attain knowledge and diffuse it: there are also *offuscants*,

ments, (if we may use the word,) who endeavour as much as they can to prolong the shades of ignorance, to run after the meteors of error, and to delay the shining of philosophy.

The two sages of erudition, whose lives we are here called to contemplate, both belong to the praise-worthy class. The one was a follower of a lay-profession, and the other a distinguished and highly elevated member of the church: but both excelled as Scripture-critics, and principally devoted their labours to the illustration and evolution of those historical truths which are connected with the Jewish records. Whether Selden had or had not any idea that any of the sacred books are of merely human origin, and that the phænomena which they present can be explained by the hypothesis of a simply natural agency, Usher undoubtedly believed that the sacred books have an origin which is divine, and that all the phænomena contained in them can be explained only by the hypothesis of a supernatural agency. Selden, though a free inquirer, was "an adversary to Hobbes's errors," and is to be classed with Middleton; while Usher belongs to the same sect of biblical critics with Simon Patrick and Jeremiah Jones: but the ordinary, or the miraculous, promulgation of a law, or occurrence of an event, is with neither of these learned men the principal point of investigation. It is the precise collocation of those laws in human philosophy, or of those incidents in human chronology, which constitutes the hinge of their anxiety. Selden could respect the belief of ignorance; and Usher, the doubt of wisdom.

John Selden was born at Salvington, in Sussex, 16th December 1584. He was sent successively to the free school at Chichester, to the University of Oxford, and to Clifford's Inn, whence he removed to the Inner Temple, and was there called to the bar. Wood affirms that he seldom appeared in court, but gave chamber-counsel, and was skilled in conveyancing. In 1607, he published some antiquarian collections relative to British law and government; and in 1610 he printed two original dissertations, intitled *Epinomis* and *Duella*, which attest his professional research. With the poet Drayton he was intimate, and he attached a learned commentary to his friend's *Polyolbion*: he was also the associate of Ben Jonson. In 1614 appeared his *Titles of Honor*, and in 1616 he edited some law-tracts in a volume dedicated to the Chancellor Bacon; who was attached to Selden, and confided to him by will the care of his manuscript-remains.

In 1617 Selden printed that work *De Diis Syris*, which announced the line of study to which his predilection tended, and which in 1627 acquired its present more expanded form.

In

In 1618 he wrote a *History of Tythes*. Three merely theological tracts, of which the most interesting treats *On the Observance of Christmas-day*, next followed.

In 1621, Selden became involved in some parliamentary transactions, which displeased the King, but raised the author's senatorial character. He wrote, in connection with a state-party, on the *Privilege of the Baronage*, and on the *Judicature of Parliament*. In 1623 he edited Eadmer, with great and unmingled applause.

On the accession of Charles I. in 1625, a new parliament was called, in which Selden sat for Great Bedwin, and was appointed with Wentworth, Noy, and others, to concert an impeachment against the Duke of Buckingham. In 1627 he was employed as counsel for Hampden. In 1628 he advanced the principle which gave origin to the *habeas-corpus* act. He also published on the *Origin of Ecclesiastical Jurisdiction*, and on the *Administration of an Intestate's Goods*.

In the year 1629 he wrote on the *Arundelian Marbles*; and in the same year he made a speech in parliament for the liberty of the press against star-chamber informations. On the subject of the tonnage and poundage duty, he incurred the anger of the court; and, with other leaders of the patriotic opposition, he was committed to the tower, in 1629, but at length reluctantly released, after a transfer to the Marshalsea prison in 1630. — During his confinement, was written the *Treatise on the Jewish Law of Inheritance*, and at Wroth, in 1634, that *On the Succession to the Pontificate among the Jews*. In the dedication to Archbishop Laud, Selden declares himself attached to explanatory rather than controversial criticism, and approves those who, piously adhering to the religion of their fathers, still endeavour to illustrate its origin by the help of antiquarian research: he also praises the liberality with which the Lambeth library had been put at his disposal. After this dedication, we are sorry to see Selden lending any apparent countenance to the impeachment of Laud.

The Puritans, an unpolished Christian sect of that period, inveighed against stage-plays with an intolerance which rendered it difficult for the magistrate to protect the public theatres from riot. This was the more absurd as the Jews had writers of sacred dramas, among whom the poet Ezekiel was especially celebrated; as they exhibited such pageants in the temple, for instance, before Heliodorus; and as the apochryphal Daniel preserves entire chorusses detached from these sabbath-day operas. Selden, Noy, Whitelocke, and others, in order to protest publicly against a sour and envious asceticism, hostile to human happiness and civilization, planned certain dramatic entertainments, which were

were given by the inns of court to the royal household, and in which they severally took parts. It is unfortunate for the cause of letters and refinement, that the Histriomastix of Prynne did not undergo the castigation of Selden.

In 1636, Selden published a work composed long before, in opposition to the *Mare Liberum* of Grotius, viz. the *Mare Clausum*, which establishes a prescriptive apology for our assertion of maritime right. In 1640, he wrote *De Jure Naturali et Gentium, juxta Disciplinam Ebraeorum*. In every branch of Jewish jurisprudence, he delighted to expatiate; and he edited, in 1642, the *Origins* of Eutychius, which were supposed to favour the opinion that the primitive Christian church had a presbyterian form of government. In 1644 he published *De Anno Civili Veteris Ecclesie*; and in 1646, his *Uxor Ebraica*.

A dissertation on Fleta proves his habitual attention to English legal antiquities: but the Holy Land was insensibly becoming his dearest country. In 1650, the first book *De Synedriis Ebraeorum*, and in 1653 the second book, were printed: the third was fated to be a posthumous publication. Selden died in 1654.

‘Sensible that his end was approaching, he sent for his friends, Primate Usher and Dr. Langbaine, with whom he discoursed concerning his state of mind. He observed “that he had his study full of books and papers of most subjects in the world; yet at that time he could not recollect any passage wherein he could rest his soul, save out of the holy Scriptures; wherein the most remarkable passage that lay most upon his spirit was Titus ii. 11, 12, 13, 14.” The import of these verses is the assurance of salvation, through the redemption of Christ, to all who live virtuously — a truth which he therefore regarded as the essence of the Christian revelation.’

Richard Milward, the amanuensis of Selden, published after his death a collection of those of his sayings which were most worthy of preservation, under the title of *Table-Talk*. This volume establishes the reputation of Selden for ready wit, command of resource, and agreeable brilliancy in conversation; qualities seldom acquired without early association among splendid men. As a patriot, he was a benefactor to his country, both by the tracts which he published relative to the laws, and by the speeches which he made in behalf of general liberty. As a citizen of the world of letters, he has left a permanent if not a growing reputation. The stupendous mass of matter concerning Hebrew jurisprudence, which he compiled and digested, required all his professional and all his philological attainments, and the *Mosaïches Recht* of Michaelis is greatly indebted to this preliminary labour: but the relative value of authorities is now better understood, and modern compilations begin

begin to exhibit the sounder contents of Selden's folios in a more compact and a livelier form. He possessed not all the taste which accomplishments so comprehensive usually include: but he may be called the Sir William Jones of the last age; since he united the command of the classical and oriental languages, was skilled alike in the jurisprudence of the antients and the moderns, of the east and of the west, and contended for glory in the arena both of liberty and of literature. In discussing antiquarian topics, Jones displays a smoother taste, Selden a sounder knowledge;—Jones seems to have read in order to enjoy and to adorn,—Selden, in order to acquire and to instruct.

We come now to the second portion of this volume, and to the life of James Usher; who was born in Dublin, 4th January 1581. He was taught to read at home, and was sent at a proper age to learn Latin and Greek under two Scotchmen, named Fullerton and Hamilton, who had opened a school in the Irish metropolis. The uncle of Usher, who was Archbishop of Armagh, was very instrumental in obtaining from Elizabeth a charter for reviving the University of Dublin; and, having succeeded, he was eager to find pupils for the college, and accepted in 1593 his nephew's name as the foremost of the matriculated students. The young collegian took the degree of bachelor of arts in 1596, and two years afterward exhibited as senior wrangler before the new Lord Lieutenant, the gallant Earl of Essex.

Usher's father intended him for the bar: but his uncle recommended the church; and the father's death in 1597 decided the latter choice. In 1600 Usher proceeded to the degree of master of arts, and was chosen proctor and catechetical lecturer of the University. He was very fond of card-playing; notwithstanding which his uncle ordained him in his twenty-first year, and procured for him the lectureship of Christchurch: to which, Archbishop Loftus soon added the chancellorship of St. Patrick's. He visited England in 1606, and formed some acquaintance with Camden. In 1607, he was made a bachelor and professor of divinity in the University of Dublin. He revisited England in 1609, and preached before the court: he also became acquainted with Cotton, Gataker, Spelman, Selden, and Lydiat. In 1613 he again went to London, in order to superintend the publication of his first work, which was dedicated to King James, and intitled *De Christianarum Ecclesiarum continuâ successionē*.

A convocation of the Irish church was held in 1615, under the guidance of Usher, which adopted the articles of the Church of England in their calvinistic sense, and which explained episcopacy into a mere presidentship of presbyters. This con-

vocation farther enjoined a keeping of the Sabbath-day holy, in opposition to the catholic practice of festivity and public sport : so that an entire sympathy was proclaimed between the church of Ireland and the puritanic or evangelical clergy of England. About 1620, Usher obtained the vacant see of Meath. In 1622 he published in England his *Religion of the Ancient Irish and Britons*, and returned to Ireland in 1624 ; soon after which he obtained the archbishopric of Armagh. His zealous attachment to the King's supremacy, the confidence of his own order, and some literary attentions to the King's peculiarities, smoothed his way to this high preferment ; into which he was installed in 1626. Neither before (see p. 226.) nor after (see p. 234.) this elevation, was Usher friendly to the principles of religious tolerance. Dr. Aikin reasons so interestingly on this head, that we shall transcribe the passage :

‘ War was at this time subsisting both with France and Spain ; and it being thought necessary to augment the military force for the defence of Ireland, a proposition was made for the levying and maintaining an addition of 5000 foot and 500 horse. An unwillingness appearing in the nation to consent to this measure, from the suspicion that it was intended to be perpetual, the bait was thrown out to the Catholics of a more enlarged toleration of their religion as the reward of their concurrence ; and the Lord-deputy Falkland summoned a general assembly of both religions to Dublin Castle, for taking the matter into consideration. The Primate, having caught the alarm, called a previous meeting of prelates at his own house ; and a protestation against the proposed indulgence was unanimously agreed upon, and subscribed by all present. It commences thus : “ The religion of the Papists is superstitious and idolatrous ; their faith and doctrine, erroneous and heretical ; their church, in respect of both, apostatical. To give them, therefore, a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin.” It proceeds to affirm that such toleration is a sin ; both as it is being accessory to their errors, and as granting it upon a pecuniary account, is to set religion to sale. In conclusion, it recommends these considerations to the persons in authority. The Bishop of Derry and the Primate afterwards preached sermons before the Lord-deputy and council, strongly enforcing the topic of the sinfulness of setting souls to sale for money.

‘ Bayle, in his Dictionary, under the article *Usher*, makes the remark, that in this protestation “ the Archbishop and his suffragans acted according to the principles of the extremest intolerance ; for they did not found their reasoning upon maxims of state, like the advocates for mitigated intolerance, but solely upon the nature of the Roman Catholic worship ; without making mention of its persecuting spirit, which is the only cause why even the friends of toleration argue that it ought not to be tolerated : ” — and notwithstanding a laboured attempt in the “ *Biographia Britannica* ” to refute this censure, it is manifestly well grounded. The protesters do indeed add,

“ also

"also a matter of most dangerous consequence;" but what this danger is, they do not explain; and all their argument turns upon the assumption, that popery is a false religion — an argument which, as every established religion may with equal right advance it against every other, will justify universal intolerance. It is likewise true that Milton, a friend of toleration in general, adds to his reasons for not tolerating popery, that of its being *idolatrous*. But this is the feeling of an individual, probably derived from his familiarity with the Jewish Scriptures; and certainly would not be acquiesced in by any consistent reasoner in favour of toleration. On the whole, the fact must be admitted as one of the many proofs that protestantism at that time was not at all more tolerant in its principles than popery; and that our worthy Primate had not advanced beyond his brother-churchmen in that particular. It will also, perhaps, by many be regarded as an example of the mischief arising from the interference of an order of men influenced by peculiar interests and prejudices, in the political concerns of a nation.

In 1632, Usher edited a curious antiquarian work intitled *Veterum Epistolarum Hibernicarum Sylloge*: — in 1638, he published his *Immanuel, or Mystery of the Incarnation*, — and in the following year, *De Ecclesiis Britannicarum Primordiis*.

On the breaking out of the Irish rebellion in 1641, Usher was a great sufferer in his property; and his proposal in 1622 to draw the sword against popish recusants was now to incur an awful retribution. His house was pillaged, his cattle slaughtered, his rents seized, and nothing was left to him but his library at Drogheda. During the depressed state of his fortune, the University of Leyden offered him an honorary professorship, with a stipend annexed; and something was allowed him under the see of Carlisle.

In the year 1644, Usher edited the *Epistles of Ignatius*; in 1647, he was elected preacher to the Society at Lincoln's Inn; and in 1649 an order was given by the House of Commons to continue his pension of 400*l.* a-year: a merited tribute to the learning which he had habitually displayed, and recently in his work *De Asianorum Anno Solari*. Consistently with his early principles, in 1641 he recommended "*Episcopal and Presbyterian Government conjoined*." In 1650, appeared his great chronological work, *Annalium, Pars prior*; of which the *Pars posterior* followed in 1654. The chronology of Usher was original, and was justly admired by the learned as an approximation to order and probability: but subsequent disquisitions have overthrown many pillars of the system; and the Annals are now valued for the historical criticism which they contain, more than for the chronology. Just as this work was leaving the press, Usher was called to preach the funeral sermon of his friend Selden.

An *Epistle to Cappel* on the Hebrew text, and a *Syntagma* on the Alexandrian version of Scripture, were published in

1655. This last book is still undervalued. In order not to alarm the prejudices of the ecclesiastical order, Usher affects to admit the received theory of the Septuagint-version: but that version, he pretends, perished by fire; and our extant Alexandrian version, he proceeds to shew, must have been made under Philometor, and may have undergone some corruption. Recent investigations confirm this date of origin. We perceive a management in the structure of the Syntagma, as if a manuscript of Selden had supplied the system, and Usher's precaution had furnished the introductory admissions.

The death of this learned prelate happened in 1656, and he was buried in Westminster-abbey. His library was purchased from a daughter, who inherited it, by the officers of the victorious army in Ireland, and presented to the University of Dublin.

Dr. Aikin is much accustomed to biographical composition, and has executed his present task with more than his usual fulness, and all his usual skill*. In the introduction, he sketches the principal writers who illustrated the age of James the First; an age so fertile in literary excellence, that it would be worth while to devote a quarto volume to its separate illustration. From the writings of Lord Clarendon, Dr. Aikin extracts that character of Selden which we had occasion to transcribe in our xxist Vol., O. S., p. 28., and which exhibits so pleasing a picture of his personal manners. The two biographies follow; which, like mirrors placed in opposition, throw a reflex light on each other, and exhibit, in faint perspective and long colonnade, repeated figures of all the contiguous excellence. Notes are attached, which contain a variety of agreeable and instructive information; and which supply the voids, without interrupting the continuity, of the narrative. Dr. Aikin adheres to that calm plainness of style,—that unambitious and unaffected simplicity of diction,—which is vainly desired in eras of fastidious refinement, and which serves to display the topic rather than the author. We are tempted to wish that Lord Bacon had been included in this literary portraiture; and that a beginning should be made in writing the lives of our great prose-writers, as Dr. Johnson has written those of our poets.

* For the biography of Selden, he tells us, the principal authority is the life which was written in Latin, and prefixed to the edition of all his works, by Dr. David Wilkins: 'but his references have been carefully examined, and use has been made of all the additional notices relative to the transactions in which Selden was concerned, that could be met with.' With respect to Usher, his principal authorities have been the biographies of Dr. Richard Parr and Dr. Thomas Smith. The writings of both the individuals themselves have also in course been consulted:—but much new matter is not boasted in either case.

ART. VIII. *A Letter to Henry Cline, Esq., on imperfect Developements of the Faculties, mental and moral, as well as constitutional and organic; and on the Treatment of Impediments of Speech.* By John Thelwall, Esq., Professor of the Science and Practice of Elocution. 8vo. 7s. Boards. Arch, Ridgeway, &c.

ART. IX. *The Vestibule of Eloquence.* Original Articles, Oratorical and Poetical. Intended as Exercises in Recitation, at the Institution, Bedford-place, Russell-square. By John Thelwall, Esq. 8vo. 10s. 6d. Arch, &c.

ART. X. *Illustrations of Rhythmus: Selections for the Illustration of a Course of Instructions in the Rhythmus and Utterance of the English Language; with an introductory Essay on the Application of Rhythmical Science to the Treatment of Impediments, and the Improvement of our national Oratory; and an elementary Analysis of the Science and Practice of Elocution, Composition, &c.* By John Thelwall, Esq. 8vo. 10s. 6d. Boards. Arch, &c.

Few persons now of mature age need to be reminded of the political part which in early life was borne by Mr. Thelwall, and as few require to be apprized that he possesses an active and ingenious mind. It is gratifying also to witness the good results of experience; to see 'maturer judgment regretting the excentric fire of youth;' and to observe that energy, which was wasted on impracticable purposes, directed to the improvement of knowledge, and consequently to the increase of happiness. The considerate part of mankind must ever feel a strong sense of obligation to those useful beings, who may strictly be said to supply the deficiencies of nature, in giving instruction to the deaf, the dumb, and the blind; and the present author, in the first of the volumes before us, may assuredly claim a grateful attention to his efforts towards relieving sufferers under similar constitutional imperfections. If, indeed, besides the acknowledged utility of Mr. Thelwall's practical observations on the treatment of impediments of speech, his theoretical remarks (for such we must yet consider them) on imperfect developements of the mental faculties should prove of service, in rescuing one fellow-creature from wrongly imputed imbecility, then we shall be prepared to join most cordially in that much higher tribute of commendation which would await so distinguished a benefactor of his species. At present, however, in examining so curious and so ill-understood a class of phenomena in our constitution, as those which are produced by the varying influence of bodily defects on the mind, we cannot greatly esteem Mr. Thelwall's brief and unconnected speculations; especially as he does not seem to be fully aware of those wild absurdities

into which several physiological theorists have been led, by their perpetual tendency to materialize the operations of the human understanding. On this subject we shall not here dilate: but we strongly suspect, from the vagueness and inaccuracy of Mr. T.'s language on metaphysical matters, that he is imperfectly acquainted both with the earlier and the later state of the inductive science of mind. However this may be, we are convinced that the majority of his readers will be better pleased with his collection of facts, illustrating different degrees of impediment in speech, and other organic imperfections, than by his more daring and original conjectures relative to the effect of such physical deficiencies on the nobler parts of our nature.

In pursuance of this notion, we shall select a case or two from the first of the publications before us, the 'Letter to Mr. Cline;' and then proceed to the less important, but perhaps more generally attractive, matter of 'The Vestibule of Eloquence,' and the 'Illustrations of Rhythmus.'

To supply (as we have observed) the deficiencies of nature, and to relieve a large portion of the human race from the dull and silent endurance of a condition hardly superior to that of mere animal existence, would be one of the noblest methods of employing the ingenuity of man. The enthusiastic efforts of the Abbé L'Épée are well known, and justly appreciated. Other labourers in the same useful and honourable occupation have received, and are receiving, the reward of this worthy exercise of their talents and opportunities. Among the individuals who have studied with success 'the education and management of the organs of voice,' as Mr. T. denominates one principal branch of his profession, he mentions with particular respect that observant inquirer into the phenomena of elocution, Mr. Gough of Middleshaw. The manner in which Mr. T. describes the philosophical pursuits of this gentleman appears to us sufficiently interesting to recommend the passage for quotation:

'Cut off, in his earliest infancy, from all intercourse with the world of knowledge and observation, through the customary inlet, the organ of sight, Mr. Gough has been induced, by the co-operation of this privation with his ardent and insatiable thirst of science, to cultivate, with extreme diligence, the supplementary faculties of hearing and of touch. The acute perfection to which the latter of these has been improved and expanded, has been sufficiently demonstrated by the extent to which he has carried his practical researches into the minutiae of the science of botany; and the exquisiteness of his perceptions in the other kind — the promptitude with which he discovers the stature of the merest stranger by the first soundings of his voice, (of which I have myself been witness) and the facility

with which he recognizes the presence, and discriminates the identity of his acquaintance, by merely listening to their respective breathings, equally illustrate the unprecedented degree of improvement to which he has expanded his hearing faculties: so that Mr. Gough is, in reality, one of those *demonstrative instances* of the omnipotency of mental energy, who justify the apparent hyperbole, with which I occasionally stimulate the perseverance of my pupils — that where determined effort and enthusiastic diligence are not wanting, the blemishes of physical nature effectively disappear, “the blind themselves are penetrating; and the mute have tongues of fire!”

We subjoin a second passage, more immediately explanatory of Mr. Thelwall's own observations on the structure of the mouth, and the effect which that structure ought to produce on vocal utterance:

‘A hatter, in Brecknock, into whose shop I had occasion to go, having heard that I had been an orator, and probably believing (for such was the superstition of that enlightened neighbourhood) that I was a bit of a conjuror, also,—thought me a proper person, to whom to prefer his piteous complaint, of an affliction that visited his family. “He had two as fine boys as ever eyes were clapped on; but their mouths were not made like other people's mouths: they could not speak.” I went, accordingly, into the little parlour behind his shop; and the boys being brought to me, after listening a while to their strange and unintelligible jargon, I proceeded to examine their mouths. Their defects were what I should now call *purely enunciation*: having no mixture of any of the several species of stammering, stuttering, throttling, or suppression of the voice; but consisting in a sort of hideous obscurity of elementary sound. They were, therefore, such as seemed to indicate an imperfect structure of the organs of the mouth. Yet the jaw was well shaped, and well hung; and the lips were perfect. The tongue was evidently not too much restricted by the frenum, nor had it been set too much at liberty (a circumstance from which one species of impediment not unfrequently arises) by the officious scissors of the nurse. The upper part of the inner mouth exhibited, indeed, some degree of deformity; which had principally arisen out of the neglected state of the teeth—though not exclusively, for the roof, of one of them, at least, was remarkably high and conical. But there was nothing in the appearance of either sufficient to account for the defect. I pronounced, therefore, without hesitation, that their impediments were merely the offspring of habit and inattention; and, on setting them to read, and marking the elements in which they were most defective, I soon perceived—that the whole chaos of their speech (for such it very nearly was) consisted in the absolute deficiency of one elementary sound, and the imperfection and confused misapplication of two or three more.

‘My first care, therefore, was to demonstrate to them the positions and actions of the organs by which the imperfect elements were to be formed; which I did with such mixture of grimace and buffoonery, as I thought most likely to impress their rude imaginations. I then gave them, as an exercise, a sentence in which these elements

were assembled and reiterated. 'This I made them repeat after me, again and again, till the imitation was tolerably perfect; and bade them remember it, and repeat it to each other.

' This was the only lesson I ever gave to these my first pupils. It was the only one they wanted — for they remembered my injunction. The ridiculous rumble of the passage pleased them. It became their constant may-game; and, up-stairs and down, through the street, or across the fields, it was eternally shouted forth. The next time I went from my farm to my market-town, I found these boys, "whose mouths were not formed like other people's," speaking, nevertheless, as intelligibly, as any of the half Welchified, half Anglicized people of that part of the country.'

We shall make one other extract from this which is the most amusing part of the volume, and then attend on Mr. T. in his metrical criticisms:

' Among the early cases that fall within the description of Impediment, there is one, Sir, in particular, which, I flatter myself, will be more than ordinarily interesting to you: the case of a young gentleman, then of Birmingham, but now holding a place under the government, in one of the offices at Somerset House. This gentleman (then about seventeen) had, from his birth, a considerable and serious deficiency in the organization of the mouth; having a fissure of the roof, almost from the very gums, and a consequent defect of the uvula: the imperfect portions of which (separated, also,) clung to the back part of the throat. These were therefore, partly from construction, and still more from habit, totally useless, in the pronunciation of speech and regulation of the tones of the voice: and such was the state of his enunciation altogether (if enunciation it might be called) that his own father could not, at all times, understand him; even when he attempted to pronounce the names of his most intimate friends. You will, perhaps, remember, Sir, that about six or seven years ago the father of this young gentleman consulted you upon the nature of his case, and the possibility of relief. I am confident that I only do justice to your kindness and liberality, when I premise, that, though *I was not unknown to you*, my new pursuits and professional discoveries were, when (upon examination of the deficiency) you gave the opinion, which I understand you to have pronounced, — that it was a case in which there could be no relief. As such, I believe, have all similar cases been, hitherto, pretty generally regarded: and though I have always cherished a very different faith, and, in my public Lectures, had boldly promulgated the opinion — that wherever hearing and intellect existed, mechanic art and elocutionary science might triumph over every other difficulty, yet my science was then in its infancy, and my experiments had only been tried in remote parts of the country. So serious an experiment as this, indeed, I had never, then, met with any opportunity of trying.

' The father, however, of the unfortunate young gentleman, unwilling to leave any effort untried that might afford a shadow of hope, took him to one of those dentists who profess to fabricate artificial organs; and who made for him, a palate and moving uvula of gold;

gold; which was, in certain respects, very ingenious; though, from particular defects, and too much complication in the mechanism, it was very troublesome, and liable to be perpetually out of repair. It was obvious, also, that it exposed the wearer to the possibility of a dangerous accident.

‘ From this piece of mechanism, the young gentleman received some assistance; and, what was, perhaps, the principal source of that assistance—(as will be probable from the sequel) a degree of confidence that disposed him to effort. My arrival at Birmingham, about that time, and my Lectures there, on the Causes and Cure of Impediments, occasioned the friends of the young gentleman to bring him to me; and a short experiment, tried in the presence of those friends, was so decisive, that I thought I might safely leave it to their judgment (without advancing any opinion myself) what was the probability of my being useful to him. The young gentleman continued to attend me, during the two or three weeks that I remained in Birmingham; and, perhaps, I cannot conclude the anecdote more satisfactorily, than by observing—that he has, now, no sort of difficulty in rendering himself sufficiently intelligible, even to *strangers* he may occasionally meet with, who have any impediment in their speech, to advise them to put themselves under my management, and look with confidence for a cure: and this, although he has long laid aside his artificial palate, and trusts, alone, to the directions I had given him for making the best use of the organs he has, and so directing the actions of one, as to enable it to supply the deficiencies of another. I have, at this time, under my roof, and advancing daily towards a cure, a pupil, with a very complicated impediment, who was recommended to me in this way.’

Although the conclusion of the above passage partakes of the “puff direct,” on the whole we think that it is both curious and instructive. Indeed, much additional discussion occurs in this volume, which is calculated to excite the best attention of the philosophical moralist; especially in that part which relates to the several gradations of idiotism, as observable in some districts of the Alps. Several of these distinctions appear to us rather fanciful than just: but it is always safer, in framing our categories, to run the risque of multiplying them unnecessarily, than, misled by the vain passion for simplification, to omit any species, or to class it under a wrong genus.

By way of introduction to Mr. T.’s succeeding volumes, we now quote a portion of his ‘Letter to Mr. Clime,’ in which he professes to explain (although the explanation is, to our conception, somewhat ambiguous,) the origin of his present system of elocutionary instruction. The sentences, indeed, relating to the rhythmus of Milton and Dryden, as contra-distinguished from that of Pope, (especially with reference to Dryden,) seem to us to be composed with all the solemn importance and lofty obscurity

obscurity of an ancient oracle; and we conclude that these opinions form a part of the doctrinal esoterics of the 'Institution in Bedford-place.' Perhaps they may be communicated to the purchasers of "The Book of Exercises, with manuscript Notations, for Assistance in Self-tuition. Price Ten Guineas."

But the elements of physical science, though bedimmed, awhile, by the more ardent rays of popular enthusiasm, were not extinguished: and, when events (bitter, for awhile, to the feelings, though ultimately, perhaps, not unfavourable to the proper direction of the mental powers)—drove me into temporary retirement, former trains of reflection were gradually renewed; and the treasured remembrances of anatomical and physiological facts, mingling with the impressions that had resulted from the oratorical habits of twelve preceding years, and the yet unquenchable devotion to poetical composition (the only solace of my retreat!), led me, if I mistake not, to the development of some of the most hidden mysteries of the Science of Human Speech. In short, my dear Sir, from the accidental association of this mass of diversified, and (as it might, perhaps, at first appear) incongruous impressions,—I was led (in the hour of inductive meditation) to the detection of those elementary principles, out of which arise the facilities and harmonies of oral utterance: principles! from the neglect, the violation, or the ignorance of which, result almost all the complicated varieties of difficulty, obstruction and imperfection, in the exercise of that faculty; and which constitute, also, (for composition and utterance are referable to the same principles of physical expediency) the natural and universal bases of the rhythmus, the euphony, and the melody of language:—principles! which may, therefore, at the same time, loose the tongue of the stammerer, and enable the literary student to command, and the critic to comprehend, with certainty, the genuine sources of grace and mellifluence—

"Untwisting all the chains that tie
The hidden soul of Harmony."

"I will not detain you, Sir, (however interesting, to me, may be the remembrance,) with a detail of the meditations or the feelings of that night, when (cheering the solitude of my rustic hearth—sometimes resounding, and sometimes silently analysing, the exquisite verses at the commencement of Dryden's translation of the *Katid*) the first glimpse of this subject seemed to burst upon me:—when, comparing those verses with some criticisms, in which (with the most strange and illiberal affectation) that great master of mellifluous rhythmus prides himself as enveloping in eternal mystery the secret of his versification, I persuaded myself—that I had discovered, not only the critical nature of that secret, but (what was perhaps more than Dryden himself had comprehended) the physical principles upon which the critical application of his secret, in reality, depended. But, though the particulars of such a detail might be foreign to my present purpose, it will not, I hope, be deemed impertinent thus generally to mention the peculiar circumstances under which my first discoveries

discoveries were made : — discoveries, which, amid the researches and experimental exertions of ten successive years, have led me, step by step, to those systematic efforts for the development of apparently defective faculties, to which (under the sanction of your respected name) I am desirous of calling the attention of the professional and scientific world.

‘ It was then, Sir, — with the pen in my hand, preparing for the execution of a long-meditated poetical project, — it was, while comparing, and dissecting, the different effects, and different principles of versification, in those great masters of the epic lyre, our Dryden and our Milton, — for the purpose of ascertaining and methodizing the particular rhythms I should myself adopt, in the composition of that meditated work, — that I discovered, or thought I discovered, — in the anatomical structure of the organs of speech, and in the laws of physical necessity, under which those organs act, the efficient sources of the melody of language ; and (by retroactive inference) the sources and appropriate remedies of lingual defects. In this structure, and in these laws, I imagined, also, that I discovered, (and I have since been satisfied that I did discover) the causes why certain combinations and successions of sound, that baffle all the discriminations of mere grammatical analysis, and all ascertainment from the *customary* rules of quantity, should produce an agreeable impression, — while others, equally undefinable, by the ordinary dogmas of criticism, should be productive of a discordant effect, upon the ear ; and why certain modes of effort, in the pronunciation of speech, should give smoothness and facility to the flow of spoken language ; while other modes of effort were necessarily productive of dissonance and disgust, and were readily aggravated into absolute hesitation and impediment. From the want of knowledge of these principles I believe it is, that so little has been done, with any certainty, towards an effective remedy of the defects of utterance ; and, from the same cause, in conjunction with the habits of silent study, and silent composition, to which the literati of modern times (who know their own language only by the eye) are almost universally devoted, — perhaps it is, that so little improvement is made in the harmonic structure of our language. Hence it is, — that so many copies of verses, that look smooth and pretty upon paper, are yet revolting to the ear ; and so many elaborate compositions, over which the giant scholars of the day have bent with self-complacency, discourage, by their ear-cracking harshness, every attempt of the reader to give them vocal utterance. Hence too, perhaps, we may be enabled to explain, why the verses of Dryden and Milton will frequently gain so much by the process of vocal utterance, — when the reader knows how to deliver them ; while those of Pope (especially if they are delivered according to his own principles, as laid down in the *Essay on Criticism*,) are sure to be equal losers, when submitted to the same experiment.

‘ Excuse me, Sir, if, with the feelings of a poet, I dwell, awhile, on the mere literary consequences of my discovery ; since they were, in fact, the first immediate objects of meditation, and furnished the food of critical gratulation, before the more important inference of the practical applicability of the sympathy between the perceptive and

executive

executive organs, and the consequent operation of the system of musical proportions, under judicious management, occurred, with all its inestimable consequences, to my mind.

‘ With respect to Milton, in particular, — and may not a similar observation, with equal probability, be applied to Homer? — it is not unlikely that the blindness of the poet (which necessitated him to compose his verses orally, — or, at least, to recite what he had composed, before they could be transcribed,) — might have given an increased portion of that strength, that natural and copious melody, and that variety, to the rhythmus and numbers of his divine poem, which (even if it had no other excellence) would place the *Paradise Lost* in merited supereminence above every other composition in the English language. Certain it is, that, if the finger-counting critics of our immortal bard had studied the physiological principles of human utterance, instead of seeking for the rules of criticism in their enumeration table, many of those lines which have been condemned as lame and prosaic, would have been extolled as among the most complete and expressive in his poem; and scarcely a discord would have been found in this transcendent series of upwards of ten thousand verses, that was not obviously designed, and for an obvious reason.

‘ But it is not alone to the structure of a verse, or the composition of a period, that the physiological analysis of rhythmus and euphony will be found to apply: nor upon such basis do I rest my claims to the attention I solicit. This might, indeed, be something in critical estimation.’

‘ The meditations and the feelings of that night,’

——— “ *illius dulcissima noctis imago,*”

which Mr. T. so eloquently describes, have certainly produced very ample results, as far as his observations on ‘ Rhythmus’ extend; for he renews the argument with equal dignity of style, in the appendix to the *Letter*; and, in the introductory essay, prefixed to the *Illustrations*, we have a still more prolix dissertation on this favourite subject. One of the chief *practical inferences* from the whole seems to be, that elisions should be avoided in poetry; and that *wintry* should be written and pronounced *wintëry*, (with the mark of short quantity distinctly placed over the new syllable,) *remembrance*, *remembërance*, and *Henry*, *Henëry*. Another canon, or perhaps the same in another shape, is, that verses should be ‘ *enriched* with supernumerary syllables.’ If any plan could be suggested to enrich the poets also, we should beg leave to give it our cordial support. Mr. T. does not, indeed, celebrate the line of fourteen feet, as composed by that most original of translators, (excepting Ogilby) Chapman: but he is greatly enamoured of the redundant versification of Milton; and we have no objection to grant even a modern poet (occasionally) eleven feet instead of ten; although “there is no saying” what use he may make of his feet,

fect, and how far they may run away with him. As to Milton, however, Mr. Thelwall is manifestly *Milton-bis*, and we recommend a little of that *rhythmical hollers* which he will find in Knight's "Essay on Taste," to convince him that some of Milton's *apparent* discords sound very like the reality; and that, in a word, *much* of the divine *Paradise Lost* is neither more nor less than school divinity in the merest mortal prose. It cannot be necessary to qualify this censure. To the intelligent it must be obvious what portions of the English epic we condemn; and to praise the passages that are above all praise, we leave to the louder but perhaps less sincere encomiasts of our great bard.

Although we cannot, as professional critics, advance a word in support of that heretical opinion which would indissolubly unite theory and practice, and allow a *poet* alone to criticize a *poet*, we must confess that the specimens, which Mr. Thelwall has exhibited of his composition in verse, do not bias us in favour of the judgment which he pronounces on such productions. His little Ode, printed in the first of these volumes, and intended to illustrate *his distinct enunciation of the open vowels*, is a very sorry performance; reprehensible both for coarseness of thought and for poverty of expression. The original effusions also, whether in blank verse or rhyme, throughout the 'Vestibule of Eloquence,' are scarcely of a better description. 'The Trident of Albion' was mentioned on its first appearance, in our xlixth vol., N. S., p. 218., as betraying considerable defects, though possessing also considerable merit; but what shall we say of the 'Ode, addressed to the Energies of Britain, in Behalf of the Spanish Patriots?' Had Mr. Thelwall been the only Tyrtæus of Spain, and had its emancipation depended on *poetry*, alas! no Frenchman would ever have trembled to cross the Ebro!

'And sleeps Omnipotence supine?
Does his red arm the bolt resign,
And give Oppression room?
Must the wide world, in abject woe,
Yield its torn fasces to the foe,
And one fell domination know
Of stern tyrannic gloom?
While curs'd by intellectual dearth
The feeble *Potencies* of earth,
Scarce give one dawning hope a birth,
To mitigate the doom.'

Troth, this is the noble vein, the very genuine fustian, of ancient Pistol himself.

The poems which follow are nearly of the same description; bombastic when intended to be sublime; feeble instead
of

of being simple; and drivelling instead of being pathetic. Occasionally, indeed, they display a bold contempt of the common rules of grammar, which marks the true original. For instance:

' Tell not me of fragrant bowërs,
Nectarine dews and genial showërs,
Which to those that shelter'd lay,
Mitigate the fervid ray.'

This is a part of the 'Song of Ali, the Lion of God!!'

In an 'Ode to the English Bow,' written in *elegiac* measure, we have this line,

' No orphan's curses, nor no widow's tears;

and in the *Epode* (as it has pleased Mr. Thelwall to intitle the last section) of a poem on 'Despair,' is the following grand picture of the slaves of superstitious melancholy. It forcibly reminds us of Johnson's stanzas, beginning,

"Err shall they not, who resolute explore," &c.

' Who, all alive in every throbbing vein,
To wild imagination's lawless power,
The gloomy perturbation scarce restrain,
When lonely silence rules the darkling hour.'

This is very fine.

Some 'strophes and antistrophes,' (as they are humorously denominated,) which succeed the foregoing, and were 'Inscribed upon a fan, that had been long in the author's possession,' baffle all our ingenuity in the selection of appropriate epithets: but their companions, addressed to Dr. Paley of Halifax, are inimitable. We transcribe the commencement of the 'Strophe':

' Paley! while bigots, with infatuate fury,
Science proscribe,
While fever'd Ignorance, the cup of knowledge;
With senseless howl and hydrophobial frenzy
Spurns from her trembling lips,
Shall not the Muse,' &c. &c.

If this be English verse or English prose, (considered either in its measure or construction,) there are more kinds of each than we have hitherto discovered. It is fair to suffer Mr. T. to make his own defence of so anomalous a production. He says, then, page 109., of the 'Vestibule of Eloquence,'

' This and the preceding ode may be regarded as metrical experiments; attempts to free the English Pindaric from the fetters of rhyme
' How far commendable or censurable they may be in this point of view, this is not the proper place to contend: as exercises in recitation,

sion, calculated to train and modulate the voice to the poetical rhythmus of our language, they will at least be found useful to those who are initiated in the system they are intended to illustrate.

Ἐκας, ἱκας ἐστὶ βαβηλοι.

Two passages are translated from the first book of Virgil, (the one into rhyme and the other into blank verse,) 'to refute a prejudice most strangely propagated, and superstitiously fostered, that the English language is inferior in point of conciseness and energetic compression to that of ancient Rome. A strict attention has therefore been paid to *literal exactness*,' &c. &c. Mr. T. also says, 'It may fairly be questioned, whether there is any passage of equal length in the whole *Æneid* that might not, *with equal facility*, be faithfully rendered with the same advantage of *conciseness*.'—We perfectly agree with Mr. Thelwall; and if the ancient poets were to be translated as Barten Holyday rendered Juvenal, and Cowper *did* Homer into English,—if such, we say, were a good taste in poetry, then we might unite with all lovers of classical literature to solicit a version of Virgil from the hands of Mr. Thelwall: but, at present, we must defer that solicitation.—What trace of the tender yet indignant feeling of the original have we in the following miserable passage?

* There, where fierce Hector, victim of the lance
Of great Achilles, and, in kindred dust,
Divine Sarpedon, lies; while Simois rolls
O'er broken shields and helms his troubled waves,
And many a hero's bones.'

Is it credible that any self-love should make an author imagine that this awkward and poor translation bears the faintest resemblance to Virgil? Let him be brought to his senses, and renounce all his vile heresies of literally rendering the classics, and of the equality of the English language in energetic compression to the Latin, by listening to the glorious flow of these well known verses:

"*Sævus ubi Æacida telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simois correpta sub undis
Scuta virum, galeasque, et fortia corpora voluit*"

We are, if possible, still more out of patience with Mr. Thelwall and his imagined discoveries, (which, in fact, are the tritest and the most frequently refuted of all poetical errors,) when he presumes to open the speech of *Æneas* on discovering himself to Dido, in this doleful doggrel:

* Then to the Queen, while all in wonder stood,
Eager, he cries — "snatch'd from the Lybian flood,
Lo! whom you seek, Trojan *Æneas*, here;"

which

which lines we have marked according to Mr. T.'s own rules, and which forcibly remind us of a celebrated passage in the favourite burletta of Dido and Æneas, as enacted some summers ago at Sadler's Wells :

" Æneas I'm from Troy, Ma'am !
A ramping, roaring boy, Ma'am !"

'The Hope of Albion' is the fragment of an Epic Poem bearing that title, 'on the subject of the exile and restoration of Edwin of Northumberland,' which was projected by Mr. Thelwall, 'even so early as the season of his boyhood.'—Whether the remaining books will ever be written, he informs us, is now exceedingly doubtful. We cannot encourage the continuation. The subsequent passage is one of the most favourable specimens which we could select ; and yet it largely partakes of that Latinized imitation of Milton's style, which, devoid of the vigorous conceptions that alone excuse it, mistakes the mutilation for the compression of the English language, and, aiming at dignity, reaches nothing but bombast :

' ——— As he spoke,
Deep sobb'd the brave Uffingian, and his eye
Tearful, yet kindling with heroic rage,
Bewray'd the mingled passion ; as the sun
Oft, in the unsettled season, when dark clouds
Lour transient, and with intermittent shower
Deform the vernal day, with ardent beam
Breaks through the storm, and, with refracted tints,
Colouring the misty air, o'er hill and grove,
Mountain and tower, and clear reflecting stream,
Sheds two-fold radiance.'

Mr. Thelwall runs into still farther extravagances, in a rhapsody of nonsense, (for, truly, no gentler term can here be used with propriety,) called 'An Ode from the Land of Mountains.'

'It is the | voice of songs, | echoing from the | Land of |
Mountains ;'

which he marks in the ludicrous manner above cited. This he prefaces with some "would-be profound" criticisms on the '*notations of long and short* ;' and a fulsome puff of his system of 'Rhythmus,' (only to be comprehended by the initiated,) which he denominates 'a system not originating in invention, but founded on analysis.' He concludes with the most unpardonable offence of all, 'A Monody on the Right Honourable Charles James Fox,' in which he "slays the slain" with cumbrous panegyric.

We have now given ample space to the examination of Mr. Thelwall's Letter to Mr. Cline, and his Vestibule of Eloquence. The 'Illustrations of Rhythmus' may soon be dismissed from our consideration; because, with the exception of the 'Introductory Essay' on Mr. Thelwall's hobby-horse 'Rhythmus,' (by High-flyer out of Heterodox,) which none but he and his pupils can ride, this last volume contains scarcely any thing original. The 'Selections' are for the most part judiciously made, from some of our popular English poems, and some of a very modern date. We cannot indeed applaud the taste which presents us with a quotation from Mr. Southey's hobbling Sapphics in the "Curse of Kehama;" and we recommend the "Needy Knife-Grinder" as an admirable companion, on their republication, should that calamitous event ever take place. On the whole, however, we think that Mr. T.'s pupils are obliged to him for this selection; and we are sure that, stripped of the *verbiage* which envelopes and obscures it, a large portion of the first of these volumes contains useful and interesting information to all those who are afflicted with vocal impediments, or who labour under any defective construction of the organs of speech. We regret that we are compelled by our office to accompany this well-deserved praise of Mr. Thelwall, as a '*physiological observer*,' (if he chuses to be so intitled,) with rather a severe condemnation of his poetical theory and practice: but, in the same degree that we should rejoice at the increase of success in the really useful branch of his profession which his augmented reputation might ensure, we should lament the propagation of his oracles on 'Rhythmus;' and still more (for the obscurity of those enigmas in some measure counteracts their absurdity) the imitation, on the part of his pupils, of the perplexed prose and bombastic verse of their instructor.—On a former occasion, we passed more lightly over his prosaic turgidity than we can now, when his practice becomes systematic, and his example will probably be offered as a model.

ART. XI. *Hints to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching.* By a Barrister, Part the Fifth. 8vo. pp. 164. Johnson and Co. 1812,

BEHOLD the Barrister exhibiting himself in a fifth philippic against Methodism:—*nequam finitus Orator!* Without any symptoms of faintness or languor, he steadily pursues his object; and though he occasionally plays too much the part of an alarmist, and is too profuse of his epithets of contempt, we
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cannot, on the whole, help applauding his mode of "taking the bull by the horns." We have observed, among the great majority of the antagonists of Calvinistic Methodism, a fear of meeting the several questions at issue, fully and fairly; and we have lamented that the enlightened members of the Established Church go to the contest with the mill-stone of the Articles about their neck, or, to speak more properly, with this formidable park of semi-calvinistic artillery in the possession of the enemy. While such is the state of the contending parties, the learned churchman, however "mighty in the Scriptures," takes the field with manifest disadvantage; and so far the Barrister, in discussing the nature and effects of Evangelical Preaching, may be right in wishing to draw the attention of the Legislature, as well as of the public, to this subject; because an exemption of the clergy from subscription to the Articles is absolutely necessary in order to put them on fair terms with their antagonists. In vain is an appeal made by one party to the Scriptures as the ultimate rule of faith, while the other party can adduce the Articles as the authorized interpretation of these Scriptures. Assured that the Articles are the very *fomes mali*, this author, like a good spiritual physician, would "purge the Church of the perilous stuff which weighs upon its heart." Let the Scriptures, well understood and fairly interpreted, be the only pillar and ground of doctrine, and the aspect of the controversy will instantly change: let the clergy, by this wise measure, be delivered from the awkward predicament in which they are placed by existing statutes, and they need not fear the itinerant Calvinist: let them be at liberty to give their arguments full play, uniting boldness of speech with zeal for the truth, and no alarm is required on account of Methodism; nor should they shrink from the contest to which they are invited, because the Toleration-Act, as it now stands, protects certain illiterate persons who call themselves Preachers of the Gospel.

Can we refrain from lamenting when we see giants in literature, and divines eminent for scriptural knowledge; trembling, as it were, before pigmies? Again and again we say, let them play the part of men, and the victory, without extraneous aid, is their own. Let them protest against the erection of any standard of orthodoxy except that of the Sacred Oracles:—let them state the doctrines which these records legitimately inculcate, with the same boldness, energy, and perseverance which the evangelical preacher employs in behalf of his system, and he must soon "hide his diminished head." The miserable expedient of half-measures will not succeed in this warfare; and in this respect the Barrister has set a good example.

example. Without being terrified at the idea of incurring the charge of heterodoxy, he brings the fashionable tenets of Methodism fairly to the test: he labours to shew, and we think he does shew, that what the new race of evangelists call the *peculiar* doctrines of the Gospel are nothing more nor less than the corrupt elements of their own peculiar creeds. Their phraseology, however it may comport with the language of the 39 Articles, is reprobated by him as incorrect; and he properly exposes that disingenuous use of the Scriptures, which results from the misapplication and wrong-stringing of texts. This 'stratagem of quotation,' and this 'lying in controversy,' (as the author says,) being very common with the sect, become fair subjects of animadversion. — It is true that the Barrister is in some measure justified on the ground of retaliation, in scattering over his pages terms of reproach; since the Methodists have styled their opponents "Merit-Mongers" and "Work-Mongers:" yet we do not approve of the violence with which he has paid them back in their own coin, calling them not only *anti-moralists*, but 'the sanctified sinners of the New Church,' 'Mock-Evangelists,' 'conspirators against Christianity,' 'worse than Vandals,' 'worse than atheistic teachers,' &c. His argument would not have been weakened by a little more self-command: but this high-seasoning, this *sauce piquante*, may be set down to the score of his professional habits.

The contempt, however, with which he speaks of the 'priests of Methodism,' does not tally with the apprehensions of their influence which he seems to entertain. No good reason can be urged for making alterations in the Toleration-Act, in order to give the regular clergy any additional vantage-ground over this new priesthood. If we are told that they are not qualified for the pastoral office, and that they are mere illiterate pretenders, so much the better for those who are to oppose them. When learning is exerted against ignorance, and sense against nonsense, surely the Legislature needs not be called in to help the former against the latter. To say the honest truth, the arguments which the Barrister (at p.16.) employs against the toleration of unqualified preachers, as the regular ministry would call them, are subversive of the principles of religious liberty. It is no part of the duty of the civil magistrate to watch over speculative opinions, and to decide on the 'fitness' of a person for the sacred ministry. The question is not, as this author puts it, 'Are the people to be delivered over at random to the direction of fools and knaves?' because fools and knaves are not forced on them, nor they on fools and knaves: but, "Are not congregations at liberty to choose whom they please as ministers, and to judge for them-

selves, whether such ministers be fools or knaves?" If they know a candidate to be a fool and a knave, it is not probable that they will choose him: but it is not unlikely that an ignorant man of popular talents, whose mode of address is suited to their level, may be more acceptable to them than the most accomplished scholar. This fact contains a *broad* hint to the clergy. *Sed de hoc satis.*

The matter at issue respects not the qualifications of preachers, but the nature and tendency of the doctrines of Methodism; and towards the decision of this question the pages of the Barrister afford great assistance. He amply proves that the style of preaching, which prevails among the Methodists, is calculated to mislead the vulgar in their estimate of morality, and at least to throw "good works" into the shade. What must the multitude think when they are told by those who call themselves evangelical preachers, that "*works of righteousness*" are "*filthy rags*;" that "*the Gospel has neither terms nor conditions; no ifs nor buts*;" that "*man is utterly unable to do the will of God*," and that his final acceptance "*is not suspended on the performance of moral duties*;" what, we ask, must be their notions of the value and importance of practical religion? We fully agree with the author that a high reverence for morals is not likely, "*on the first blush of the business*," (as the lawyers say,) to result from such a representation; yet we must abide the consequences, and suffer poor morality to remain in disgrace, if we cannot out of the Gospel refute, though we may not silence, the pretended Gospel-preachers. Fortunately for the cause of virtue, the Gospel affords us every assistance which we could wish; fortunately, it *has* its *ifs* and its *buts*; fortunately it *does* suspend our final acceptance on moral duties. It is the language of our Saviour, though not in unison with Dr. Hawker's *new* gospel, "*If thou wouldst enter into life, keep the commandments.*" The new race of evangelicals, however, are not abashed by this and similar quotations, but have a strong hold to which they fly for covert, worth a hundred gospel, viz. the *Articles*: these *only* Dr. Hawker would keep in his hand when contending with the rational divine; and 'these,' observes the Barrister, 'are uniformly resorted to, as authority in support of doctrines which go to the utter destruction of every principle of private virtue, doctrines which wage war with Christianity, and which tend to make mankind every thing but what God and nature intended they should be.' To justify this sentence, the 2d, 9th, 10th, and 18th articles pass under review.—We cannot regularly follow the Barrister through every point in discussion: but we shall give a speci-

then, or two, of his mode of doctrinal dissection. On the exhortation to *the Christian to renounce his best deeds as defiled by sin*, he offers the following remarks:

‘ I am aware, that this is very firmly insisted upon as a *sine qua non* by the rival evangelists; but, before we surrender up the ancient Gospel upon the faith of their pretension, let us, at least, be satisfied that our conscience is not imposed upon, and our understanding abused. For this purpose, let us bring this required duty to the homely, but unerring test of conscience and common sense.

‘ We will take the case of a daughter supporting her aged parents, by the earnings of her daily labour, and ministering to their comfort with all the tenderness inspired by filial attachment and gratitude.—What part of this conduct, I would ask, must we consider as *defiled by sin*?!! The *motive* is virtuous—the *action* is virtuous—what then remains that is polluted by iniquity? Again, take the instance of a sincere Christian, bending before the throne of his Maker, in humble prayer and grateful adoration: What is there in this act of religious duty that should be *renounced as sinful*?!! These simple cases are merely put for the purpose of bringing the doctrine to the test of practical application. But let us call up to our imagination any one act of piety, or benevolence, or faithfulness, or justice, or charity, or prudence, or self-denial, or virtue of any kind, and ask ourselves, what is there in this act that ought to be *renounced as sinful*? To insist on the necessity of such renunciation, is to reverse every conception which reason and revelation have taught us to form of the character of human actions: the mind, by this class of instructors, is reduced to a sort of intellectual anarchy, before which all moral propositions float in mist and confusion.’

We are at a loss to conceive what reply can be made to this statement; and when in a playful way the author follows up his argument in the next paragraphs, he has the laugh as well as the argument on his side:

‘ The tree,” we are told, “is known by its fruits.” But if our best deeds are defiled by sin,—if the *best fruits* which can be produced, are tainted and unsound, by what criterion can the goodness of the tree be known? “A good tree,” says our Saviour, “cannot bring forth evil fruit.” But the rival teachers of the latter days have discovered this to be altogether a mistaken notion. A good tree can bring forth evil fruit; nay, the *best* tree can bring forth no other than evil fruit. Our Saviour, it is true, teaches otherwise; but it seems that, in his day, the world was without that *true light*, which has been amongst the glories of modern discovery. By the aid of this light we have dived into the hidden things of darkness, and have been able to frame many *peculiar* doctrines, to which his Gospel is a stranger.

‘ Our sponsors promised for us—and it is among the reiterated and solemn admonitions of our earliest years—that we should *RENUANCE the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh*. But our spiritual instruc-

tors have at length reversed the old system of proceeding; according to the *Scriptures* now written for our learning, our BEST DEEDS, — every virtuous act performed from a sense of religious duty, — must be confessed as *sinful!!!* Such is the jargon with which we are to fill our brains, under the tuition of the Anti-moralists!! Such is the contradictory and contemptible nonsense trumpeted forth as the *purest* doctrine of the Gospel!!

... names of mighty note will be brought forward in support of this, — a string of authorities will be pressed upon us — we shall be enjoined to listen to hear Mr. Toplady upon this head. “The *purest* action,” says this renowned theologian, who appears to have gloried in ascending the highest round of the ladder of orthodoxy, — “the *purest* action of the holiest believer in the world needs, more or less, to be *repented of*. The great and good Bishop Beveridge did not go too far, in confessing to God, and in leaving that confession on record, ‘I cannot *pray*, but I *sin*; I cannot *preach*, but I *sin*; I cannot *administer* nor *receive* the holy sacrament, but I *sin*; my very *repentance* needs to be *repented of*, and the tears I shed want washing in the blood of Christ.’”

“This is positively making religion a riddle. Christianity, in such hands, instead of appearing, what most truly it is, a glorious manifestation of truth, revealed to make us wise unto salvation, is really no better than a tissue of contradictions, fitted to lead the mind away from every reflection by which it can be either enlightened or reformed.”

Other passages are equally intitled to notice: but those which we have transcribed will shew the author's adroitness in the task which he has undertaken. We shall only add that, if writers and preachers would follow his example, the fallacy of the methodistic system of doctrine would be obvious to all persons who understand the meaning of words; and the public at large would be so ashamed of those parts of the Articles which support it, that they would pray to have such parts expunged from the national creed. In conclusion, the Barrister delivers his opinion on the measures which have been taken to counteract the Lancasterian system of education, and hesitates not to say that ‘making *the Church* a party to this illiberal opposition is certainly the worst service which its friends could render it.’ On the conduct of the Margaret-Professor, in the controversy respecting the Bible-Society, he looks down with something very like contempt.

A few words more on this subject occur in the next article.

ART. XII. *The Sentinel: or an Appeal to the People of England* In which some Conjectures are offered respecting the present rapid Growth of Sectarism; its moral and political Tendencies; &c. &c. With some Remarks on "Evangelical" Preaching, both in and out of the Church. By a warm Advocate for the unadulterated Purity of the Gospel, and a sincere Friend to the Peace, Order, and Well-being of Society. 8vo. pp. 112. 5s. Baldwin.

WITH the Barrister, this writer stands forwards *al-so* as an opponent of the evangelical preachers, but (to use the Quaker's pun) he is not *like-wise*. Though he is alive to the extent of the evil, and anxious to apply a remedy, he either does not properly understand the case, or is not sufficiently enlightened to prescribe the cure. It is diverting to hear him adducing it as a serious charge against Methodism, that it has banished the harp from Wales; it is contemptible in him to talk of 'the long lank hair' of the itinerant preachers; and it is abominable in him, in the outset of the argument, to insinuate their disloyalty by laying down the stale position that 'religion is often made the stalking-horse for the vile purposes of treason and rebellion.' Not by such means is the adversary likely to be vanquished or won.—Since this author is disposed to question 'whether the art of printing has not produced more mischief than real benefit,' why did he not, for the complete extirpation of heresy, recommend the abolition of that mischief-making instrument the press? How effectual would this be towards destroying sectarism, which is considered as 'treason against the religious establishment of the country'? If, instead of his long parentheses, and his long stories about 'the modern wisdomites,' and the quacks of enthusiasm,' as he terms the evangelical preachers, the writer had entered dispassionately into the several matters at issue between the contending parties, he might have effected some good: but the present style of his pamphlet is calculated to do little more than to irritate those for whose illumination it professes to be intended. Towards the end, he concedes to the Methodist that the Liturgy is liable to objections:—"I do not say that it is perfect; I do not think that it is perfect; some trifling alterations may be made in it for the better." Now this is very liberal; and had he followed up the remark with stating, as the Barrister has done, what specific alterations are necessary, it would have been still better: but, after having touched the real cause of dissent, he instantly forgets what he had written a page or two before, and contends that 'the cause of dissension originates in the scarcity of churches!' When Dissenters give their reasons for dissent so continually, and so much at length, how can their opponents labour under such delusion!

ART. XIII. *Observations, occasioned by a Pamphlet entitled "Objections to the Project of creating a Vice-Chancellor of England."* 8vo. 2s. 6d. Hatchard. 1813.

ART. XIV. *Objections to the Project of Creating a Vice-Chancellor of England. Second Edition. To which is added, a Letter from the Author to a noble Lord.* 8vo. 2s. Cadell and Davies. 1813.

ART. XV. *Reasons against the Bill for the Appointment of a Vice-Chancellor.* With general Remarks, shewing the Necessity of establishing additional superior Courts of Justice. 8vo. 1s. 6d. Reed and Hunter. 1813.

THE pamphlet intitled *Objections*, &c., which we stated in our number for January to be written by Sir Samuel Romilly, had scarcely obtained circulation, when the *Observations* which now lie before us made their appearance; although it happened that they did not fall into our hands till it had become too late to give an account of them in our last number. This circumstance was the less to be regretted, because the subject was then under the consideration of the assembly which was to decide its fate; and where, as our readers know, it underwent a very able and full discussion, though the result, to our surprize and concern, has proved to be very different from what we had anticipated. We had flattered ourselves that, considering the light in which the scheme had been placed by Sir S. Romilly, its supporters would not have been ambitious of appearing to the present age, nor of going down to posterity as its authors: we had also confidently expected that, whatever deference Parliament might pay to certain persons when mere temporary measures were concerned, it would have paused and deliberated well before it gave its sanction to "a measure which," as Sir Samuel has stated, "will effect a more important alteration than has been made within the memory of any person now living, in any of our judicial establishments." Is it not to break up the present constitution of the Court of Chancery, to render it completely different from what it is, and to deprive Englishmen of their antient right to have a most important and extensive branch of their jurisprudence administered by the highest civil functionary in the empire:—a right which raised their consideration, which conferred dignity on their concerns, which was flattering to their pride, which was a source of satisfaction, which arrested litigation in its course, and which indirectly led to numerous beneficial effects?

The measure was introduced into the Lower House under no very happy auspices. It had for its mover the author of a famed military expedition, who could not be expected to be the best judge of such matters; no lawyer of sufficient emi-

nence being willing, we apprehend, to bring it forwards. It signified little, however, that the proposition was opposed by a very decisive superiority of talents and experience. In vain was it that Sir Samuel Romilly restated his forcible objections, and that he and others enlarged on them, and placed them in a variety of new lights. To no purpose was it shewn that the evil which the new arrangement proposed to remedy had been greatly exaggerated, that its real amount was correctly ascertained, and that an obvious and easy cure for it was pointed out. If we can form any judgment from a news-paper report, a right honourable gentleman, possessing great powers of wit and ridicule, never more happily displayed them than in exposing its vulgarity, inaptitude, and inefficiency: but all was without effect; its partizans and supporters triumphed; and the project bids fair to become a legislative enactment, although it must previously, as we are informed, again be sent to the Lords*. Whether usage will allow of a stop being there put to it at the present stage, we are not sufficiently versed in parliamentary customs to know: but, if this can be done, we most earnestly hope that it will take place, for of the high importance of the measure, of its serious evils, and of its entire inadequacy, we are fully convinced. We will therefore venture thus to hope, although the 'Observations' inform us 'that the measure originated in a committee of Lords, and was considered with much deliberation by some of the most experienced statesmen of the country, not usually agreeing in opinion on political questions.' Without intending in any manner to reflect on these statesmen, we may hazard a conjecture on this subject which we have no doubt is well founded, that, in consequence of the fuller discussion which the question has since undergone, some of those noble persons have seen reason to change their opinions.

The opponent of Sir Samuel Romilly on the present occasion is a learned Lord, who not long since filled a high legal situation in the sister-island, and who is also one of the committee of Lords with whom the project originated. Let not our readers, however, be carried away by the weight of a name. In these pages they must not expect to meet with the distinguished advocate of the English bar, the great equity-judge, the author of the *Treatise on Pleading*, and of the judgments in the *Irish Reports*: here they will only find the parliamentary opponent of Catholic emancipation, and the correspondent of Lord Fingal. Had it been the object of this tract to determine points of equity, we should have paid the greatest deference to its conclusions: but the design

* See a note at the end of this article.

of it is wholly different; it is to discuss a plan for new-modelling a very exquisite part of our political fabric. For an undertaking so high and difficult, we never had reason to believe that the noble Lord had any peculiar qualifications, and certainly the present attempt affords no grounds for such a supposition. To succeed in constructing a tribunal, and honourably to fill it when established, are matters wholly different; and a competency to the latter situation affords no presumption that a person is adequate to the former. If we except the fact of having furnished topics to the successful side in the House of Commons, and the able statement of the jurisdiction which the great seal exercises in bankruptcy, we can see nothing in this pamphlet that discovers a superior pen.

Neither the committee of the Lords nor the noble author of the 'Observations' has investigated the evil which is here represented as being of such weight; still less have they deemed it proper to touch in the slightest manner on the causes of it: but the omission of all information on these points we cannot help regarding as a material defect. Very different is the view which Mr. Leach gave of this alleged evil, in his able speech in the House: but, supposing it to be of the magnitude which is here stated, how does it follow that it ought to be remedied in the way which is proposed? Why is the constitution of the Court of Chancery to be violated? Why are the services of the Chancellor in his court to be so materially curtailed, and made to depend, except as in the case of appeals, entirely on his own good pleasure? Is the interest, which the people have in these services, nothing? Is it a matter of indifference to the subject whether his rights are to be decided by the principal, or by a deputy so dependent as it is proposed to make the intended Vice-Chancellor? Do these considerations present so slight a difficulty as to be wholly unworthy of notice, for in the 'Observations' the author has not condescended to bestow even half a line to obviate it? The Lords, it seems, have occasion for the Chancellor to render new services to them; and though to the community he has been accustomed to render services from times the most remote, yet he is to relinquish the old and must undertake the new. How does the claim to the new defeat the title to the old? On this point the pamphlet is silent. Has not the country at large as good a right to have the Chancellor preside in the Court of Chancery in the manner in which he has been accustomed to exercise his functions, as the Lords have to engage him in additional employments in their House? Are the Lords not obliged on many occasions to decide appeals without the assistance of a Chancellor; and why may not the same be done at present, more especially as the House counts among its members two ex-chancellors? Are they

they not as capable of presiding on such occasions as the existing Chancellor, particularly on appeals from his own court? To these questions,—which, if the people be of any consideration, and if any respect be due to antient enjoyments, are of the highest importance,—this patrician tract deigns to give no answer.

If we are not satisfied with the logic of this pamphlet, still less are we pleased with the spirit of it. We are told in the course of it that the noble author considers it to be ‘ necessary to deal freely with the opposition thus raised to a measure originating in a committee of the House of Lords, and there considered with much deliberation by some of the most experienced statesmen of the country, not usually agreeing in opinion on political questions.’ This is a rather broad hint that such opposition is not regarded by the noble author as very decent.

After having stated the great pains which the committee of Lords had taken to mature the present project, remarked that a bill for its adoption had passed the Upper House, and alluded to the delays which it experienced in the House of Commons, Lord Redesdale writes thus :

‘ The treatment which the Lords met with in these proceedings was such as might have produced, in other times, very strong resolutions on their part. Intrusted by the constitution with the highest judicial duty, circumstances on their part unavoidable had concurred to prevent their due discharge of that duty. Conscious of the evil, anxious to apply a remedy, and conceiving that the evil could not be removed unless the Legislature would enable them to take the measures which they conceived to be necessary, they had, during two sessions of Parliament, offered their views of the subject to the consideration of the other House of Parliament, and the public at large; and they were left, during these two sessions, exposed to the reproach of the evil, and of its continual increase, aggravating its pernicious consequences, without the possibility of relieving themselves from that reproach, except by demonstrations of their willingness to concur in efficient measures for the purpose, and at the same time pointing out what they conceived to be an efficient and the only remedy.’—

‘ Having thrown out the alarming charge of important alteration, the pamphlet proceeds to assert, “ that the subject has hitherto scarcely undergone any examination.” This is a pretty strong imputation on the Lords, who have had the subject so long before them, and whose attention has been almost daily called to it by the importunity of suitors praying for the dispatch of their causes.’

When the project in itself is considered, the importance of that part of our constitution which it affects, the interest of the whole empire in the institution which it is proposed so materially to alter, and the collateral effects which are likely

to follow from it, surely the Lower House cannot be justly accused of having been tardy. We know not any subject which less warrants impatience, on which precipitancy would be less proper, or ample deliberation can be more required.

Of the *Objections* to which the *Observations* are a reply, we have before given an account. Our limits will not allow us to state in detail the manner in which they are here combated: but we have already expressed it to be our opinion that they still remain unanswered. We do not imagine that the *Observations* would have called forth a reply from the learned author of the *Objections*, had not the noble observer charged the work which he was answering with important defects, insinuated that the opposition to the 'project' might have been occasioned by personal considerations, and more than insinuated that it had been conducted with unfairness. In a letter affixed to a second edition of the *Objections*, the author thus answers the first of these charges:

'Your Lordship considers it as a great defect in my pamphlet, that it has taken so narrow a view of the subject; that it has not stated the extent of the evil, suggested any other remedy than the one it objects to, or even condescended to compare the force of the objections to the remedy proposed, with the magnitude of the evil to be remedied. Now it is certainly true, that all these things the pamphlet omits; but before you decide that this omission is a defect, your Lordship should understand with what view the pamphlet was written. Its only object was to obtain the consideration and discussion of the objections which it states. I did not presume to decide, that the bill, objectionable as I thought it, might not still be necessary, but upon a measure of so much importance, and from which, if I am right, evils will follow that will hardly admit of any remedy, I thought it incumbent on me to state those probable effects which had occurred to me, and which, I apprehend, might, unless I stated them, never be noticed till it was too late. To invite explanation and discussion was the only end that I proposed, and that end has been already attained.'

Another of the charges he thus repels:

'Your Lordship considers one objection which did not present itself to my mind, and which I should have rejected with scorn if it had. It is, that "the same counsel cannot attend the judicial business of the House of Lords and the judicial business of the Court of Chancery at the same time;" and your Lordship obviates this objection, by stating in what way you imagine the matter may be managed, so as "not to be injurious to the counsel in whose hands the business principally was before the establishment of the additional Judge." But really, my Lord, this is an objection wholly unworthy of consideration. If the arrangement proposed be advantageous to the suitors, it matters not how it may affect their counsel. As well might one object to a law which was calculated to check the progress of

of infectious disease, because it would diminish the profits of physicians, as oppose a regulation which was to expedite the decision of causes, because it might diminish the emoluments of advocates. For myself, however, I do not see how any loss of profits to counsel could be the consequence of the bill. To the junior counsel, as your Lordship observes, it must be advantageous. It is those only who may happen to be employed almost in every cause that the bill can in any way effect; and what can they desire more than to have the whole of their time occupied by their profitable labours? To be employed in one court which is constantly sitting, or to be employed the same number of hours in two courts which sit alternately, must, one would imagine, amount, in point of profit, to nearly the same thing; but, really, I should be ashamed any longer to consume my own and your Lordship's time upon such an objection.'

The last of the noble Lord's charges he treats in the following dignified manner:

'That I should take leave of your Lordship, without noticing some observations and expressions in your pamphlet of a personal nature, and which cannot fail to have forcibly struck your readers, may excite some surprise, but I have thought, that I could not better shew my regard for your Lordship, than by passing them over in silence. This forbearance will, I hope, upon reflection, convince your Lordship (to convince any one else cannot be necessary) that it is with great injustice that you have accused me of having betrayed an over-eagerness on this occasion. So far am I from being eager against the bill, that I have never entered upon the consideration of it without reluctance, and that in every thing which I have said and written upon it I have imposed on myself very great restraint. If I have any thing to reproach myself with, it is, that I have said so little. I know not indeed from what motive any eagerness on my part could arise. There is a possible event, one which it is indeed in the highest degree improbable that any change of time or circumstances should ever bring about, but which still is possible, in which it would be very much for my interest, that the bill should have passed; and I cannot represent to myself any event, in which I could gain any thing, or avoid the loss of any thing, by its being rejected.'

It is always pleasing to us to meet with persons of rank in the walks of literature: but letters know nothing of civil distinctions, and we can shew to those who bear them only the common courtesy. More especially is this the case when the line in which they appear is controversial, and the topics which they discuss are constitutional. We have been constrained, on the present occasion, to take a course that cannot be flattering to the noble advocate of the project. We do not by any means, however, charge him with being its *author*; it is only an adopted child, the offspring of another parent, whose very image it reflects, and every feature which marks it be-
speaks

speaks a characteristic predilection of his mind. As his well-wishers, we anxiously desire that it may never see the light; being very sure that, before many years shall have passed over its head, he will be convinced that, by forcing it into existence, he will neither have served his country nor consulted his own fame or self-approbation.

The author of the remaining pamphlet, *Reasons, &c.* does not enter deeply into this subject: but his conceptions and views of it are just, comprehensive, and expressed with energy, as the following extract will evince:

‘It is obvious that those who have suggested these plans have considered that the evil to which a remedy is to be applied exists only in the Court of Chancery. This, however, is by no means the case. It pervades all our Courts both of law and equity, and occasions so much delay, vexation, and expence to the suitors, that, contrary to the provisions of Magna Charta, justice may almost be said to be “denied.” The reports on the proceedings in the Court of Chancery, and on appeals and writs of error in the House of Lords, certainly exhibit a lamentable picture of the state of the business in those Courts; but it takes no notice of the proceedings in the Exchequer, where a similar evil exists, even, perhaps, of greater magnitude. Of the truth of this the reader will perhaps be able to form some idea, when he is informed that after the previous proceedings in an equity suit in that Court have been gone through, (which may perhaps be considered on an average to occupy a year,) and the cause is set down for hearing, there is no hope of its coming on to be heard in less than two years, and the parties may be very well contented if the delay is not much longer. The revenue business alone, so much increased as it is of late years, is sufficient to engage the whole attention of this Court.

‘This is the age of expedients,—of paltry plans to prop up rotten and imperfect institutions, instead of establishing new and comprehensive systems. Half an inquiry is made, a confined view taken of the subject, and a partial remedy suggested. It should seem as though no man could now be found amongst our ministers and legislators bold enough to meet an evil full in the face, and apply an adequate remedy. If this Vice-Chancellorship scheme should take place, we may soon expect to hear of some new patched-up expedients of a Vice-Justice and a Vice-Baron. In short, if this bill should be suffered to pass, it is difficult to say where expedients will end.’

Our readers were perhaps surprised at our taking up this subject with so much earnestness, on a former occasion: but we believe that few of them are not now aware of its vast general importance.

☞ While this sheet is passing through the Press, we learn with great regret that the Vice-Chancellor's Bill has received the Royal Assent. May we live to see it repealed!

MONTHLY CATALOGUE,

For MARCH, 1813.

POETRY.

Art. 16. *Horace in London*: consisting of Imitations of the First Two Books of the Odes of Horace. By the Authors of *Rejected Addresses*, or *the New Theatrum Poetarum*. Crown 8vo. 7s. Boards. Miller, Bow-Street. 1813.

Nothing is so difficult as to maintain a lately established poetical reputation by new efforts of the same description. The authors of the small volume before us appear to be fully aware of the danger which they incur by the experiment; and a failure, therefore, cannot afflict them with *all* the weight of disappointed ambition. In truth, they have now made a much higher attempt than before. The great and merited success of their imitations of living authors implied unusual versatility of talent in the art of mimicry, but implied nothing farther. To introduce Horace into London requires original ability of a very different cast. Moreover, these gentlemen do not seem to have thoroughly appreciated the various merits of their archetype. They profess indeed to 'entertain the same opinion of the Roman bard, in his *higher flights*, that he entertained of the Theban; and if the merit of familiar gaiety be awarded to them, they will have won all that they aspired to gain:' but they afterward confine their specific praise to the Satires and Epistles, which cannot well include the *higher flights* of Horace; and, making by this distinction a general attack on his Odes, they render their false taste still more obvious and offensive by an unmeaning criticism on one of the liveliest and most picturesque little poems in the collection. Where was the just feeling of these critics, when they could so far complain of the want of connection and method in "*Integer vita*," &c. as to be insensible to the various beauties of that happy *trifle*? *Trifle*, we say, in relation to the author, but "*no trifle*," we conceive, in relation to his imitators. Let them speak for themselves; since criticism becomes pedantry when wasted on a string of *jeux d'esprit*, which are occasionally, we allow, very successful, but generally disappoint that expectation of a rational laugh which the "*Rejected Addresses*" had so justly excited in the readers of any similar production by the same authors.

' THE BILL OF FARE.

" *Persicos odi puer apparatus.*"

' Here, Waiter, I'll dine in this box,
I've look'd at your long bill of fare;
A Pythagorean it shocks
To view all the rarities there.

' I'm not overburthen'd with cash,
Roast beef is the dinner for me;
Then why should I eat *calipash*,
Or why should I eat *calipes*?

' Your

' Your trifle's no trifle, I ween,
 To customers prudent as I am ;
 Your peas in December are green,
 But I'm not so green as to buy 'em.
 ' With ven'son I seldom am fed —
 Go bring me the sirloin, you ninny ;
 Who dines at a guinea a head
 Will ne'er by his head get a guinea.'

We do not know that we can render more justice to 'Horace in London' than by quoting his most successful puns : but a pun, or a play on the motto of the imitation, (that is, on the first line of the Ode chosen,) is often the only resemblance to the original :

' CŒLEBS IN SEARCH OF A WIFE.

" *Parcus Deorum cultor et infrequens.*"

' Inveigled by Hume from the temple of truth,
 From piety's sheepfold a stray lamb,
 I laugh'd and I sang, a mere reprobate youth,
 As seldom at church as Sir Balaam.
 ' But now thro' a crack in my worldly wise head,
 A ray of new light sheds a blaze,
 And back with the speed of a zealot I tread
 The wide metaphysical maze.
 ' Of late thro' the Strand as I saunter'd away,
 A curricule gave me new life,
 For Oh ! in that curricule, spruce as the day,
 Sate Cœlebs in search of a Wife !
 ' Majestic as thunder he roll'd thro' the air,
 His horses were rapidly driven,
 I gaz'd like the pilgrim in vanity-fair,
 When *Faithful* was snatch'd into heaven.' &c. &c.

' THE BUMPER TOAST.

" *Natis in usum lætitiæ scyphis.*"

' Away with dull politics ! prythee let's talk
 Of something to set all the club in a titter ;
 The aim of convivial meetings we baulk,
 When thus we our sweetest enjoyments embitter.
 ' Fill, fill up a bumper, be merry and wise,
 And check these dissensions before they too far get ;
 Say, Colonel, what pretty girl's arrowy eyes
 Have chosen your heart for their amorous target.
 ' Refuse ! then the bottle no farther shall pass :
 Nay, hang it, this chilling reserve is a folly ;
 I'm sure it's no cherry cheek'd nursery lass,
 No three per cent. dowdy, no demirep dolly.

' Come

- 'Come whisper ; my ear is as safe as the Bank,
Where all that goes in is for ever impounded.
What, Lucy ! adzooks ! then your prize is a blank
With imps in blue jackets for life you're surrounded.
- 'Mrs. Clarke's costly freaks she will presently beat,
And if you don't quit the extravagant wench,
You'll soon quit the army to starve in the Fleet,
Or change your own seat for his Majesty's Bench.'

This last idea, taken from Colman's *Vagaries*, or, if written before them, from the well known story of Signor Delpini, is ludicrous enough to be repeated on all decent occasions. Whenever the authors attempt to be serious, they lamentably fail. 'The Parthenon,' or an address to Lord Elgin, on the dilapidation of the temple of Minerva at Athens, is angry without energy, and censorious without discrimination. Alluding to the "ignis fatuus" of the muse, the writer prophetically says,

- 'She too has the treacherous phantom inspir'd
In moments of youthful delight ;
With lyric presumption my bosom has fir'd
To imitate Horace's might.'

We cannot, however, part in critical displeasure with poets who have so lately amused us to a high degree. We would only admonish them that on the "*Rejected Addresses*" they must build their fame ; and that each may address the other as Cicero addressed his brother's picture : "*Frater meus Quintus, dimidius major est quam totus.*"

Art. 17. *The Genius of the Thames, Palmyra, and other Poems*, by T. L. Peacock. Second Edition. Crown 8vo. 7s. Boards. Hookham. 1812.

We have already had the pleasure of reporting the first of these poems in favourable terms* ; and we are again enabled to offer a certain portion of praise to the poetical genius of its author. — The 'Ruins of Palmyra' are among the most interesting objects of antiquarian curiosity. The sober voice of history herself is compelled to borrow the tones of a higher eloquence, when describing the spot which was illustrated by the transient glories of an Odenathus and a Zenobia ; and the peaceful and more lasting honours of Longinus add an inexpressible attraction to the scene. Mr. Peacock has not sung the "city of the desert" in vulgar strains, though they are unequal ; and if a short effusion of irregular verses be unworthy of such a subject, yet are the following lines too good to have been lost. After a brief but animated description of the Eastern Queen, and of her sad reverse of fortune, the poet thus proceeds :

- 'Dim shades around her move again,
From memory blotted by the lapse of years :
Yet, foremost in the sacred train,
The venerable sage appears,

* See Rev. Vol. lxx. N. S. p. 210.

Who once, these desolate arcades
 And time-worn porticoes among,
 Disclosed to princely youths and highborn maids
 The secret fountains of Mæonian song,
 And traced the mazy warblings of the lyre
 With all a critic's art, and all a poet's fire.'

The last verse should have been marked as a plagiarism from Pope, with very slight alteration.

'Fíolfar, King of Norway,' does not please us so well. The extravagant imaginations of the northern mythology are in our judgment as unfitted for any of the nobler purposes of poetry, as the "*Twilight of the Gods*" (the favourite consummation of all these fables) is unintelligible. Hindostan and Scandinavia, distant as they are in position, unite in the wildness (not to say the nonsense) of their superstitions. Did Odin, in his fabled or real migration from the intermediate regions, import some of the hot disorder of eastern brains to inoculate the frozen fancy of the North? However this may be, we anxiously hope that Mr. Southey may not be provoked to inflict "*The Curse of the Baltic*" upon us; or indeed any anathema similar to that which he shipped from the Indian ocean. We are not thoroughly in good humour with Mr. Peacock for transporting us to 'Asgard, or the city of Odin.' May 'Hela,' or the 'goddess of death,' spare his productions of purer taste, as he spares the public any farther acquaintance with 'Lok, the evil principle,' or 'Niflhtil, the frozen hell of the North.' *Fíolfar*, however, is only a trifle, intended to be very serious, and written in the measure of the Bath Guide; or, as the author perhaps would plead, of Campbell's *Lochiel*. We by no means deny that several good passages occur in the poem, although we object to its style and design.

The volume concludes with one or two short pieces of no very marked character, and with some notes that evince taste and reading.

Art. 18. *A few Verses, English and Latin.* 8vo. pp. 66. 4s. 6d. Boards. Cawthorn. 1812.

The author of this pleasing and classical little volume is evidently a man of cultivated understanding, of considerable taste, and of much sensibility. We trust, however, that he is not really so despondent and miserable as he is here poetically represented. As to the account of his death in the preface, and the declaration that this is a posthumous work, we are too well acquainted with a species of innocent imposture that is very prevalent, to attach credit to all literary professions of a similar nature: but, be the truth what it may in the present case, the writer has no occasion to be ashamed of his compositions. He is said by his editor (or, as we conjecture, *he declares himself*,) to have died young; and indeed we discover many instances of incorrectness in these productions; which, as they certainly belong to a scholar, and indicate no vulgar genius, must offend in this manner solely from the hurry, carelessness, or incompletely formed taste, which are so incidental to youth. — We subjoin a few specimens in defence of our opinion, and for the amusement of our readers.

‘ THAMES FLOWS FAR SWEETER THAN THE CLDYE.

‘ I wish my steps were southward bent,
 And turn’d again to love and Thee ;
 For, doom’d to this drear banishment,
 How can my struggling heart be free !
 I count the hours, which on their way
 For ever seem condemn’d to last ;
 How slowly moves the coming day !
 How long, how weary was the past !’ &c. &c.

In poems of which the style is generally polished, we feel the introduction of old or barbarous words to be as absurd as the effect which is caused by a sudden vulgarism in language escaping from the lips of a well-dressed person. ‘ The *birks* so fair,’ and the ‘ hawthorn *sheen*,’ have nothing to do in so natural an *English* trifle as that which we have just quoted. An equally simple but more energetic production bears the title of ‘ *This is not Love*.’ As one of the fairest examples of the author’s talents, in our opinion, we transcribe it :

I.

‘ You ask me why unseen I stray,
 And waste the solitary day ;
 Why far my wandering path extends,
 From mirth, and books, and home, and friends ;
 You tell me Love alone can bind
 Such fetters round the yielding mind :
 Ah ! no ; this heart doth know
 No joys like Love.

II.

‘ Far from the vulgar ken I fly,
 To muse on Her averted eye ;
 I turn from friends to think how She
 Has turn’d her alter’d cheek from me ;
 Mirth, books, and home — ah ! how can these
 The bosom’s secret pang appease !
 Go, go ; I do not show
 One sign of Love.

III.

‘ It is not Love to chill and glow
 Like wintry suns on beds of snow ;
 To chase the stifled sigh with fear ;
 To dry before it fall the tear ;
 And, last sad victory of Pride,
 In smiles this inward strife to hide.
 Ah ! no ; this cannot flow
 From any Love.

IV.

‘ ’Tis Love to loosen Rapture’s rein,
 And dream of all that might have been ;

Give Fancy's eye unbounded scope,
 Outstrip the fleetest wings of hope;
 Still fail, and still the course pursue,
 And deem each wish of Passion true.
 If so, this heart would know
 A genuine Love.

V.

' Mine is not Love ; this breast has bled
 Till every finer sense is dead :
 Mine is the craving bosom's void,
 The joyless heart, and unenjoy'd,
 Engross'd by selfishness alone,
 As weeds o'ershade the desert stone.
 Ah ! no ; full well I know
 I cannot Love.'

The Latin verses at the end of the volume are said to be from the hand of a friend. They are but moderate ; and in p. 63. we observe a false quantity, the second *i* in '*ilicibus*' being used long. We cannot admit '*variare stylo* ;' nor approve '*mitto tibi*,' nor '*parvas gulto choreas*.' This last is more like the Clyde than the Thames.

Art. 19. *Poems*, by John Gordon, Esq. Second Edition, with Additions and Diminutions. 12mo. sewed. Cawthorn. 1812.

Second editions are no certain proofs of primary merit. This thin duodecimo might certainly (when reprinted) have been still farther 'diminished,' without any loss of reputation to the poet, or of pleasure to the reader. Is it credible that, in less than a hundred small pages, so many gross errors as the subjoined should have remained uncorrected after revision ? especially in an author who makes proposals (although we conclude that they are ironical) for amending the purity and sweetness of the English language ! We observe no list of errata ; yet in the preface we have the words (if they can so be called) *chali*, and *chalt* ; *ostrascism*, and *Nova-sembla* : but what are these misprints to the following catalogue of barbarisms ?

- ' Thy letter, Guadagni, bath awak'd my woe,
 Breaks up the wound that made my grief to flow.' (P. 3.)
- ' Thy cheerful house, thy garden, woods, and fields,
 Life's happy hours in sweet indulgence yields.' (Ib.)
- ' Ah ! but Heav'n ordained, my friend, that she,' &c. (P. 4.)
- ' My helpless heart, Guadagni, could you see.' (Ib.)
- ' Bewail the present, and lament the past.' (Ib.)
- ' She's gone forever to the endless coast !' (Ib.)
- ' God has requir'd, and wills that she should go
 Him to implore for me,' &c. &c. (P. 5.)

Faults of rhythm, and of expression, are innumerable even in so narrow a space. We must confine ourselves to one particular species of

of grammatical offence, and to one trespass in versification, if we wish to keep within any bounds of censure. Let this offence, then, in the first instance, be the improper use or rather the abuse and confusion of the pronouns, (and here we shall have a wide field for reprehension,) and, in the second instance, lines that have *too many* syllables.

- 'Open *you* shew *thy* honest manly heart.' (P. 5.)
- '*Thy* lovely daughter feels for *you* no more.' (13.)
- '*She* you so long bewail'd, *she* may you meet above.' (14.)
- 'In foreign climes alone *you* join'd the dead,
No friend to lift *thy* sick and languid head.' (Ib.)
- 'To mourn *thy* lot, is all *thy* tears can do,
They flow from Nature, and they fall for *you*.' (15.)
- 'Let me pour out my fallen heart to *you*,
Once more *thy* kindness, and *thy* love renew.' (18.)
- 'Unless you come, this letter you may read
When *him* that writes it slumbers with the dead.' (22.)
- 'To earth *you* must allot *thy* final vow.' (28.)
- '*Thy* pale and lifeless corpse is dragged along,
Where once in splendid pomp *you* scorned the throng.' (33.)
- 'Soon on the couch of death *you* shall repose,
And there forget the number of *thy* woes.' (35.)
- 'O sleep for ever with *thy* child below!' (38.)
- 'No; *you* shall reach the ever tranquil shore,
For *thee* shall Hope,' &c. (Ib.)
- '*Thee*' is repeated several times in the ensuing verses; and father, mother, and child, are intended by this single and singular pronoun.
- 'Sleep, gentle *shades*! as falls the annual dew,
So shall the muse *thy* memory renew.' (39.)

Enough of this extraordinary vulgarity. The author is convicted of a want of education, or of some more melancholy want: but we could adduce fifty other examples of similar delinquency. A few of the *long* verses we subjoin, and conclude by intreating Mr. Gordon to refrain from versifying.

- 7. 'They stand to receive their doom, and tremble at the sight.'
- 9. 'Too early forgotten, and too soon you go'—
- 10. 'While Charon behind in awful silence waits,
To usher the strangers through the fatal gates.'

CATHOLIC-QUESTION.

Art. 20. *The Speech of his Royal Highness the Duke of Sussex, in the House of Lords; on the Catholic-Question, April 21. 1812.* With Proofs and Illustrations. 4to. pp. 68. Asperne.

This speech is certainly one of the fullest and most elaborate discourses which the agitation of the Catholic-Question has brought forwards; and the Royal orator has subjoined a variety of "Proofs

and Illustrations," collected with all the care of a candidate for permanent reputation. He does not hesitate in asserting (p. 7.) that the wisest and soundest policy is to leave all religions quietly to themselves, as long as they attack neither morality nor public tranquillity. 'Their variety (says H. R. H.) would not fail to produce a rivalry, useful as a balance in the scale to power, and as an emulation of virtue. I speak not thus from indifference to religion, which God forbid! but from a conviction that the interference of government, instead of protecting, has a tendency to enslave religious belief, and to encourage hypocrisy. Had we acted on such salutary principles, the scenes which took place in the East Indies, a few years ago, would not have existed to be recorded by the historian to our disgrace. We are men and must live among men; we must make allowance for that resistance of our nature to coercion, which, when well directed, is the origin of all liberty. Our constitution is not made for great, general, and proscriptive exclusions: sooner or later it will and must destroy them; or they will destroy the constitution *:

"Immodicus brevis est ætas, et rara senectus."

'Montesquieu says, penal laws in respect to religion should be avoided. They imprint fear, it is true; but as religion has also penal laws which inspire fear, the one is effaced by the other, and between the two the mind becomes hardened. If tests are necessary, let them be directed against political, not religious principles.'

We could with pleasure extract more of the important arguments adduced by his Royal Highness: but we must conclude with a passage in which a cogent and pathetic application is made of the attacks of that dangerous malady which, we are concerned to hear, still threatens the health of this Prince:

'Since the last time that I ventured to intrude myself upon the attention of this House, domestic calamities and serious indisposition have almost constantly visited me; — it is in such moments as those, my Lords, when it appeared a few instants would separate me for ever from this mortal life, and the hopes of a better consoled me in the hour of anguish and sorrow, — that all prejudices cease, and that man views human events, unbiassed by prepossession, in their true light, inspired with Christian charity, and calmed by a confident resignation in the mercy of the Omnipotent. — At these times, when one may almost be said to stand face to face with one's Creator, I have frequently asked myself what preference I could urge in my favour, to my Redeemer, over my fellow-creatures, in whose sight all well-intentioned and well-inclined men have an equal claim to his mercy? The answer of my conscience always was: Follow the directions of your divine Master; love one another; and do not unto others what you would not have them do unto you; and upon this doctrine I am acting.'

Art. 21. *Speech of the Right Hon. Lord Somers*, in the House of Lords, on the Catholic-Question, January 30. 1812; with some supplemental Observations relative to the same Subject. 8vo. pp. 51. 2s. Longman and Co.

* This sentence is borrowed from Mr. Burke, but is not so marked.
Rev.

In advocating the cause of emancipation, Lord Somers does not go so far as to express approbation of the whole conduct of the Catholics, but observes that they have the passions of men as well as their Protestant brethren, and have not unfrequently shewn themselves unable to controul the ebullitions of disappointment. Nothing, however, can be more erroneous than to apprehend danger to our constitution, or to the Church of England, from granting their claims. What would be the probable number of Catholics in the House of Commons, in the event of their petition being carried? At the utmost, fifty for Ireland, and ten or twelve for England; in all, sixty-two, or less than a tenth of the whole House. In the House of Peers, the idea of danger is equally chimerical. Who, asks Lord Somers, would be the men received into that august assembly? They are the heads of some of our oldest families, men of great landed property, and of unblemished integrity. Would such peers if they could, or, few in number as they are, could they, if they would, inflict injury on the constitution? In Ireland, Catholics are already capable of filling almost all offices except the very highest: but no complaint of misconduct has been adduced against them. — It is idle to argue that the lower orders of Catholics are indifferent to the decision of this great question; for it is inherent in our natures to be dissatisfied and mortified with a disqualification, whether any personal disadvantage proceeds from it or not. The Test Act is virtually acknowledged to be obsolete and unjust, by the annual act of Parliament which makes it null and void for three-fourths of the year. In France, despotic as is her government, a Protestant layman enjoys the same privileges as a Catholic. Politically speaking, each religion must now be considered as permanently established in the world: the French Revolution, sweeping as have been its changes, has made no alteration in that respect; and it may be safely advanced that there are too many persons of each persuasion, to be either converted or forced into subjection by those who embrace the other.

Lord Eldon having censured the conduct of Lord Somers and Lord Hardwicke, by contrasting it with the zeal of their distinguished ancestors for the Church of England, Lord S. takes great pains (p. 41. et seq.) to establish the correspondence between his conduct and that of the founder of his family. The great Lord Somers, living in the time of James II. and King William, was a friend to restrictions on Catholics because he thought that they were necessary to ward off a dreadful impending evil in consequence of the existence of a Pretender to the Crown: but does it follow, asks the present speaker, that he would have persevered in these restrictions when they were no longer necessary to preserve the constitution? 'The Chancellor (says Lord S.) mistakes my great predecessor, if he supposes that he would censure his descendants, because, after the patient has been cured, they will not consent to keep a perpetual blister on the healed wound.' — With these and similar arguments, his Lordship makes a strong case in favour of the Catholics. His speech is distinguished by good sense and independence, as well as by an animation which partakes not unfrequently of the character of eloquence.

Art. 22. *The Substance of the Speech of the Earl of Donoughmore,* on the 21st April 1812, on his Motion for taking into Consideration the Roman Catholic Petitions. Some Observations with which his Lordship accompanied their Presentation to the House, on Monday 20th April 1812; together with the General Petition of the Roman Catholics — the State of the Division — and the Names of the Minority. 8vo. pp. 72. 2s. 6d. Ridgway.

This noble Earl deems it proper to take a lengthened retrospect of the transactions relative to the Catholics, and to refer to the circumstances attending the memorable concessions to them in 1793. A short time before that date, a variety of petitions from corporations, and other quarters, had been poured into the Irish parliament, against any thing in the shape of emancipation. As soon, however, as the British cabinet had determined on war with France, and felt the advantage of recruiting for our army and navy among the Irish Catholics, the tone of the dependants of government was changed, and all affected to concur in promoting the cause of liberality. — Another topic, on which Lord Donoughmore, like Lord Somers, dwells with considerable emphasis, is the fact that the Catholics have in no degree been accused of abusing such power as has been intrusted to them. 'Will any man,' asks his Lordship, 'affect to doubt that the Catholics are already in possession of great political power? Is it not obvious that they are the electors of a great proportion of the Irish representatives?' The experience of their past conduct gives them accordingly a strong claim to the farther concession which they now request. — A third topic argued by Lord D. is the miserable pertinacity of the late ministers, in refusing an addition to the yearly grant for the college of Maynooth. All that was asked was an augmentation of 4000*l.* a-year, and this for affording the benefit of education to the whole Catholic priesthood. Yet this request, small as it was, received a direct and unqualified negative, at the very time when the annual sum of 41,000*l.* was paid to the Protestant chartered schools.

Lord D. adverts briefly (p. 39.) to the threat held out in a certain quarter near the throne, of tranquillizing the Catholic petitioners by military execution; and he dwells at more length on the sorrow of the Irish at the dereliction of their cause by an illustrious character, whom, from his youthful years, they considered as their steady friend. His Lordship has the merit of knowing where to stop in the long list of arguments on this comprehensive subject; and his speech is consequently less diffuse than we might have expected from the nature of the question, as well as from his own situation of parliamentary advocate for the Catholics.

Art. 23. *Substance of the Speech of Sir John Cox Hippisley, Bart.,* on seconding the Motion of the Right Honourable Henry Grattan, to refer the Petition of the Roman Catholics of Ireland to a Committee of the House of Commons, on Friday the 18th of May, 1810. The Second Edition, corrected: with an Appendix, greatly enlarged, and additional Notes. 8vo. pp. 300, Ridgway, &c.

Art.

Art. 24. *Substance of the Speech of Sir J. C. Hippisley, Bart., on the Motion of the Right Honourable H. Gratian, in the House of Commons, 24th April 1812, for a Committee of the whole House, on the State of the Penal Laws now in Force against the Roman Catholics of Ireland. With Supplementary Notes, Extracts, &c. The Second Edition, with Corrections and Additions.* 8vo. Ridgway.

If we are in some degree culpable for having so long delayed to notice the important and satisfactory publications which now lie before us, we trust that both the author of them and our readers will allow the force of an apology, in our persuasion that they could not fail to be perused by all who felt any interest in the question, and must convey conviction to all who read them. In truth, as a matter of argument and discussion, this controversy is completely at an end. The appeal is no longer to be made to the reason of the legislature, for that is already satisfied; and though we should have no fear of bringing proselytes to this great cause, wherever the voice of fair inquiry can be heard, yet we have no alchemy for the conversion of meanness, perfidy, and tergiversation, into consistency, patriotism, and honour. It may indeed be said that a considerable mass of honest prejudice still continues in the minds of worthy and respectable persons, and that this ought to be removed by farther argument. We can only reply that, if the speeches here given at large to the public, accompanied by the appended collections of documents, should fail, that prejudice must indeed be immortal: but we are by no means inclined to believe that, such prejudice does exist to the extent supposed, when we compare the result of the late general election with that which took place in 1807. We have not yet forgotten the disgraceful proceedings of that time: but, on the present occasion, we do not believe that a single member has been either displaced from his seat in Parliament, or censured by his constituents, for partiality to the Catholic claims. This striking and consolatory contrast convinces us that the question of the abolition of the slave-trade itself did not work its silent way in public opinion with so much rapidity, as that cause which is still more important to our immediate welfare, and which is so deeply indebted to the exertions of Sir John Hippisley; and, as at last the only remaining opponents of that great measure of humanity were those who were connected by property with the West-India islands, mistaking their own interests, so we confidently rely on the speedy accomplishment of Catholic-emancipation, with the dissent only of those injudicious adherents of the Established Church, (few in number, and as few of them pre-eminent for talents,) who proceed on the general principle of intolerance and exclusion, and fancy that nothing can possibly be gained by others which is not of necessity so much clear loss to themselves.

Art. 25. *A Speech intended to have been Spoken at a General Meeting of the Inhabitants of the Borough of Leeds, to take into Consideration the Propriety of presenting a Petition to Parliament, in Support of the Constitution of this Kingdom as by Law established; convened by the Mayor, and held, by Adjournment from*

the Moot-Hall, at the Parish Church, Jan. 22. 1815. 8vo. 1s. Johnson and Co.

The author of this speech, who appears from an advertisement to be the Rev. Thomas Jervis, a dissenting minister at Leeds, advocates the cause of the Catholics on the great principle of complete and unrestrained liberty of conscience; a principle on which alone the various sects of the Christian world can maintain perfect cordiality, and universally enjoy the blessings of civil society. With that firmness of mind which characterizes the free inquirer, Mr. J. avows his opinion of the justice and policy of Catholic-emancipation: but he does not rest this great question on the decision of his own judgment. A host of testimonies, composed of the most eminent statesmen, prelates, poets, politicians, lawyers, and men of learning, which this age has produced, is brought to prove the wisdom of the measure. The writer's adduction of the opinion of Mr. Wyvill is prefaced with an elegant and highly drawn character of that truly venerable and amiable clergyman, who is eminently intitled to the appellation of 'the apostle of religious liberty.' We are sorry not to be able to transcribe the passage; since praise earned by such prominent worth, and exhibited with so much spirit, as well as truth of colouring, tends to inspire ardour in the cause of virtue. — Dismissing the general arguments which bear on the question, Mr. J. addresses himself personally to the inhabitants of Leeds, and calls on them to judge the case of the Catholics from their own feelings and experience: 'You see in your own town and your own neighbourhood, Roman Catholics, living, like yourselves, in credit and reputation, useful members of the community, contributing to the public burdens, supporting the civil authorities, and maintaining the public peace — in the habits of domestic life, exemplary in the observance of all social and relative duties — ready to do good; as neighbours, kind, benevolent, humane. And why are they excluded from many of those privileges and immunities which you yourselves enjoy; from many of those advantages which lie open to all, but themselves, in the pursuits of a fair and honest ambition? — Methinks, I hear you say, because they are Roman Catholics. But, let me ask you, are they not men like yourselves? are they not your countrymen, your fellow-citizens? and are they not as upright and honourable, as diligent, and as respectable, as any of his Majesty's subjects? — But, they pay their homage to the Deity in a temple different from your own. Yet, do they not worship the same God that you worship? do they not profess the same faith in Jesus Christ? do they not as strictly observe and practise the moral precepts of the same gospel, as yourselves? But, alas, they differ in some ceremonies of religious worship, and in some speculative points of belief! And, for this, they are denied, (and is it possible you can think they are justly denied?) the privileges and immunities of their fellow-subjects — they are branded (and can you coolly think that they are deservedly branded?) as unworthy of public trust, as persons to whom it is dangerous to confide offices of influence and authority — although their numbers are comparatively small, and they are ready to give those securities to the state, which the state has an incontrovertible right to require.'

Art.

Art. 26. *The Petition of the English Roman Catholics considered ; in a Charge delivered to the Clergy in the Diocese of Gloucester, at the triennial Visitation of that Diocese in June 1810. By George Isaac Huntingford, D.D. F.R.S., Bishop of Gloucester, and Warden of Winchester College. Second Edition. 8vo. 2s. Cadell and Davies.*

In a charge which purports to be an address to a body of clergy, we are not usually led to expect a discussion of so political a nature as that of the Catholic-question undoubtedly is ; for however comparisons may be instituted between the doctrines and rituals of the Romish and those of the Protestant church, the point at issue respects *civil power and emoluments*, or rather the *right of being eligible* to them. Bishop Huntingford will urge, however, that, as the Catholics claim to share with the Established Church those civil privileges which the members of that communion have long exclusively enjoyed, it was his duty to discuss the point even when speaking from his episcopal throne. We have no doubt of his acting on the best principles : but we are concerned to be under the necessity of stating, from a sense of duty also, that he appears to us to be sometimes incorrect in his reasoning, and unfounded in his conclusions. He commences with pronouncing 'the claims of the Catholics to be inadmissible,' and immediately asserts that their petition 'proceeds on three fallacies,' viz. 'that laws made for the protection of some, must in themselves be acts of oppression towards others : — That every member of civil society has an unconditional and unqualified claim to power : — That the legislature is to be perfectly indifferent, whether the candidate for power entertains principles favourable or unfavourable to the constitution.' — After having read their petition, we must say that we can find nothing in it to justify these remarks. If indeed any fallacy exists, it is in the manner in which the substance of their petition is here represented. It does not intimate that 'every member of the community has an *unqualified claim* to power,' but correctly asserts that, under existing laws, 'no merit can enable them [the Catholics] to profit of their country's favour ;' and that, 'while they bear *their full share* of the general contribution to the wants of the state, they are denied *even a hope* of participating in its advantages.' Can this representation of their case be made by any fair construction of words to imply 'an unqualified claim to power ?' When the Bishop afterward quotes this passage from their petition, his remark on it is as follows : 'The Catholics seem here to proceed on the idea, that pecuniary payment towards public supplies and retribution lucrative to the individuals paying, are terms correlative, and should be reciprocal :' but here, again, we conceive that he misrepresents them, and then argues on his own misrepresentation. The Catholics never could mean to assert that 'every person paying to the state *must receive* a lucrative retribution :' but only, to use their own words, that, as they contribute equally with others, they should not be denied the hope of participating with others.

In exact unison with another learned prelate who has published a charge on the same subject, Dr. H. maintains that 'exclusion from power,

power, on a religious account, is not religious persecution,' and lays down this singular position that 'exclusion from power leaves all persons free to follow their own opinions.' Let us reverse the two members of this short sentence, and then we shall obtain an idea of the kind of freedom here intended. All persons are free to follow their own opinions: but if, in certain cases, they do follow their opinions, they shall be excluded from all political power: that is to say, all may think as they like, but, if they dare to assert this right, they, in civil matters, shall pay dearly for it. We will honestly own that we never expected such a picture of religious liberty from a Protestant bishop.

When Dr. H. endeavours to expose the bigotry of the Catholics, and the absurdity of their ritual, he shews that the Protestants have nothing to fear from the Catholics on the ground of reason and Scripture; and in course it will be inferred, in the face of his own argument, that their claims may be admitted with safety to the Protestant cause.

Art. 27. *A Protestant Letter addressed to the Right Hon. Lord Somers, Baron of Evesham.* By George Isaac Huntingford, D.D. F.R.S., Bishop of Gloucester. 8vo. pp. 179. 5s. Cadell and Davies. 1813.

A more able protest against the present claims of the Catholics has not been offered to the public, than is contained in this letter. Bp. Huntingford feels himself impelled, by a sense of honour and duty, to notice in a public manner the contents of Lord Somers's Speech; (see Art. 21. in this Review) and, with all the address of a consummate advocate, he comments on almost every paragraph of it. Ardent zeal for the interests of our Established Church may be expected in one of its most distinguished dignitaries; and that spirit is to be applauded which prompts him to bring forwards all the energies of a commanding eloquence in the defence of all its privileges. Possibly, however, this R. R. politician will be found in many parts more ingenious than convincing, more adroit in reply than solid, more keen in catching at words than attentive to the exact representation of the question. Like Mr. Burke, he knows how to avail himself of the use of metaphors and comparisons in helping out the weak part of an argument, and he conjures up the demon of alarm to shake those resolves which sound policy seems to sanction.

In one respect, and perhaps only one, the Catholics will feel the weight of this remonstrance, we mean the connection of their church with the See of Rome; and we wish that this difficulty could be obviated more completely than, at present, it is likely to be. Dr. H. contends against the plea in favour of the Catholics set up by Lord Somers, that, though 'there be now no "Popish Pretender," no pretender to sovereignty in temporalities, a pretender to sovereignty in spiritualities there unquestionably is,' viz. *the Pope*; and that, as no foreign person or state can be allowed by the constitution to exercise any "jurisdiction, power, or authority, ecclesiastical or spiritual, within this realm," therefore, unless the Pope can be detached from the Catholic Church of England and Ireland, the members of its communion cannot be consistently or safely admitted to

to all the privileges of the Constitution. In as much as the anathema of the spiritual head of the church is likely to operate more forcibly than the legal command of the temporal sovereign, it is argued that, by the acknowledgement of the Pope's supremacy even in spirituals, 'a power is set up superior to the state;' which, under certain circumstances, and in periods the most critical, may operate against it. By appeals to Rome, or to the Pope of Rome, let his residence be wherever it may, Rome becomes the Delphos, and the Pope is the Pythian Oracle of the Catholic world; and civil rulers must be more or less subject to this supposed divinity.

Excepting this argument, the other objections of Bishop Hurstingford may, we think, be satisfactorily obviated. He contends that the measure of admitting the Catholics into the legislature *cannot be proved not to be dangerous*, because it is as yet *untried*; that we ought to consult 'Historical experience; that they have *no natural* right to be our legislators; that the Church of England amalgamates more completely with our civil government than the Church of Rome can do;' that 'this Church concedes not one tenet or usage with a view to establish a religious union between us *;' and that we shall have less security for our religious freedom when the power of legislating is delegated to Catholics: but in all this we perceive little that fairly bears on the question. If, as the R. R. writer asserts, the measure in contemplation was calculated for the *ascendancy* of Catholics, in even a part of the British empire, so as to create danger, reasons would exist for opposition to it: but the small proportion of the Catholic to the Protestant population in general, and the trifling proportion of Catholic to Protestant members in the two Houses, must preclude all fear of Catholic ascendancy. When the Bishop quotes passages out of the Liturgy and Articles, representing it to be the duty of true Churchmen to resist the Catholic claims, he intimates that, by consenting to allow the Catholics an equality of civil privileges with the Protestants, we 'recommend Catholicism to national approbation.' How can the permission to enjoy civil privileges be construed into the approbation of religious tenets?

In reply to Lord Somers's representation of "the fears, apprehensions, and horrors," conjured up by the opposers of the Catholic claims, as being "the shadow of a shade," Dr. H. remarks:

'We have our fears most certainly: but they are of a description not quite so evanescent, and proceed from a cause not quite so unsubstantial, as you seem to imagine. Our fears are, lest by a vote, indiscreet according to our views of the subject in all its branches and bearings, we should do wrong; wrong to the Constitution, to the British empire, to the Protestants of England, to the Protestants of Ireland; wrong in the sight of man; wrong to the purity of Christian religion; wrong before God! These are fears, which inspire political courage.'

* This objection comes with an ill grace from a bishop, who, while he invites to *union*, does not offer to concede *one tenet* of his Church in favour of general Protestantism.

The

The remarks of Dr. H. on the disqualifications introduced by civil society are ingenious:—but, let it be granted that ‘gravitation and attraction do not operate more generally or necessarily in the frame of the universe, than disqualification does and must operate in the arrangements of civil society:’—what then? Shall we unnecessarily and injuriously multiply disqualifications? If ‘it be the duty of a citizen to sacrifice private to public good,’ shall the state wantonly sacrifice the rights of the citizen? We think that Dr. H. is not correct when he states that ‘disqualification on account of property has more grievance in it than disqualification on account of religion.’ One conveys a reflection which the other does not include. By fortunate industry, a man will remove the disqualification arising from insufficient property: but no effort can remove the stigma of a proscribed religion.

We expected a long section on the Test-Act, but the Bishop dismisses it in three pages. He regards it as nearly a dead letter; yet he would retain it. His language here ought to be quoted:

‘You will perhaps ask, “Why is not the Test-Act repealed?” That question shall be met by others. When the morning has brought back clear light, do you throw away the locks of your doors, and bars of your gates? When the flood has subsided, do you remove your sea-banks? When peace is proclaimed, does the nation break up all its shipping? Virtually however the Test Act is repealed every year, before the close of each parliamentary session, by the Bill of Indemnity. What, in effect, do our legislators say by that bill? They say this; “Our object, in still retaining the Test Act, is not that it shall injure any one; but that it shall continue, as heretofore, to secure the Protestant Establishment, civil and religious, from possible contingencies. You, Gentlemen Dissenters, have neither by your conduct nor by your principles evinced any thing incompatible with the security proposed; and therefore we shall provide, that although the Test Act is not abrogated, yet it shall not injure you.”’

What effect this conciliatory language will have on Dissenters, time will show. To be contented to enjoy civil rights by connivance is a dastardly state of mind.

In the vindication of Protestantism, the Bishop seems to assume it as a ~~maxim~~ of necessity, that we must employ other means than those which truth legitimately requires. ‘We must,’ says he, ‘stand firm to Protestantism, and support it by all the arguments which truth and fair reasoning will warrant; and by all the exertions which law and charity will authorise.’ We have no objection to the exertions of charity: but why should Protestantism be fortified by penal and disqualifying statutes? The argument in favour of Protestantism is not in the least impaired by a readiness to admit Catholics to an equality of civil privileges with their Protestant fellow-subjects. In truth, if the reasons for Protestantism be more urgent and convincing than any that can be urged in support of the Romish church, a friendly intercourse established between the members of the two churches may more effectually tend to diminish the number of Catholics in the United Kingdom, than any measures of political exclusion.

Art.

Art. 28. *An Essay on the Merits of Catholic Emancipation, in the Form of a Speech, feigned to have been pronounced in the House of Lords. Written, pro bono publico, by Sir James Foulis, Bart.* 8vo. 3s. Longman and Co.

'I wish him [Bonaparte] at the Devil,' says Sir James: but what have Bonaparte and his 'Satanical transactions' on the Continent to do with an inquiry into the merits of Catholic-emancipation; and what could induce the worthy Baronet, when penning this essay in his closet, to feign himself a member of the House of Peers? A speech affords a latitude of digression; and, by the help of this convenient privilege, more than sixty pages are filled, when six would have contained all the matter which bears immediately on the proposed subject of debate. The principles which directly apply to the question are, in our opinion, consonant with sound policy; and their effect would have been more forcible, had they been unmixed with extraneous matter. It is well observed that 'religion is a spiritual freehold, held, by every individual, immediately of God, totally independent of any civil power whatever;' and that 'crime, and not religious tenets, is the only cause that can justify exclusion from civil and political rights.' An abolition of all test-laws is required; and, in opposition to some episcopal politicians, Sir James declares it to be 'persecution, in the strictest sense of the term, to deprive men of their civil and political rights, on account of their religious tenets.' He scorns the idea of the Catholics being able, after emancipation, to obtain an ascendancy in the Houses of Parliament; and he tells us, as the result of experience, obtained from long residence in the sister-island, that, if we 'remove oppression, we have nothing to fear from ambition in Ireland.' In order to consolidate the strength of the empire for general defence, he calls on us 'to remove every seed of heart-burning and discontent;' and as a case in point, he instances the Swiss confederation, which, 'while it existed, was an incontrovertible practical evidence, that a coalition of Protestant and Catholic councils does no injury to that state, where a mutual and common interest unites them to each other.'

POLITICS.

Art. 29. *A Letter to the Right Hon. the Earl of Liverpool, First Lord of the Treasury, &c. &c. &c., on the State of the Nation, at the Opening of the First Session of the Eleventh Parliament of George III.* 8vo. pp. 78. 3s. 6d. Chapple. 1813.

From this title, the reader may be led to expect a general view of politics, but he will find little else than a furious attack on the Catholics; whose present views are reprobated in the most unqualified terms. Harsh and (judging from one instance, we may add,) unfounded accusations are substituted for dispassionate argument. So far is this letter-writer from granting the claims, that he roundly pronounces their 'admission to be incompatible with the very existence of civil society;'—the Irish Catholics are represented as having 'an inherent enmity to the British nation, and an invincible love "of treasons, stratagems, and spoils;"'—and the whole body, throughout the United Kingdom, are charged with using every mean and underhand art

art to promote the success of their measures. Among other imputations, the Catholics are accused not only 'of corrupting the members of the legislature, but of possessing themselves of all public journals and periodical publications;' and the writer adds, in a note, 'We believe there is not a single editor of a newspaper, magazine, or review, whose virtue has not been put to the test.' We can on our honour declare that our 'virtue' has not in any way been assailed, and we are persuaded that the editors of other periodical works can make the same avowal: but, as a liberal view of the case of the Catholics has been exhibited in most journals of character and respectability, it is an artful trick to throw over their general and manly argument a deep tinge of jealous suspicion.

CORRESPONDENCE.

In stating our opinion on the subject of impressing, we gave those sentiments which we had maturely formed, and which we see no reason for altering. A '*Constant Reader*' must therefore excuse us from entering into the discussion with him, and also from the labour of consulting catalogues, indexes, &c, in order to answer his query respecting publications on this question.

Of Mr. Forster's papers, relative to the same matter, we do not see that we can make any use.

The letter of *Veritas* is received: but we can only say, in answer to it, that we must leave the writer to differ with us, if his view of the subject be incompatible with ours. We thought that our interpretation was right, when we offered it, and we think so still.

We fear that we shall not accord with the author of the tract relative to Swedenborg, but we have not yet had time to peruse it.

J. G. demurs to our criticism (in the last Review, p. 218.) of the orthography *flower* instead of *flour*, when speaking of the substance which we use for bread. It may suffice to remark that, though the *w*, in this word, was employed by old writers, the other mode has long been the sanctioned way of spelling it, and is more desirable for the sake of distinction from a similar word with a different meaning.

W. remarks on a variation between the price which we put down in giving the title of a pamphlet some time ago, and that which he paid for the publication when he bought it. This may sometimes happen, and we have difficulty in obtaining the prices of many books which we report. If publishers would print the price of every work on the title-page, the community would be benefited, and we should be saved considerable trouble.

☞ In our last Number, p. 170. l. 13. for '*samuerims*,' r. *sonuerant*. — P. 210. l. 16. a note was omitted after "*Atrides*' brethren;" viz. "What is meant by these words?" — P. 223. l. 20. for '*know-*lege and the improvement,' r. *the knowledge and improvement*.

THE MONTHLY REVIEW,

For APRIL, 1813.

ART. I. *The Life and Administration of Cardinal Wolsey.* By John Galt. 4to. pp. 500. 2l. 2s. Boards. Cadell and Davies. 1812.

AMONG the numerous subjects of biography which have employed the pen of the learned, we know of few that have the advantage over that which is formed by the eventful life and memorable character of Cardinal Wolsey. It is in itself an object of considerable elevation, the sphere which it embraces is far from narrow, and the period to which it extends, if not of very long duration, is crowded with events that still boast and will for ages continue to possess the greatest importance. This interesting branch of our history is also of British growth, affecting our character as a people, and intimately connecting itself with matters which divide us at this moment, and on which our policy is by no means settled. Another circumstance, moreover, attaches to it, which must singularly recommend it to the literary adventurer who is in search of a proper occasion for the display of his knowledge and talents: it belongs to an age in which such heats and animosities prevailed as had never before been paralleled, which have reached down to our own days, and which many of us recollect to have seen raging with terrible fury.

At the period in question, a difference of opinion in matters of religion occasioned the parties to regard each other as the enemies of God, and the enemies of man, of his present and everlasting happiness. Thus mutually conceiving of each other, the accounts which they give of events, and the pictures which they draw of characters, are so many exaggerations and caricatures; and even to this day those persons are by many supposed to be the smaller number, who have altogether discarded the bias which has been productive of such dire effects to society in the modern world. He, therefore, who can altogether divest himself of that bias, who can view with indifference the angry and indecent contentions of the parties, who regards only the good which arose out of them, and who will be unjust to

neither party but be faithful to truth, will have much the same advantage as an attentive, observing, and accomplished traveller experiences, when sending forth to the world an account of a remote country, which before was known only by the reports of superficial, untutored, and credulous voyagers. We refer to the religious topics which are treated in the present volume, and not to matters of general history.

Mr. Galt commences his preface with stating that, 'several years ago, while standing in the great quadrangle of Christ Church College in Oxford, he happened to reflect, that although Cardinal Wolsey was one of the most conspicuous personages of an eventful age, no history of his life had yet been written, which shewed the influence of his character in its proper light.' — We cannot help regarding this *debut* as rather unfortunate. It too forcibly reminds us of a memorable passage which occurs near the close of the eloquent peroration to the *History of the Decline and Fall of the Roman Empire*; where the immortal author, when about to conclude his labours, describes the scene and the occasion which first excited in his mind the design of that grand undertaking.

We are next informed that Mr. Galt had prepared a narrative of his present subject on a larger scale than the present, but that more mature consideration 'induced him to remodel it,' and to offer to the public, instead of a work embracing the biography of other persons, 'one in which the hero should always appear prominent.' He adds, 'I have endeavoured to imitate the classic models of antiquity, as I think that it is only the necessary succession of events which interests posterity; and that many transactions in which Wolsey was incidentally engaged, belonged less to his memoirs than to those of others.'

If we comprehend the meaning of these passages, (for they are somewhat loosely expressed,) we highly approve the resolution with which they acquaint us. To simplicity and unity of narrative, we own ourselves to be partial; and we deprecate any departure from the models of the ancients in this respect, who must here be still acknowledged as our masters. No long time has passed since we hailed a voice which issued as it were from the tomb, and which spoke our precise sentiments on this subject; a voice which we hoped would have obtained a merited attention, but which was pertly if not rudely reprimanded.—Of the materials and assistance with which the author has been favoured, we have this account:

'To the officers of the British Museum I am under great obligations, for the facility afforded to my researches; and the gentlemen of Jesus College, Oxford, in the politest manner, gave me access to the papers from which Lord Herbert compiled his *History of Henry*

Henry VIII. My friend, Mr. Tilloch, allowed me the use of several very rare and curious books; but I owe more to his own recondite knowledge than I could have obtained from any library, without a guide, so learned, communicative, and obliging. I have also had the advantage of having the sheets revised by Mr. Nichols, of whose very exact and minute knowledge of English Antiquities the public are sufficiently acquainted; and I owe to several private friends different important hints and interesting suggestions. Nor ought I to omit mentioning, that during my stay in Palermo I was enabled occasionally to prosecute my historical inquiries in the magnificent library of the Jesuits in that capital; and that Father Gusta, the librarian, a man of the most extensive reading, had the kindness to point out the works that were calculated to afford me information.'

Mr. Galt then observes that, 'with all these aids, and with materials of great magnitude and variety, it may create surprize that he has produced so small a work.'—Oh that this surprize were excited oftener! and that authors would shew some respect for the time of their readers, if they have none for their own.

The work itself opens with observations on the spiritual domination which was exercised by the see of Rome at the period in which the hero of the volume acted his part; on the supremacy to which the Roman Pontiff had attained over temporal sovereigns; on the civil wars of the houses of York and Lancaster; and on the great events which, in the fifteenth century, changed the face of society. These topics have been too often discussed to admit of any striking novelty with regard to them, in the narrow space to which they are here confined; and several of the expressions of the author, relating to these matters, are so deficient in precision as to be open to cavil: but his conceptions, when his language is candidly construed, appear to be just. Indeed, his observations shew that he is a man of an enlightened mind, and of liberal and enlarged views; who soars above the miserable prejudices of a remote age, who disdains to lend himself to the hypocritical bigotry of our own times, and who is so far well qualified to do justice to his subject. If he fails, and greatly, (we think) he does fail, it is not because he is led aside by party-feelings, but because of that prepossession in favour of his hero which biographers are so liable to form, and which seems to be not less inveterate in Mr. Galt than in any of his predecessors. A greater, wiser, abler, and more upright minister,—one who was more faithful to his prince, more true to his country, or who rendered greater services to mankind,—is not to be found in the records of history, than the famed object of this detail, if we may trust to the opinions and representations of its author.

The following passage states one effect of the civil wars of the houses of York and Lancaster, which is deserving of attention :

‘ The nobles were divided into two factions ; and as the houses of York and Lancaster alternately prevailed, each faction was, in its turn, doomed to suffer the vengeance of its rival. They found it necessary, also, to be more around the King than when the succession was not disputed : — his friends to maintain his cause — the moderate to avoid suspicion — and his adversaries to watch opportunities of promoting the designs of their own faction. The splendour of the court was thus augmented ; but the absence of the nobility from their castles, weakened the whole structure of the feudal system which supported the oligarchy, and impaired for ever that formidable power which had resulted from a constant intercourse of affection and authority between the lords and their vassals.’

During the reign of Henry VIII., ‘ the state of the clergy and nobility, of manners, learning, and trade, afforded ample scope for the exercise of an ambitious, resolute, ostentatious mind.

‘ The following narrative (adds Mr. G.) is an attempt to delineate the operations of a character indisputably of this description, and to exhibit a view of the influential events, by which it was governed, in a period full of great emergencies, and fraught with changes affecting the interests, perhaps, of the whole human race, — a period which, like the present momentous age, may be regarded as one of those vast occasional eddies in the mighty current of human affairs, by which homes and inheritances are overwhelmed and swept away, but which, as the violence subsides, never fail to leave, behind, incalculable riches for the use and improvement of society.’

That the period was such as it is here described, we cannot deny ; but neither can we discover that Wolsey was at all aware of its characteristics. Like most other ministers of state, his thoughts seem to have been solely occupied with the passing moment, and to have had futurity little in view. In the early part of his career, it appears to have been his only object to establish his ascendancy over an unsteady and capricious master ; and though latterly we find him engaged in other pursuits, they are still such as were equally selfish. Devoutly is it to be wished that the axiom laid down at the close of this paragraph were always verified. Should that be the case in these times, what immense treasures lie in store for the generations that are to follow !

‘ Thomas Wolsey was born at Ipswich, in the month of March, 1471.* His father †, though of mean condition, possessed some

* * Parish Registers were not instituted in England till 1535.’

† It does not appear to be well authenticated that he was a butcher. See his will in Fiddes’ Coll. No. 1.’

property. Persuaded of the apt and active genius of his son, he sent him early to school, and destined him for the service of the church. Wolsey, at the age of fifteen, was a student in Oxford, and obtained the degree of bachelor in arts, which procured him, at the University, the name of the boy bachelor. Few, so young, with all the advantages of rank and affluence, attained, in that age, academical honours. Continuing to prosper in philosophy, he was elected a Fellow of Magdalen College, appointed master of the school, and entrusted to educate the sons of the Marquis of Dorset. The proficiency which the young noblemen made under his tuition, and his own conversational accomplishments, displayed while passing the Christmas holidays with their father, procured him the patronage of the Marquis, who afterwards rewarded him with the rectory of Lymington, in Somersetshire.'

In adverting to Wolsey's appointment to be one of the chaplains to Henry VII., Mr. Galt observes :

' He possessed many of those endowments which, at court, are often more advantageous than virtues. He spoke and acted with a generous assurance ; and that superiority of deportment, which, in the glare of his full fortune, was felt so like arrogance, seemed then only calculated to acquire and secure respect. In the performance of his duty, he had frequent opportunities of improving the impression of his exterior accomplishments ; and his advancement accompanied the developement of his talents. The abbot of the rich monastery of St. Edmund appointed him to the rectory of Redgrave, in the diocese of Norwich ; Fox, Bishop of Winchester, who at that time held the privy seal, and Sir Thomas Lovel, then Chancellor of the Exchequer, also distinguished him by their friendship.'

While in this situation, he recommended himself to the King by the celerity and adroitness displayed in his mission to the Emperor Maximilian, and was raised to the deanery of Lincoln : but the death of the monarch, which soon followed, put an end to his prospects of farther advancement for the present.

Mr. Galt adopts the accounts which historians give of the commencement of Wolsey's intercourse with Henry VIII. At the close of the first year of the new reign, he was only a wealthy churchman ; and, although he stood high in the favour of Henry, no office in the state had to that time been conferred on him. In the war which was rendered memorable by the battle of the Spurs, the commissariat of the army was intrusted to Wolsey ; a charge which, the author justly observes, ' was little consonant to his profession : ' but the aspiring ecclesiastic was not inclined to indulge scruples of this sort : to him, it was a sufficient recommendation that the office placed him near the person of his sovereign ; and the conduct of the

then Pope (Julius II.) abundantly sanctioned him in undertaking such an employment.

The treaty that closed this war, from which Henry had expected so much, but from which no solid benefit was derived, was reduced into form by Wolsey; and this seems to have been his first state-act. Until this period, he appears only as an assiduous and dextrous courtier, who steadily and successfully improves his good fortune. Attentive, vigilant, and artful, he merely pursues the beaten track: but he rises with great rapidity, and attains to a truly wonderful dominion over a jealous and capricious master. Still, all this is effected by the ordinary means, and he employs his newly-acquired influence solely for personal purposes. If the point of elevation to which he finally reaches is unusually high, the celerity with which from this period he ascends is not less remarkable; for we find, 'soon after the King's return from the campaign in France, the bishopric of Lincoln happened to become vacant, and was given to Wolsey; who, in taking possession, found his wealth augmented by the moveables of his predecessor; and he had been scarcely invested with this new honour, when York also became vacant, when he was advanced to the archiepiscopal dignity.' Little more than a year elapsed before

'Wolsey was advanced to the rank of cardinal, and installed in Westminster-abbey, with circumstances of pomp seldom exceeded at the coronations of kings. About the same time, the great seal was given to him for life, with the dignity of Chancellor of the realm. Henceforth, he may be regarded as the dictator of England; for, although the King appeared, afterwards, personally, in every important transaction, the Cardinal had acquired such an ascendancy, that the emanations of the royal will were, in fact, only the reflected purposes of the minister.'

It does not appear that at this time Wolsey looked beyond the lofty summit which he had now gained. The lure of the papacy, by which at a later period he was weak enough to be caught, had not as yet been held up to him. By this insane fancy, during a great part of his life he was weak enough to suffer himself to be amused; though, had he possessed the superior mind here ascribed to him, he would have spurned at it as a clumsy artifice to seduce him from his duty, and from the path of true glory. Unfortunately, so extravagant was his vanity and so sickly his ambition, that the miserable bait took; he fondly cherished a hope which ordinary faculties might perceive could never be realized; and which, if it could, would have placed him in a situation for which not only he was wholly unfit, but from which he could have derived neither glory nor happiness. This vain and childish hope was so long
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and so tenaciously entertained, that it became impracticable for him to be true to his Prince or to consult his own fame, and he thus ultimately brought on his own tragic downfall. If under such a master as Henry it was impossible to escape being disgraced sooner or later, still, had Wolsey avoided this shoal, he might have had in adversity the consolation which is inseparable from wise and upright conduct.

At this stage of the narrative, we have to express our regret that no pains have been taken to exhibit the personage under consideration during the period of his youth, and in the moments of his privacy. In this particular, the volume before us is deficient to a distressing degree. The memorials for this purpose may reasonably be supposed to be scanty: but it was the duty of the biographer to have made a diligent search for them, and to have brought to light any remnants of this sort which have escaped the ravages of time.

Francis I. being desirous, we are told, of entering into an alliance with England, had recourse to various arts to gain the interest of the Cardinal, who had by this time exercised an absolute sway over Henry. The English monarch was made acquainted with these practices of his royal rival, and so far was he from being displeased with them that he only observed to Wolsey, ‘“ I plainly discover, that you will govern both Francis and me;” and he intimated by his manner and approbation, that he thought him qualified.’

Amid the strange occurrences of this fantastic reign, we meet with nothing so surprising as the power to which we have before alluded, that Wolsey possessed over his suspicious and wayward master. It is without parallel in history, and was so great as to induce the monarch to confer distinctions on Wolsey which entrenched on his own dignity and prerogatives, and to connive at practices which rendered it impossible for the minister to remain faithful. Indeed, not only does the unscrupulous King connive at them, but sanctions and seems to be pleased with them. What the arts were by which the crafty favourite achieved an effect so extraordinary, it may be now too late to discover: but the effect itself is highly revolting, and aggravates the detestation in which both characters are deservedly held. So astonishing did this ascendancy appear even at the time, that the vulgar of that day universally ascribed it to demoniacal influence.

With such aid, the course taken by the French monarch succeeded; and an alliance was formed between the two monarchs, in which the Pope and the leading powers of Europe afterward joined, and which is known under the name of the

League of London. The following is Mr. Galt's account of this measure :

'The principles on which it was founded, and the objects it embraced, served as the basis of the general treaties of the English government for a long period. The treaty itself may be regarded as one of the fundamental statutes of that great code, which, till the era of the French Revolution, continued to be the laws and constitution of the community of the European nations. It was enacted, if the expression may be used, that, between the two sovereigns, their successors, and subjects, perfect peace and amity, by sea and land, should subsist ; and that they should be the friends of the friends, and the enemies of the enemies, of one another. All their respective allies were included in the league. It was declared, that if the dominions of either of the principal contracting parties were at any time invaded, the aggressor should be required, by the other, to desist, and make reparation ; which, if he refused to do within the space of a month from the date of the admonition, the confederates were to declare war against him. If rebellions happened to arise in any of their respective states, none of the confederates were to interfere, unless foreign princes had been the cause ; in which case their forces were to be all united against the aggressors. It was, also, declared, that none of the confederates should suffer their subjects to bear arms against the other's, nor retain foreign troops in their service ; and that all persons accused of high treason should not be received within their respective territories, but that after twenty days' warning they should be obliged to depart.'

'The pope was admitted a party, and thereby became amenable to a secular tribunal constituted by the members of the confederation : nor could he violate his engagements to them, without becoming subject to the penalties and forfeitures which were provided to ensure stability to the league. This was the first grand political error of the pontifical government ; and from this epoch the power of the papacy has continued to decline. Charles and Maximilian, as well as Leo X., having acceded, Henry naturally became the arbiter in the disputes that afterwards arose among the confederates. For, secure in his insular dominions, he was not, immediately, exposed to their conflicts, and could only be indirectly affected by the continental revolutions. The effects, therefore, of this important measure, were, under the management of Wolsey, calculated to exalt the dignity of England, and to render her the judge of the neighbouring states.'

Much more weight is here attached to the imputed error of the court of Rome in this transaction, than the circumstance warrants. The parties appear to have been wholly ignorant of this false step ; and had Henry or his minister perceived it, the one was too dutiful a son and the other too zealous a guardian of the church, to have suffered the holy father to have committed such an error, much less to have led him to it. The measure, it must be admitted, was well adapted to the state of things, consonant

consonant to British interests, and friendly to the peace of Europe : but it cannot escape observation that it was concerted before Charles had thrown out the bait of the pontificate to the devouring ambition of the Cardinal.

In a treaty which was formed in pursuance of this league, a transaction is related which lets us fully into the character of Wolsey. His conduct, on this as well as on most other similar occasions, receives the approbation and even the applause of his biographer :

‘ When the treaty was ratified, the Cardinal gave orders, to the officers at Tournay, to sell the provisions and the materials which had been collected for the new fortifications. He enjoined them to put all things in good order, that, when the French commissioners arrived, the city might be resigned with ease, and without suspicion of indirect dealing. He also commanded all vagabonds to be put out of the town, and every man to discharge his debts. Thus maintaining the national integrity, by fulfilling the engagements undertaken for the public, and enforcing the performance of individual contracts. Nor was he negligent of his own private rights. He employed an honest priest, who became afterwards a distinguished diplomatist, to collect the arrears of the episcopal income, and the business was managed with mercantile sagacity. The disregard of pecuniary concerns is sometimes an infirmity, but oftener one of the many affectations of genius. But contempt for trifles is very different from the anxious particularity of avarice, and the negligence that entails privations. No man can be dishonoured by the strict administration of his personal affairs, but the neglect of them is both shameful and injurious. The plea of public employment, should not screen him from the imputation of private delinquency.’

An entire devotion to prince and to country, and a passion for true glory, cannot exist in a mind which is so immersed in the pursuits of avarice, and so occupied with parade and ostentation, as was that of Wolsey ; and had he not been duped into the pursuit of an unattainable foreign object, he had private ends too much in view to allow of his ever being a great minister,—even such as Richelieu,—much less a Ximenes.

We now subjoin an extract which fixes the character of the present volume :

‘ The conduct of Henry towards the two rivals * is involved in some degree of obscurity. The policy of England, from this period, and during the remainder of Wolsey’s administration, varied so often, and so suddenly, that contemporary historians found it easier to accuse the Cardinal of being alternately bribed by the imperial and French courts, than to comprehend the scope of his views. It is the fate of statesmen, to be denied the respect due to their merits,

* Charles V. and Francis I., who were at this time candidates for the empire,

until their plans are surveyed from the heights of posterity. But the hope of obtaining justice at last enables the man, conscious of great purposes, to persevere in his course, undismayed by the clamours of the multitude, the malice of tyrants, and the commotions and anarchies of the world. When the kings of France and Spain become competitors for the imperial crown, their respective qualifications could not but render it difficult to determine, what system the English government ought to pursue. The union of France with the empire, would constitute a power destructive to the independence of other nations. The hereditary dominions of Charles, added to the imperial, would form a more extensive monarchy, but less compact than the other. For Spain was shaken with intestine war, and Hungary exposed to the menaces of the Turks. The doubtful balance, in the English council, settled in favour of Charles; but so lightly, that it was easily disturbed. A policy of prospective considerations could not be adopted. Wolsey could only endeavour to render his master arbiter to the rival kings, by sometimes favouring the one, and sometimes the other; seldom acting as the decided friend of either. In the subsequent wars, when Charles or Francis alternately gained the ascendancy, Henry sided with the loser, and the weight of England restored the equilibrium of power.'

Why did the author use this singular mode of expressing himself; why induce the reader to convert insinuations into assertions, or to regard the paragraph as a nihilism; why not directly inform, instead of leaving the reader to infer? Are we to conclude that Mr. Galt is well disposed to defend the hero of his story, but that he does not chuse to commit himself in plain and direct assertion, and shrinks from being his avowed advocate? This species of Jesuitism is as strange an instance as ever fell under our observation, and as reprehensible in an historian as it is singular and preposterous. May we understand the author as meaning that the accusations of contemporary historians have been occasioned by their inability to comprehend the scope of Wolsey's views? No man can advance so barefaced a mis-statement, so gross a calumny. The accusations in question do not stand on presumption, but upon facts which were indisputable and notorious; they are mixed with the public transactions of the time; they form part of our history; and the instruments, by which these vile degrading gains were secured, are still preserved in our repositories. Why, then, this foul insinuation against contemporaries, which libels the dead, and flies in the face of the best authenticated history, but which cannot fail to mislead the ignorant?

The author says that the conduct of Henry (which is at this time, in fact, that of Wolsey,) is involved in some degree of obscurity; and if the line by which the aspirant after the pontificate was guided in these transactions be considered, and which

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was that which his own personal interest suggested, though occasionally checked by the fear of Henry, it could not, we apprehend, have been otherwise. Is it meant to be here said that, if we comprehended the scope of the Cardinal's views, we should see the reasons for the sudden and frequent variations in the policy which he pursued towards the two potentates? For ourselves, we own that we as little discern such reasons, as did the venerable antients who here stand accused; and we remain as blind as they were to the merits of Wolsey, although *we stand on the heights of posterity*. How comes it that the illuminated biographer makes no attempt to dispel this obscurity; to place before our eyes the objects of the Cardinal's designs; and to disclose to us some of the reasons which account for his shifting policy? *The doubtful balance in the English councils*, we are told, *was settled in favour of Charles, but so lightly that it was easily disturbed*. Yes, a pension or a sufficient bribe would have at any time have disturbed it. Had the hope of the popedom nothing to do with this settlement? Will any man say that the interest of England, and the welfare of Europe, alone influenced the English minister? Subsequently even to the battle of Pavia, would Henry have broken with Charles, had it not been for the short-sighted and impolitic selfishness of the latter, and for the unseasonable *humeur* which he manifested?

'It has been alleged,' says Mr. Galt, 'that Charles, during his first visit to England, endeavoured to acquire the favour of Wolsey, by promising his influence to procure him the papacy; but no serious effect could be expected from such a promise, if it was made, for Leo X. was in the prime of life, and many years younger than the Cardinal.' — When we consider what was the object of Charles in this visit, and that he could secure it only by means of the favourite, — bearing in mind also the cunning of which he was master, and the hopes which from this time were entertained by Wolsey, — we see little ground for this doubt; and to throw it out, as it is here advanced, without assigning any reason for it, only shews the strong bias under which this biography was penned. No memorial of such a circumstance can exist. It is most probable that Wolsey's vanity, or the frankness which he affected to manifest towards the King, induced him to divulge the splendid expectation which it cost the artful Charles nothing to excite, which delighted the fantastic Henry, and which corrupted the vain minister; and thus contemporaries might have the best evidence of the fact, although at this day we may possess none better than tradition.

The affair of the interview of the kings of France and England at Guisnes is decisive of the character of Wolsey, as a statesman;

statesman; and his conduct of it militates against the supposition which we have been controverting, while it shews the Cardinal's hollow nature. What sacrifice to idle shew! What waste of treasure to an-*wer* no one good purpose!

In the subsequent passage, we meet with matters of a more favourable kind, and which exhibit the Cardinal to advantage:

‘ Henry VII., perplexed by the different pretenders to the throne, and particularly by the followers of Perkin Warbeck taking refuge in the churches, and abbeys, applied to Julius II. for a bull to correct the abuse of sanctuary in England. His Holiness, solicitous of the King's friendship, granted the request; and the bull issued on that occasion is the first on record, by which a limit was put to a general privilege of the church. To disclose the whole turpitude of the ecclesiastical abodes of England, and to propose a system of gradual reformation, was reserved for Cardinal Wolsey. Perceiving that the tendency of opinion might undermine the papal structure, unless effectual means were adopted to restrain the licentiousness of the clergy, he obtained a bull, which conferred on him a legate right to visit all the monasteries of the realm, and to suspend the pontifical laws in England, at discretion, during a whole year. His motive, at first, for seeking this commission, was, to reduce the swarm of monks, who, from the days of the Saxon kings, had continued to multiply. He regarded them as consuming locusts, a reproach to the church, and wasteful to the state; and he resolved to convert their habitations into cathedrals and colleges, with the view of restoring the clergy to the mental superiority which they antiently possessed over the people. The rumour of an innovation so terrible alarmed all the ecclesiastical orders. Their clamour was loud, incessant, and almost universal. Every levity that the upstart reformer had committed was brought before the public, and magnified to the utmost; and, as if it could diminish the worthlessness of his brethren, it was alleged to be little less than monstrous, that a man so prone to the pleasures of life himself, should abridge the sensualities of others. Those who were free from the reprobate inclinations with which the priesthood were charged in the bull, exclaimed against the generality of the charge, and the criminals were enraged at the prevention and punishment of their infamies.

‘ By virtue of his commission, Wolsey, as legate, instituted a court, which he endowed with a censorial jurisdiction over the priesthood. It was empowered to investigate matters of conscience, conduct which had given scandal, and actions, which, though they escaped the law, might be found contrary to good morals. The clergy furnished abundant employment to this inquisitorial institution; and, as the fines were strictly levied, and the awards sternly executed, it enhanced their exasperation against the founder.’

To convert monasteries and religious houses into places of worship, and seminaries of education, is to render a double service to society: but however meritorious this step was, we must not overlook the principle from which it flowed, nor the manner

manner in which it was accomplished. To say that the measure was not exempt from the charge of ostentation, is to say that it was effected by the Cardinal. The mode of it was tyrannical and arbitrary; and it seemed to be conducted rather to gratify his rapacity than to produce any good effect. It is even in the present volume admitted that the principal of Wolsey's agents conducted himself in a harsh and partial manner; and the scheme could not be expected to produce much benefit when it was commonly observed by contemporaries, that it was *little less than monstrous that a man so prone to the pleasures of life himself should abridge the sensualities of others*. Nor are we satisfied that this reformer—a character in which the proud Cardinal is here introduced—was actuated by the profound and beneficent views for which the author gives him credit; namely, that it was his aim, by timely reforms, to avert the storm which he saw was approaching.

Although Mr. Galt is unwilling to admit that Charles, during his first visit to this country, made any promise to Wolsey regarding the pontificate, he is under the necessity of stating the efforts of the Cardinal to get himself raised to that high dignity on the death of Leo:

'How this ambition should ever have been regarded as something very iniquitous is difficult to understand. It is the means used to procure the gratification, and not the passion, which makes ambition criminal. But though he was eminently qualified for the papal dignity, the Italian cardinals had strong objections to him on account of his country and character. They regarded all foreigners as barbarians, and dreaded to admit into the consistory any person from those distant provinces of Christendom, where Rome was regarded as the asylum of all that was holy, harmless, and undefiled. He had, therefore, to contend with the impediment arising from this prejudice, and with the two formidable factions, the imperial and French, which divided the conclave. A still stronger objection, though one that was felt, but could not be discussed, arose from his known endeavours to curtail the licentiousness of the clergy.'

Here Mr. Galt expresses his surprise at this ambition ever having been deemed blamable. It was impossible that Wolsey should ever have the least chance of attaining his object in any other manner than by sacrificing the interest of his prince and his country, in order to second the views of Charles; and surely this rendered it not only highly culpable, but substantially treasonable. Yet we admit that it was less culpable than it was puerile and extravagant. Had not Wolsey's vanity exceeded all reasonable bounds, he never would have been duped by an artifice so gross.

However weakly and absurdly the Duke of Buckingham had acted, and however loose the laws of treason might be at this

do, why have parts of the same essay been destined to different volumes? Is the collection of the learned Professor's manuscripts extensive; what are the proposed limits of publication; and what the principal subjects of discussion? On these and other points, it cannot surely be deemed unreasonable to look for satisfactory information: but, for the present, at least, we are kept in complete darkness; and we must be contented, without farther remarks, briefly to report the nature and merits of the communications before us, with those feelings of sympathetic regard and indulgence which are due to departed worth and learning.—The first paper in the series is intitled,

A Catalogue of some of the most considerable Trees in Scotland.—Of several oaks which are particularized, the largest measured 24 feet 6 inches in circumference, at 4 feet above ground. 'This is the largest of which we have any account in Scotland. But from difference of soil and climate, greatly inferior to the large oaks in South Britain. Mr. Beever*, an ingenious observer of trees in England, informs us, that the largest oak he had seen, is that near Wetherby, which, at the height of four feet, is 40 feet 6 inches round. But there are others in England, which are said to be still larger.'

An ash, in the church-yard of Kilmalie, in Lochaber, which was burned by the soldiery in 1746, measured 58 feet in circumference, at the ground. That which was near the house of Bonhil, the seat of the Smolletts, in Dumbartonshire, measured, in 1784, at four feet above the surface, 34 feet 1 inch.

'Many years ago, the tree being hollowed, and open on one side, the opening was formed into a door, and the rotten part of the tree scooped out. In this way, a small room was formed within the trunk, of the following dimensions. It is 9 feet 1 inch in diameter. Its roof is conical, and 11 feet high. It is floored, and surrounded with a hexagonal bench, on which eighteen people can sit, with a table in the middle. And above the door, there are five small leaden windows. Though the tree has decayed in the heart, it continues to live in the bark, and to form a great deal of new wood. The whole trunk, which is a vast mass, is thickly covered with fresh vigorous branches, and by this sort of renovation may continue to live, no body can say how long.'

Only a very few individuals of the Scotch or Wych elm are noticed: but the girth of that which is called the *Trysting Tree*, in the parish of Roxburgh, is about 30 feet.—A beech, near Oxenford, in the county of Edinburgh, measured 19 feet 6 inches, in 1763. The height of a tree, which Dr. Walker calls a *Plane*, (the Scotch synonym, we believe, of *Acer Pseudo-platanus*,

* Bath Memoirs, an. 1780, Vol. i. p. 76.

mus, *Great Maple*, or *Bastard Sycamore*, at Newbottle-abbey, the residence of the Marquis of Lothian, is stated at 100 feet, although its girth is only 9 feet 11 inches; and, at the same place, is another of that species, more remarkable for its circumference, which in 1789 was 18 feet 7 inches. — After having mentioned some very respectable chesnut-trees, the Doctor thus proceeds:

‘ The great chesnut, which stood at Finhaven, in Forfarshire, was long accounted the largest tree in Scotland. In the year 1760, a great part of the trunk of this remarkable tree, and some of its branches, remained. The measures of this tree were taken before two justices of the peace, in the year 1744. By an attested copy of this measurement, it appeared at that time, that at half a foot above the ground, it was 42 feet 8½ inches. As this chesnut appears, from its dimensions, to have been planted about 500 years ago, it may be presumed to be the oldest planted tree that is extant, or that we have any account of, in Scotland. There was a chesnut, also, of surprising bulk at Leven Side, in Dumbartonshire. It was overthrown by the hurricane, on the 13th of January, 1739, but its precise dimensions have not been preserved.

‘ In England, the chesnut is still more remarkable for its growth. In the year 1759, a chesnut in Lord Ducie’s garden, in Gloucestershire, measured 46 feet 6 inches, six feet high*. And Bradley mentions a chesnut at Tartworth, in Gloucestershire, which measured 51 feet in circumference, six feet above ground†.

‘ From these instances, it would seem, that the chesnut grows much faster, and to a greater size, than the oak, both in South and North Britain, and more so in Scotland than perhaps any other forest tree.’

According to the Honourable Judge Barrington, who measured it twice, the great yew-tree at Fortingal, in Perthshire, was 52 feet in circumference, but at what height is not mentioned. In one of the islands of Loch Lomond, is a natural wood of old yew-trees, some of which measure from 10 to 13 feet in circumference.

‘ A laburnum, which was cut at Greenlaw, in Mid Lothian, in the year 1763, measured 4 feet 6 inches. This tree afforded a plank of beautiful red wood, 14 inches in breadth. It was planted in the end of the last century, when the laburnum was first introduced into Scotland. It is a tree that well deserves its place in every plantation, on account of its very valuable timber. In planting laburnum, it is necessary, however, to distinguish between the two varieties of the plant. The one grows up to be a timber-tree, and is the only one

* Bath Memoirs, 1780, Vol. i. p. 78.’

† Bradley’s Philosophical Account of the Works of Nature. Lond. 1739. p. 241.’

that should be planted. The other is but a mere shrub, that never comes to be a tree : and yet when they are young, they are so much alike, that the one may be easily mistaken for the other.'

As this tree is indigenous at a considerable elevation in the Alps of Italy and Switzerland, it is not affected by the cold of our northern winters ; and it has been found to flourish on very indifferent soil. In many parts of the continent, it is cultivated for timber, ornament, or fodder. When destined for the latter purpose, it is raised in the form of coppes, which are annually cut after they have attained their third year ; and they thus supply abundance of excellent provender, which is particularly grateful to goats, sheep, and cows, and increases the quantity of their milk.

Although cedars appear not to have been planted in Scotland previously to 1730, one of them exists in the fruit-garden at Loudoun Castle, which in 1776 was 30 feet high, and 5 feet 7 inches in circumference. A moist and hilly exposure is more congenial to the cedar of Lebanon than the finest and most sheltered garden. The full grown trees are certainly capable of braving the cold of Scotland : but many of the young plants of this species, in France, were destroyed by the severity of the winter of 1788-9.

The dimensions of an *Arbor Vita*, at Bargaly, in Galloway, in 1780, were above 40 feet in height, and 5 feet 4 inches in circumference ; and a manna ash, at the same place, at two feet above ground, measured 6 feet 3 inches.

Besides these, and various other instances of the *procreancy* of forest-trees, mention is made of two remarkable pear-trees : one in the old abbey-garden at Melrose, which, some years ago, measured 8 feet 10 inches in circumference, and the other at Restalrig, near Edinburgh, which measured 12 feet ; and both continued vigorous and productive.

This catalogue, though occupying ninety pages, might easily be enlarged : but it proves that several species, to which the climate of Scotland had been deemed unfavourable, may be cultivated with every prospect of success. It affords also a sufficient number of examples to excite the curiosity and to stimulate the activity of the great land-owners of North Britain, in extending and diversifying their forest-walks and scenery ; and in contributing to the shelter, ornament, and productive usefulness of some of the most romantic portions of the first island in the world.

Natural History of the Inhabitants of the Highlands.—We have here only the first section of a more extended essay, which the author appears to have contemplated ; and it relates merely to the *persons* of the Scotch Highlanders, under the *general*

general heads of *stature, complexion, visage, gesture, longevity, diseases, and madness*. We can perceive no logical propriety in separating the two last-mentioned titles : but, on the present occasion, if the author's statements be correct, *madness* has been added to his other categories as *lucus* has been deduced *à non lucendo*; for, of the happy Caledonian mountaineers, it is positively predicated that 'they come into the world without any natural imbecility either of body or of mind. Their country produces no dwarfs; and, what is more singular, neither fools nor madmen.' In another passage, we are told that 'they know nothing of the ague, scrophula, or barrenness. Nothing of dropsy, tympany, or ruptures.' Owing to our remoteness from this land of *negations*, we are not prepared to refute such propositions, at all hazards : but we must confess that they strike us as somewhat too unqualified. We certainly have heard of instances of mental imbecility, insanity, and scrophula, among these northern mountaineers; and a medical friend, who has visited their country with the eye of an attentive and candid observer, assures us that they are not less obnoxious to hernia than the inhabitants of other hilly regions of the globe. Of a population thinly scattered over extensive heaths and mountains, subsisting on simple fare, habituated to moderate exercise, and breathing an invigorating atmosphere, the nosology will doubtless be less complicated and formidable than that of the crowded communities of the plains. If some diseases, however, are generated in a refined state of society, others disappear; and the average amount of health, and the term of life, differ perhaps less in the wilds of America and in the heart of an European metropolis, than we might at first be apt to imagine. It does not so necessarily follow that, in a scientific age, diseases should be multiplied, as that their nomenclature should be subjected to more accurate definition and subdivision. Neither can we admit that the discovery of new countries unavoidably augments the sum of human infirmities, while it frequently reveals specifics and remedies of the most salutary influence. We would ask, too, whether a *refined and improved* state of society be not a *natural* state, and as much a part of the history of our species as the condition of the most untutored tribe?

We have indulged for a moment in these reflections, because the writer of the essay seems not to have maturely weighed the considerations to which they refer. In other respects, however, his delineation of the personal attributes of the Highlanders is, we presume, sufficiently faithful and characteristic. With our ideas of the *Highland face*, besides a *swariness* and prominence of the cheek and jaw bones, we had

also associated a certain degree of contorsion of features, especially about the mouth; originating, as we had supposed, in the shadeless nature of their country, and the exposure of the countenance to the sun and to the storm: but we may, very probably, have formed an imaginary standard from a too narrow induction of individual instances. The ensuing remarks on the reputed longevity of the Hebridians are extremely judicious:

‘The Hebridians have been noted for being extremely long lived. But upon particular inquiry, they appear not to be highly remarkable in this article. Such of them as arrive at a very great age, are much observed; and in a country so remote, and so thinly peopled, their memory subsists fresh, even for centuries, over all the neighbourhood. In this way, you have accounts given of all the people who have been remarkably old, for some ages back. Their number, consequently, will appear greater than in populous and busy countries; where events, if not consigned to history, are soon lost by tradition; and where the memory of people, only remarkable for their age, rarely survives the second or third generation.

‘Many obstacles lie in the way, to prevent their arriving at a very advanced age. Their diet is prejudicial; being either too low, or consisting too much of animal food and salted meat. Their immoderate use of spirituous liquors is no less noxious. And neither their clothing nor their houses defend them sufficiently from the rigours of the climate. They are not indeed worn out by labour; but they are as much impaired by the severities of cold and wet; by their hardships at sea, and by the care of their cattle, on the mountains, in winter. These causes, indeed, create great hardness; but they are likewise the causes of many diseases, and of gradual decay; nor will that hardness lengthen out life to the extremity of age, where these causes continue to operate.’

History of the Island of Icolmkill. — We do not recollect to have seen, in any book of geography or travels, a more ample and interesting account of the once famed Iona than that which is here supplied; and we much mistake if every *ecclesiastical* to the Hebrides will not thank us for recommending it to his notice.

Such is the moderate temperature of this small island, that it is seldom visited with frost in winter or with intense heat in summer: but winds and rains are both frequent and heavy. Though the crop is usually sown late in spring, it is reaped early in August; which seldom happens even in the most cultivated parts of Scotland. Since 1688, the population has been gradually reduced, by the consumption of men in the army, and by frequent migrations to Ireland and other countries, from nearly five hundred to about two hundred persons. They are all of the lowest rank, ignorant of English and of the
Scrip-

Scriptures, living in apparent poverty, and nearly excluded from intercourse with the rest of mankind; yet contented with the supply of their few necessary wants, displaying mild and gentle dispositions, and much addicted to superstition. — The outlines of the ecclesiastical history of the island are distinctly traced in a few pages, which will be found not destitute of interest; and our readers will, perhaps, be surprized to learn that the cathedral, though inferior to many of our Gothic edifices, has been constructed of no ordinary materials;

‘ It is built of the red antique Egyptian granite; the very same stone which the Romans brought from the East, and with which they erected their most superb monuments. There are rocks of it in Icolumbkil; but that of which the cathedral is built, has been mostly brought from the adjacent coast of the Isle of Mull. There, the stone can be more easily procured, and is of a finer quality; equal indeed to the finest that the Romans ever brought from Upper Egypt. It is no where polished in any part of the building, but painfully formed by hammering to a plain surface; and there are many fine blocks of it, five or six feet long, both in the walls and in the rubbish. The labour of quarrying and forming such a quantity of this stone as so great a building required, is a piece of work like the Egyptian obelisks, whose execution must strike with surprize the people of modern times. The rock is solid, the stone of almost impenetrable hardness: but time itself cannot impair it; and, where it can be overcome, it is the fittest material in the world for monuments that are to last for ages.

‘ The windows, doors, corners, arches, pillars, and other ornaments of the church, many of which have been exquisitely carved, are all of a fine grey free-stone, brought from quarries at a great distance in the Isle of Mull. The cement of the building, like that of other ancient structures, is so strong, that it is easier to break the stones than to force them asunder. It is of lime that has been calcined from sea-shells, and formed into a very gross mortar with coarse gravel in a large proportion, and a great quantity of the fragments of white coral*, which abounds upon the shores of the island. The superior strength of the cement in ancient buildings, over that of our modern structures, is ascribed by Linnæus, and all other writers, to its greater age. But, till our lime be used with a much greater proportion of water than at present, with a much larger quantity of sand, and that sand of a much larger size, no age nor time will ever render it a cement of equal power to that of the ancients.

‘ When this structure was erected, the fine blue slate in the neighbouring islands of Lorn was no doubt unknown. But it has been roofed with a stone of a very peculiar and beautiful kind. It is of a rich talky substance, resplendent with the most vivid colours, and used in form of large slates. It has been brought, no doubt, from

* *Corallium album pumilum nostras*, Raj. Syn. p. 32. n. 1.

some of the adjacent islands, though I no where met with any natural rock of it.'

Among the many monuments of royal and holy personages, that of John Macfingon, abbot of Iona, is remarkable for the delicacy of the sculpture, and for being executed on black basalt, of the same nature with some of the finest relics of antiquity.

Although the library was mostly destroyed by the Reformers, some books and papers were conveyed to the castle of Cairnburg, which was then deemed impregnable. 'Here,' says the Doctor, 'they remained till a siege, in the time of Cromwell, when they were mostly destroyed by fire. Some of them, however, still escaped, of which I got notice of one manuscript, and saw an old gentleman in whose hands it had been for some time; but found, after hunting it through three or four islands, that the last leaves of it, as it was unhappily vellum, had fallen a sacrifice for measures to a taylor. It was a Latin translation of an Arabian work on physic.'

Of the mineral productions of this island, the most remarkable are, nephrite, serpentine, white marble, and syenite, each of which furnishes matter of description and annotation. We shall here only remark that the two modifications of nephrite, and also of serpentine, are needlessly treated as distinct species. The rarer plants are, *Pulmonaria Maritima*, *Salix fusca*, *Phragmus Columbe*, (for so the author denominates *Fucus polyschides*, of Lightfoot,) and *Cotyledon umbilicus*. *Spongia Columbe* is inserted, though we know not on what principle, among the vegetable productions. The solitary specimen which is described seems to differ from all the sponges in Linné's Systema, or in Ray's Synopsis; and, could it be procured in any considerable quantity, it would, for many purposes, be preferable to the common sponge of the shops. The animals and shells particularized are, *Colymbus grylle*, *Papilio Io*, *Phalena Hebridiæ*, *Libellula cancellata*, *Tenthredo livida*, *Tellina Columbe*, *Arca pilosa*, *Bulla Scotica*, and *Cancellus Belgicus*.

History of the Island of Jura.—Notwithstanding its vicinity to the coast of Argyl, the island of Jura has been seldom explored by the intelligent naturalist; yet its quartzose mountain-rocks present a singular phenomenon in British geology; and the ascent to the top of the *Paps*, though painful and laborious, conducts to a prospect of uncommon extent, diversity, and magnificence.

'On one hand we had a thousand hills; the whole alpine country of Argylshire, the ancient Albion. Here only our view was intercepted,

cepted, and that only by mountains at the distance of above fifty miles. In another quarter, we saw distinctly the whole of the Hebrides, and Deucalionian ocean. Southwards, the vast promontory of Cantire lay under our eye; and beyond it, in one view, all the west of Scotland, rising to the great mass of mountains in the head of Clydesdale and Nithdale: in another view, the spiry summits of Arran, and the whole Irish sea, with its shores, to the Isle of Man. From the south to the west, the north of Ireland lay as a plain before us, further than the eye could reach. The impetuous strait between the Mull of Cantire and the Fair Head, with its lofty cliffs, was at hand; through which the Irish sea is filled every tide, by the pouring in of the Atlantic. The promontory of the Giants' Causeway appeared near and distinct; and beyond it, the high land of Inishma, the north extremity of Ireland; beyond this, to the Hebrides, nothing but air and ocean.

'The emotions in the mind of the beholder, arising from the grandeur of this scene, are not to be excited by any description. The extent of prospect from this mountain is indeed surprising, not much under three hundred miles, south and north. But the curvature of the earth is here greatly overcome by the elevation of the spectator, and the great height of the distant lands. Nothing else could render the Isle of Skye and the Isle of Man at the same time visible. At three such views, the naked eye might extend from the one extremity of Britain to the other. To stretch the eye over so many different seas, over such a multitude of islands, and such various countries, in different kingdoms, is perhaps a scene that can nowhere be beheld in Europe, but from the summit of Jura.'

Among the plants observed on this island, the curious botanist will remark *Rosa Scotica*, *Bryum laterale*, *Lichen quartzosus*, *Chara Scotica*, *Ulva fastigiata*, and *Bombycina Deucalionica*.

The following information will perhaps be new even to many of our medical readers:

'In the Highlands in general, there are fewer people either lame or decrepit, than perhaps in any other country in Europe. But in Jura, the cripples are remarkably numerous; owing to a very singular disease with which the island is infected. This disease arises from a worm lodged under the skin, that penetrates, with exquisite pain, the interior parts of the limbs. It is termed, in the Gaelic language, *Fillan*, and is generally lodged either in the knees or ancles. It is first discernible very deep, as the patients themselves say, at the bones. Whether it really affects or penetrates the bones I could not positively learn, though it is very probable, from the extreme pain which it occasions; but in a little time it makes its way through the cartilages, tendons, and muscles, and penetrates the skin with several small ichorous orifices. The worm disappears soon after this stage of the disease, which, when suffered to come this length, never fails to cripple the patient for life. Both men and women, children and adults, are equally subject to it; and the intense pain with which it

is accompanied, sometimes destroys the appetite and spirits, and occasions death. The worm itself is about half an inch long. It has a white head, with a sharp bony rostrum; and the body is of a reddish colour, and of a compressed shape, with a row of feet on each side.

'The only cure known for this disease is the root of a plant, and the marrow boiled out of beef bones; or if that cannot be had, they make use of goat tallow in its place. The root is pounded and mixed with the oleaginous substance, and the mixture applied in the form of a poultice, as hot as the patient can bear it. The application of this remedy, before the worm breaks the skin, kills it within, and cures the patient. Yet, even of those who are thus recovered, most of them have their limbs in some degree lamed or distorted; and the disease is so frequent, that there is not a farm upon Jura, but there are two or three persons to be found who have suffered by it. The plant whose root is thus used for the cure of this disease, is the *Pedicularis palustris* of Linnæus, or Great Marsh Red Rattle, which has been long known as an officinal plant; but this remarkable virtue which seems to reside in it, has been discovered and known, only by the inhabitants of the Hebrides.'

The limited locality of the *Furia infernalis*, if such a creature really exists, and of this *Fillun* of Jura, is not the least marvellous part of their history. The embryo of the latter, it is conjectured, may be conveyed into the system with the aliment: but the external existence of these embryos, and their *safe-conduct* from the stomach to the knees and ancles, remain to be proved. The patients, on the other hand, are not conscious that the insect makes its way into the limb by puncture. The clergyman or the resident surgeon of the island would perform a service highly acceptable to the naturalist, if he would condescend to watch and register the proceedings of this non-descript tormentor. With respect to the remedy, the virtues of *pedicularis palustris* are at least equivocal; and the success of the application probably depends entirely on its oleaginous nature. It is not improbable that oil of turpentine would destroy these worms still more instantaneously.

Although this History of Jura is left incomplete, we trust that the sequel is in a state of forwardness.

A Description of the Basse and its Productions.—An insulated and precipitous rock, in an arm of the sea, though overlooked or despised by the common observer, may be fertile of instruction and amusement to the attentive student of the works of nature. While thousands of travellers have passed near the subject of this essay with indifference, the celebrated Harvey and Ray have visited it in person. We are not, therefore, surprised that Dr. Walker should have followed their example: but, after having described the form and dimensions of 'this famous

famous rock,' he might have intimated its nature, and stated its mineralogical characters. In his notice of its indigenous plants, he has omitted *Beta maritima*; which, we have been credibly informed, occurs on it, and in few other habitations in Scotland. His remarks, however, both on the comparative wholesomeness of pot-herbs which have been reclaimed from the sea-shore, and on the natural history of the *Solan goose*, or gannet, bespeak his accustomed ingenuity and accuracy of observation.

The History of Shell Marle. — This is a distinct and valuable exposition of the substance in question, especially as it occurs in some parts of Scotland. We cannot, however, consider it as essentially different from earthy marl, in which fresh-water-shells have been imbedded. With regard to the alimentary principle which it affords to vegetable life, and the most eligible modes of employing it as a manure, some important and very curious hints might have been deduced from the writings of Bernard Palissy and the Abbé Rozier.

Public Lecture, Anno 1788. On the Utility and Progress of Natural History, and Manner of Philosophising. — From such a title, and from the pen of Dr. Walker, we had augured a more luminous and striking display of the inducements to the study of natural history, and a more methodical statement of the progress of that science, than are exhibited in this introductory lecture. The assertion that it has become fashionable, *especially with the French*, to decry the elementary parts of natural history, is somewhat rashly hazarded: since, with the exception of the celebrated Buffon, and a few of his blind admirers, the learned in no country in Europe have evinced more solicitude than the French to settle, on philosophical principles, the arrangement and nomenclature of natural objects; and many of their elementary treatises are highly deserving of attention. To the vain and indolent votaries of science, however, in every country, and to all who affect to despise the minuteness of systematic detail, we would address these plain and forcible expressions:

' Like other sciences, natural history has its rudiments; certain fixed principles and rules, to serve as a foundation of the structure. Its objects are extremely numerous. The particulars to be observed in the history of the atmosphere, of the waters, and of the earth; and the species which exist in the mineral, vegetable, and animal kingdoms; form the whole frame of nature. — But is this frame to be understood, while we are ignorant of the parts of which it is composed? No: on the contrary, if we would attain a general and useful knowledge in this study, it must be founded in a knowledge of particulars.

‘ It is frequent, even with some who pretend to be naturalists, to vitify the fundamental parts of natural history ; who view the particular species and bodies in nature ; their systematic arrangement ; their correct denomination ; and the description of their parts and properties ; as a study too minute, frivolous, and beneath their notice ; whose large views are only directed to what they call the volume of nature, and the great lines in natural history. But I know of no great lines in natural history that are not composed of small ones : nor have I ever had occasion to admire any man’s knowledge concerning a great line, that was ignorant of its component parts.

‘ As for their volume of nature, like other volumes, it consists of pages ; and those pages, of lines, words, and letters. But without an acquaintance with these, we have no more right to pretend to understand this boasted volume, than we would have to understand a book, whose letters, words, lines, and pages, we have never perused. It is true, indeed, that, though ignorant of these, a man may contrive to give a general account of the size and form of the volume, and the manner of its binding. And with regard to many of the recent writers on natural history, I am sorry to say, this is all the knowledge they discover in the volume of nature.

‘ Opportunity, time, inclination, and genius, are all of them in some degree required to make a progress in any science. For want of one or other of these, many, who of late have set themselves forward, as writers in natural history, are evidently ignorant of the very rudiments of the study in which they write ; and it is remarkable, though not more indeed than what is to be expected, that it is only among such writers, that we find the elements of natural history decried. So apt are mankind to depreciate the knowledge they do not, and still more, the knowledge they ought to possess !’

The author’s remarks on a rage for theorizing, and on the respective provinces of observation and experiment, are also extremely pertinent, and couched in the same popular language.

Memoirs of Sir Andrew Balfour. (Delivered as an Introductory Lecture to a Course of Natural History.)—We will not mar the interest of this well-written paper by any partial abstract, or garbled quotations : but we most cordially recommend it to the perusal of all those who delight in the contemplation of public and private virtue, and can dwell with complacency on the accomplishments of the scholar and the gentleman, combined with the more solid qualifications of moral excellence.

The Natural History of Loch-Leven.—This small lake and its mouldering castle have been repeatedly described. The learned Professor attributes its uncommon fertility in fish to its extent of shallow water, affording an ample growth of aquatic plants, serving as food to myriads of water insects, vermes, &c., which last yield, in their turn, an abundant supply of nourishment to the fish. Among its excellent trout, the char is pre-eminent

in fineness and richness of flavour: but some of the varieties of the grey species are also uncommonly delicate, and are much prized in the Edinburgh market. Besides perch and pike, the lake also furnishes the common eel in great numbers, and of a large size.

‘ The shallow parts of the lake contain a great variety of water weeds, and especially the *zanichellia*. According to the information of the fishermen, this last plant, which forms a turf at the bottom, is chosen by the eels as the place for depositing their spawn. The country people say, that the eels descend in the river Gairnig into the lake in a very singular manner. This river is very rapid and precipitous in its course; especially in a flood, when the eels appear to be forced down by the violence of the current. They do not swim, however, or proceed at their full length, but roll themselves up in the form of a ball, and in that way are carried down into the lake.’

We strongly suspect the accuracy of the first part of this information, because the experiments of Septfontaines seem to have demonstrated that this species is viviparous.

Mineralogical Journal from Edinburgh to Elliock, 55 Miles.—Mineralogical Journey from Edinburgh to London.—We conjoin these two titles, because the communications to which they refer are merely short memoranda, and are so infected with the author's own technical phraseology as to be scarcely intelligible to ordinary readers. By *Cyanea Pictlandica*, we suspect is meant *Compact felspar*, which, if our information be correct, occurs in the Pentland hills near Edinburgh. Besides the solitary instance of *agate veins*, quoted at page 386., we believe that they are likewise found in the trapp rocks, on the opposite side of the Frith of Forth. That no *whinstone* is to be seen between Edinburgh and Coldingham moor, we are not prepared positively to deny, because we know not exactly what mineral substance is here denoted by *whinstone*, under which Dr. Walker seems occasionally to include *basalt*, and which the people in the northern parts of the island apply to almost every rock that is harder than free-stone: but columnar basalt is very obvious about Dunbar, and should have been stated as an exception to the deep beds of gravel and loam which are represented as the sole constituents of the soil, in the range already specified.

Salicetum. The Botanical History and Cultivation of Willows.—The great difficulties which have hitherto attended every attempt to adjust the specific distribution of the *salices*, and the discordant references of the most eminent botanists who have exercised their talents on the subject, would almost tempt us to suspect that, in different climates and situations, the same reputed species is liable to very striking modifications,
and

and may have been multiplied into several distinct numbers in their critical catalogues. Should hybrid and intermediate varieties likewise occur, (a supposition far from improbable,) we might even entertain a doubt whether the genus be susceptible of very precise or accurate extrication. The present ingenious essayist has, with much ability and critical acuteness, endeavoured to discriminate twenty-two species. The general and particular observations, which accompany his scientific enumeration, cannot fail to command the attention of all who are interested in the physiology or culture of this valuable tribe of plants; and we have only to express our regret that such a masterly communication is presented to the public in an unfinished form.

Mammalia Scotica. (Specimen of a *Fauna Scotica*.)—Even in its insulated state, this portion of the volume derives considerable value from the many excellent remarks which accompany the definitions and synonyms. The fastidious critic, however, would perhaps dispense with the bear, beaver, wolf, and brandthirsch, as no longer resident in Scotland. *Phoca barbata*, on the contrary, should have been inserted, because it is not uncommon on the Scottish coasts, and may be frequently observed about the rock of Hiskyr, among the Hebrides. The ferret is avowedly noted as in *Britannia exotica*, viz *Europe indigena*, and is in fact no more intitled to a place among the native quadrupeds of Scotland than the Guinea-pig. The common and the pine Martin should have been properly discriminated, and the alpine Hare of Pennant should have been recorded as a separate species. Among the cetaceous family, we do not find *Balena boops*, nor even the *Sulcata*, if really distinct from it; which, however, seems to be doubtful. Yet it is confidently asserted that, among Dr. Walker's papers, is an account of a whale, stranded at Burnt-island in Fifeshire, in 1761, which he denominated *Sulcata*, from the longitudinal folds of the thorax. As at least two other species exhibit similar folds, this designation will not, it is to be hoped, obtain currency. Sir Robert Sibbald's account of a whale, which was also forced ashore near the same place, in 1690, seems to correspond with the *Boops*; and Dr. Walker, we are told, identifies his *Sulcata* with the specimen described by Sir Robert. Hence we may provisionally infer that the *Boops*, or pike-headed whale, has been twice observed in the Frith of Forth; and, if the carcase lately examined at Alloa, by Mr. Neill, belonged to the same species, we shall have three recorded instances of its visiting that seatury, in little more than a century. To the genus *Delphinus*, should be annexed the *Melas*, or black dolphin,

the *cawing whale* of the Shetlanders; a gregarious species, which sometimes comes ashore in whole herds.

Statistical Account of the Parish of Collington *.—In preparing the statistical report of the parish over which he presided as a clergyman, the author appears to have analysed his small district with the eye of an accurate and enlightened observer; while his familiar acquaintance with the soil, husbandry, and institutions of the country at large, invited him to extend his remarks in a manner not less pleasing than instructive. We doubt not that his observations relative to the climate and agriculture of Scotland, and to the management of the poor, will obtain all the publicity and attention to which they are intitled: but we must confine our extracts to a few paragraphs.

‘ In Russia, Sweden, Norway, Canada, and Hudson’s Bay, the fall of snow is confined to about the space of a month, in November and December. When it has completely fallen, the weather becomes serene, and continues to be so till the snow begins to go off in the spring. In these countries, the depth of snow varies in different years, from three to six feet; for in Hudson’s Bay it has been known sometimes not to amount to more than three feet. In our variable climate, such a depth of snow, in so short a space of time, seldom occurs: yet a greater quantity often falls successively, in the course of the winter. Of this the snow of last winter, 1794-5, is a remarkable instance. Though it never was at one time deeper than thirty-eight inches, it amounted in all to sixty-nine and a half inches, which is more than what frequently falls in the Scandinavian countries. Yet some winters pass away in Scotland, in which the whole fall of snow does not amount to six inches.

‘ The long continuance of the snow and frost during this winter occasioned a material deficiency in the crop of 1795, and was one of the causes of the remarkable scarcity in that year. Its hurtful effects were most discernible in the wheat-crop. The late sowing of wheat, now become a general practice, must, after every severe winter, be productive of such a calamity. The sowing of this grain, which should take place between the 20th of August and 1st of October, is now delayed till October is far advanced, and in many places till November and December. In such mild winters as we have had for some years, wheat sown so late may produce a very good crop; but it must necessarily fail if the winter is severe.

‘ The wheat thus late sown in winter 1794, was overtaken by the snow on the 14th of January, when in the shot blade, just above ground. Had the snow continued but for two or three weeks, it would have received little injury; but it was essentially hurt, by

* An abstract only of this account was published in Sir John Sinclair’s work. This paper completes the statistical account of that parish.

lying under the snow for two months and four days, during the most intense frost. When the snow went off, this late sown wheat was partly killed or thrown out; and what remained, was yellow and weak. The consequence was a thin and a poor crop. The grain was tolerably ripened, but the diminution was not so much in the quality of the crop, as in the quantity upon the acre, which was greatly lessened. Wheat sown during the first fortnight of September, and well rooted before winter, would have withstood all this snow and frost without detriment. The great failure of the wheat crop, in the year 1795, is not, therefore, so much to be ascribed to the severity of the winter, as to the late sowing of that grain.

For the support of at least fifty thousand paupers, in Scotland, there are mortifications in lands, money, grain, and houses, and savings by the care and economy of the kirk-sessions, which form a stock of about 120,000*l.* in value. The revenue arising from this stock, and the other parochial funds, chiefly the collections at the church, amount to an annual income of about 40,000*l.*, under the administration of the kirk-sessions. From this, the yearly expence of the church officers is to be deduced, which may be estimated at 3000*l.* But to this must be added, the annual sum in the few parishes already assessed, which may amount to 6000*l.*, and which raises the yearly income to 43,000*l.*

It appears, therefore, in general, that the poor of Scotland, amounting to fifty thousand persons, have, of public parochial charity, about 43,000*l.* allotted for their support; which does not afford to each pauper 20*s.* yearly; a sum, it must be acknowledged, very inadequate to their necessities. And further; that even including 6000*l.* already granted in assessments, it does not appear that the heritors of Scotland contribute, in the way of parochial charity, to the amount of 25,000*l.* for the support of the fifty thousand poor which exist in the country; or, that the poor, in general, and at present, do not stand the landed interest 10*s.* each per annum.

The poor's rates in England are now estimated at a vast sum; but it does not appear what may be the whole number of paupers, or at what rate they are, upon an average, supported*. In those parishes in Scotland, which are fully assessed, each pauper is maintained at an expence from 4*l.* to 9*l.* yearly. If assessments were to become universal, and were the poor of Scotland to be supported at the expence of only 5*l.* each, they would then stand the heritors ten times what they cost at present, as the sum required would amount at least to 250,000*l.* Were the proprietors in Scotland willing to be at this great expence, was it needful, they would deserve much praise. But it is proper for them to know, that it is an expence by no means necessary: that, with less than one-fourth of this great sum, properly bestowed, and without any legal compulsion, the poor of Scotland might be better supplied than the poor, perhaps, of any other kingdom.

* The number, according to Mr. Rose's statement in the year 1805, is about 12 in 100; and the average expence about 12*l.* per head in work-houses, or 3*l.* out. — *Rev.*

Memorial concerning the present Scarcity of Grain in Scotland. (1801.)—The principal expedient here recommended is the temporary conversion of portions of pleasure-ground into tillage. A more effectual and permanent mode of obviating scarcity would be to leave the agriculturist and the corn-dealer completely unfettered by legal restrictions and interferences: but, until such enlightened policy be adopted, the ploughing of parks and lawns, and the reclaiming of waste grounds, may be sufficient to meet a case of transient pressure.

The discerning reader will be at no loss to perceive that utility rather than amusement, and perspicuity rather than elegance, characterize the matter and style of these posthumous essays: yet such is their intrinsic worth, as illustrative of various subjects of national importance, that we would bespeak for them a welcome reception from the public, and would express our hope that the author's executors will not be tardy in consigning the remainder of them to the press.

ART. III. *Poems and Translations.* By Reginald Heber, A.M. 12mo. 6s. Boards. Longman and Co. 1812.

THIS small volume contains the author's Oxford Prize Poem of *Palestine*, written at the age of nineteen, the verses intitled *Europe*, (which appeared about four years since,) *The Passage of the Red Sea*, some translations from Pindar, *Lines* spoken at Lord Grenville's Installation as Chancellor of Oxford, and an *Epitaph* on a young Naval Officer.—By some accident, the poem of Palestine escaped our notice at the time of its publication; and we have inverted the order of criticism by reporting the second composition of Mr. Heber before the first. The poem on Europe was mentioned in our 58th volume, page 440., and it is now too late to enter particularly into the merits of the Oxford Prize. Both exercises promised considerable success to the writer, if his avocations would have permitted him to attempt a poem of greater length: but this, he intimates in his preface, is unlikely; and we lament the intimation. When a scholar and a man of genius, to both which honourable designations Mr. Heber has an undoubted claim, declares the probability of his relinquishing any literary pursuit in which he has succeeded, every person of taste must regret the declaration.

'The Passage of the Red Sea' is an animated little poem; and more is made of such an attempt to versify Scripture than is usual: but we cannot allow the distinctness of the picture which the poet presents to us, of the Heav'n-directed fugitives, marching through the wall of waters, erect on either side of their

their path. Indeed, he has omitted this obvious but striking image, and loses himself in 'hills of coral,' and 'beetling waters' that *storm above the heads of the Israelites*. This image suggests any thing but the idea of safety. Still less do we like the Song of Miriam, *done into complets* :

'Shout, Israel, for the Lord hath triumphed!
'And every pause between, as Miriam sang,
From tribe to tribe, the martial thunder rang;
And loud and far their stormy chorus spread,—
Shout, Israel, for the Lord hath triumphed!'

Unquestionably, here are spirit and energy sufficient: but are not our readers offended by the discrepancy of the words of the sacred song with the measure into which they are here incorporated? The continued regularity of the verse ill accords with the solemn and inspiring joy of the subject. Or, at all events, if this be not the right cause of the disagreeable feeling of incongruity which, with all its merit, this passage excites, there is *some* cause for it, (and *that*, we think, is inherent in all versifications of Scripture,) and we are strongly conscious of the effect. Mr. Heber evidently has a bias not only to the choice of sacred themes, but to the very objectionable introduction of scriptural phraseology into modern allusions. His *Palestine* and *Passage of the Red Sea* are proofs of the former predilection; and several expressions in his *Europe* evince the latter practice. Since, therefore, it is not impossible that we may see Mr. Heber in print again, as a candidate for still higher poetical honours, (notwithstanding his inauspicious declaration,) we shall take the liberty of offering a few remarks to his consideration, and to that of our readers, relative to such predilection and practice.

We greatly doubt, then, the good effect of introducing scriptural *phrases*, under any modifications, into the more extended efforts of poetry. Sublime and beautiful as even the translations of the *images* used by the inspired writers often are, they seem appropriated to sacred subjects; and we must declare that they are, in our opinion, totally unfit for association with profane incidents, unless those incidents are of very antient date, if even that consideration will suffice. Many strong reasons might be given for this opinion, (which we have formerly expressed,) from a simple reflection on the remote antiquity and still more on the absolute peculiarity of Jewish manners and customs; and from a thousand other collateral circumstances. It may be asked, if scriptural *phrases* and *images* are *altogether* to be proscribed, will not this anathema extend to the complete exclusion of sacred *subjects* from the choice of the poet? (*Pace theologorum et theologo-poetarum dixerimus*)

may) — let it do so. With the single but most glorious exception of Milton *, what Englishman has written well, or has written even tolerably, on these forbidden themes?

“Within that circle, none *can* move but he;” —

although many, alas! attempt to tread in it. Who would wish to add another poetical Salmoneus to this unhappy list; and to be that Salmoneus himself?

“*Demens! qui nimbos, et non imitabile fulmen,*

ÆRE et cornipedum cursu simulârat equorum!”

Mark the numerous and miserable failures; even when confined to our own country, and to later years. Shall we except the holy Sapphics of Watts?

“While our Hosannas all along the Passage

Shout the Redeemer.”

Allowing for some good lines, as well might we except the humble hymns of Hopkins, or the groaning godliness of Grahame. The truly poetical translator of Virgil's *Georgics*, and of Wieland's *Oberon*, will be read, remembered, and admired, when the religious and blank versifier of the history of *Saul* is deservedly forgotten; and the veteran *Observer* surely should have *observed*, from the little success which attends sacred poetry, that his *Calvary* was likely to sink into that gulph of oblivion in a few years, into which it has most untowardly fallen already, *in a very few years indeed*. The fortunate attempts of Addison, and one or two of Pope's compositions, are, in truth, no contradictions to our observation. — A hymn, a prayer, or an eclogue, *may* delight, where an epic *must* fatigue. Still less can any argument be raised against us from the sad insipidity of the Seatonian prizes. The names even of a Bally, a Glynn, (or rather Roberts †,) and a Wrangham, cannot rescue these annual messes of pious prose, doled out in dishes ten feet long, (but not of an uniform pattern,) from that neglect, or rather contempt, which they

* It would be unpatriotic, indeed, to join in the criticisms, or rather cynicisms, of Voltaire, on this point: but, without incurring such an imputation, may we not ask, (as it has been asked, again and again,) does not the excellence of “*Paradise Lost*” consist in detached passages; and considering all things, and consulting the majority of readers, is not Johnson right? (See also our last Number, p. 301.)

† “*The Day of Judgment*” was composed by the latter and fathered by the former of these gentlemen, for academical reasons: so that we must not always be sanguine of success when we undertake “*inter sylvas Academi querere FERUM.*”

so lamentably incur. Even Mr. Heber's *Palestine* (unless that present republication delays its descent for a while,) already stands on the brink of Lethe;

——— “*Nec te tua plurima, Pantheu,
Labentem pietas, nec Apollinis infula tenet.*”

This brief discussion of the demerits of scriptural poems was here introduced for the purpose of deterring the present author, if we could hope for such influence over his choice, from the selection of a sacred subject, should he write again in verse, which we warmly encourage him to do. As for any minor candidate for renown by such a pursuit, to him we would say, (and the passage gathers tenfold force in its application,)

——— “*Desine, pervicax,
Referre sermones DEORUM, et
Magna modis tenuare parvis.*”

Let our poets, then, consider the Bible as their best and only rule of life, but not as their happiest repository of materials and of language in the nineteenth century. In fact, a solemnity and a sacredness attach to these subjects and expressions, which will not bear the *degradation* even of the most lofty verse. There is something, we think, revolting in the very conception of such a mixture; and, certainly, the results of the experiments which have hitherto been made, on this union of poetry and Scripture, are not in favour of their future repetition. Away, then, with “*all the plagues of Egypt*,” and let the “*numbers numberless*” (to quote a quotation from Mr. Heber) of the “*Æuodiads*” go out as a warning to the land, and as a beacon to the latest generation of the people, who are given unto Christmas carols.

If these sacred themes be altogether unfit for the purposes of poetry, or, rather, entirely overwhelm it, (and the very eclogue of Pope himself is poor indeed when compared with the inspired sublimity of Isaiah,) how much more deserving of censure than even the selection of such themes must be the introduction of scriptural expressions into modern subjects? It is enough, however, to have given one warning of the kind to a writer of any taste; and as to those who have no taste, “*where-with shall it be salted?*” On this point, we have only a few remaining hints to offer; and rather for the sake of obviating the misrepresentation of what has been said above, than from our own sense of any importance in the suggestions. It is not to be doubted that much eastern imagery might be engrafted on our poetry with great advantage; and we hope to see more use made of the treasures into which our orientalists have given us so alluring

affording an insight. We would, indeed, advise our poets to hover about Persia* in search of their materials and machinery, rather than to proceed to Hindûstan; we are frightened, at least, for the present, with the very idea of "*Siva*," the Destroyer. Let not our readers imagine that we mean to object to scriptural allusions when they merely touch on historical facts; a large store of which, and of a nature very capable of poetical illustration, provided it be short and simple, is doubtless to be found in the Bible: but, (again let us urge,) if we dwell too long on any consecrated story, newly dressed in the refinement of modern verse, the comparison between the original and the imitated narration becomes degradingly injurious to the latter.

Mr. Heber, we fear, will think that we are very fastidious in our reprehension of his choice of subjects for original composition, and of authors to translate: but we cannot believe it to be possible, at this æra, to interest the public in Odes addressed to 'Hiero of Syracuse, Victor in the Horse Race,' &c. &c. Pindar, as we have often contended, can never be made popular with modern readers; and the scholar who relishes this sublime author (no very common favourite, we believe, even with scholars,) will find, in the closest translation that can be poetical, an insurmountable discordance with the original. Mr. Heber, we allow, has in some instances been remarkably faithful, and at the same time animated: but, generally speaking, the flow of his lyric verse is very inferior to that of West, whose greater freedom indeed ensured greater facility and spirit. Some of Mr. H.'s expressions are very aukward; for example,

'No sounding lash his sleek side *rended*.' 83.

'All lovely, from the caldron *red*
By Clotho's spell *delivered*.' 84.

If passages like the following occurred more frequently in Pindar, we should alter our opinion of the expediency of translating his Odes:

'Ignorant and blind,
We little know the coming hour;
Or if the latter day shall low'r;
Or if to nature's kindly power
Our life in peace resign'd
Shall sink like fall of summer eve,
And on the face of darkness leave
A ruddy smile behind.—

* We hear that a poet of celebrity is engaged on a subject connected with this romantic region.

For grief and joy with fitful gale
 Our crazy bark by turns assail,
 And, whence our blessings flow,
 That same tremendous Providence
 Will oft a varying doom dispense,
 And lay the mighty low.'—

Again:

• But, ever bright, by day, by night,
 Exulting in excess of light;
 From labour free and long distress,
 The good enjoy their happiness.—
 No more the stubborn soil they cleave,
 Nor stem for scanty food the wave;
 But with the venerable gods they dwell:—
 No tear bedims their thankful eye,
 Nor mars their long tranquillity;
 While those accursed howl in pangs unspeakable.—

• But, who the thrice-renew'd probation
 Of either world may well endure;
 And keep with righteous destination
 The soul from all transgression pure?
 To such and such alone is given,
 To walk the rainbow paths of heaven,
 To that tall city of almighty time,
 Where ocean's balmy breezes play,
 And, flashing to the western day,
 The gorgeous blossoms of such blessed clime,
 Now in the happy isles are seen
 Sparkling through the groves of green;
 And now, all glorious to behold,
 Tinge the wave with floating gold.'—

Such reflections and descriptions, however, only at rare intervals break the chain of mythological story or allusion, which forms the mass of Pindar's remaining writings. The larger, if not the better, half has perished.*

The 'Lines spoken at Lord Grenville's Installation' are as good as any, and better than most, of the laudatory effusions on that occasion: but contemporary, nay confronted panegyric is not to our taste. It too much resembles the flattering dedica-

* In his notes on a passage preceding our last quotation, Mr. H remarks that 'the connection of these Eleusinian doctrines with those of Hindûstan is in many points sufficiently striking. Southey and Pindar might seem to have drunk at the same source.' The similarity had occurred to ourselves, we mean in point of subject. As to versification, dithyrambics (though those of Pindar be lost) will never die while Kehama lives.

tions of a former age, which (thanks to an improved feeling, in all classes) have entirely passed away. The 'Epitaph' is much more pleasing. — Some concise, learned, and interesting notes close the volume.

We cannot take our leave of so small a publication without assuring the author that we should not have bestowed the space on it which it here occupies, had we not deemed him capable of producing still better things. He has talents far superior to the multitude of rhymers who beset us in the present day. Rhyme, indeed, as we are too often compelled to observe, seems to be that "sin which most easily besets us:" but let us not confound the daily abortions of the press,

"Born without thought, begotten without pains,
The rhye drivell of rheumatic brains," (Baviad.)

with the genuine strains of poetry, —

"Verse, that's the mellowfruit of toil intense,
Inspir'd by genius, and inform'd by sense:" (Ibid.)

verse, such as Mr. Heber, we feel a hope, may hereafter write, if he will deign to follow the simple advice with which we shall close our review of his present volume. Let him, then, first correct his taste in poetical expression, by a steady reference of his *phrases* to our best standard of correctness, Pope: any thing very unlike his *style* being *probably* very unlike propriety of diction. For the harmony of versification, Mr. Heber may consult his own ear; improved as it may be to a great extent, (for he now rather imitates the uniformity of Pope's measure; which, however melodious, is certainly tiresome,) by the variety and richness of cadence which are to be found exclusively in Dryden's nobler compositions. Let him keep a tight rein over his imagination; and let him watch it as he would watch a young hunter, who from excess of mettle and inexperience covers more ground in his leaps than the place requires; in a word, takes a loftier flight than the occasion demands. That we may not, however, appear to curb the noblest quality in the mind of a poet, let us lastly exhort Mr. Heber to chuse some great and worthy subject, to digest it well in his mind, and in the parts which admit of energy to give a loose rein to all his powers. Then, to maintain our metaphor, we doubt not that we shall be able to follow him with applause, even when

"*Fertur equis auriga, neque audit currus habenas.*"

ART. IV. *Christian Morals.* By Hannah More. 8vo. 2 Vols. pp. 315. in each Vol. 12s. Boards. Cadell and Davies. 1813.

WHO can call in question the purity and benevolence of the motive, by which this pious and indefatigable writer is actuated ; or who can refrain from applauding the zeal, animation, and perseverance which she displays in all her writings, for the promotion of the highest and most permanent interests of her fellow-creatures ? No one can doubt that Mrs. More is in earnest : no one can fail of perceiving that she writes from a full, cultivated, and spiritualized mind ; and that the pleasures of religion, which she wishes to impart to others, animate and brighten her own studies and meditations. We should be insensible to the charms of moral excellence if we did not perceive, and unjust if we did not acknowledge, the claims which this lady presents to the respect and esteem of the Christian world : but, at the same time, we should be deficient in discernment, if we did not discover that her ardor in the cause of piety and virtue is not always united with the soundest principles ; and that, in laying down a system of practical duty, she has rather accommodated it to the views of some than extended it to all the professed followers of Christ. She displays great facility, however, in detecting the secret motives of conduct, in assisting men in the attainment of self-knowledge, in tracing the progress either of piety or of sin in the heart, and in giving vigor to the mind in its noblest struggles ; she seems to understand the various cases of conscience as accurately as if she had lived in a confessional, and descants on them with as much energy as if she had an extensive cure of souls ; and, perhaps, to her amiable solicitude for doing good, we are to attribute the repetition of that advice which she offers in her various publications.

We shall not be so rude as to say to Mrs. More that she ought to learn 'the art to stop ;' but we may venture to observe that the work before us is not in substance so different from her last, as to intitle it to praise on the score of novelty of sentiment. Whether her professed theme be "Practical Piety," or 'Christian Morals,' her essays or dissertations have precisely the same substratum and character ; her thoughts all flow in the same channel and to the same point ; and over the whole a sameness of feature is thrown. A new repast is presented to us : but in substance and essence it is the same with its predecessor ; it is served on the old family plate, recast ; and, though it assumes a new shape, every ounce of it has been on the table before. With great fluency and occasional eloquence, she prolongs her serious theme ; and, whether sick or well, she employs

plays herself in administering religious advice and admonition. With other authors, she has an indisputable right to offer her opinions boldly and without disguise; and though an attempt to mend the world is a very discouraging undertaking, we nevertheless applaud her for not desponding. We think, however, that, in addressing mankind on the general subject of Christian ethics, she should have taken the broadest possible ground; and, instead of covertly labouring to prejudice her readers against those moral writers who do not read the Gospel with her eyes, we could have wished that she had taken herself to task on the score of certain prejudices and prepossessions which, we think, have warped her own judgment. It has been asserted "that we cannot unknow our knowledge and unthink our thoughts;" but the latter part of the proposition is not strictly true. The wise man, in a close review of former trains of thought, often discovers their false concatenation, and with a vigorous intellect discards as errors those ideas which the nurse or the priest may have once taught him to venerate as truths. Mrs. M. has never been put to the necessity of turning any of her old opinions adrift; her talent has been exercised in keeping them in good repair, and in giving them currency; and, as they are in perfect concert with her own orthodoxy, she is so uncivil to the orthodoxy of other Christians as to pronounce that it is adapted only to a low tone of morality. We shall have occasion, in the course of this article, to resume our strictures on this subject.

From the comprehensive title of this work, we were led to expect a systematic and regular exhibition of Christian ethics: but, instead of calling it *Christian Morals*, Mrs. M. ought to have denominated it *Moral Effusions, or Hints relative to the Duties enjoined by the Gospel*. So little system or arrangement pervades these volumes, that many of the chapters have scarcely any connection with each other; and some appear to have been originally written as sermons, and to have been worked by a little contrivance into the shape of essays. The first four chapters belong more properly to "Practical Piety," than to a work which is professedly devoted to ethics.

Mrs. More begins with a sort of apology for the writers of pious books: whose example, for the most obvious reasons, cannot be so perfect as their rules; and whose own characters, whenever they are found defective, ought not to invalidate their reasoning. Next we are presented with a chapter *On Providence*; which is followed by one on the *Practical Uses of this Doctrine*, that seems to have been once in the form of a sermon, and to have had for its text the petition in the Lord's Prayer, *Thy will be done*. Here the fair author enters the distracting

region of Metaphysics: but we cannot compliment her on having solved any of the difficulties which have occurred to most speculative men in this discussion. It is indeed observed, very piously and very philosophically, that 'there is no way of disentangling the confusion but by seeing God in every thing:' though, however, she sees God in every thing, she does not allow him to be 'the author of evil,' but regards 'the bare suggestion as blasphemy.' Here the arguer would say that the two propositions do not hang together; that we are first told that God is the author of every thing, and then we are told of a thing of which God is not the author. This difficulty is not obviated by any reference to man's freedom as a moral agent; since, as Mrs. M. afterward remarks, 'the very will to obey is his gift;' for whether we be free or not, all our powers, and the exercise of them through every instant of our existence, depend on the Deity. We mean not to discuss the question on the origin of evil, and shall only remark that, if Mrs. M. could not have thrown more light on it, she might have spared herself the trouble of introducing it. The power of God is said to be 'not an idle prerogative; to be an attribute in constant exercise, *not kept for state, but use*;' and from his omnipotence, united with his omniscience, the doctrine of a general and of a particular Providence is inferred. 'There is no argument (she says) for a general, but is also an argument for a particular Providence, unless we can prove that the whole is not made up of parts; that generals are not composed of particulars; that nations are not compounded of families; that societies are not formed of individuals; that chains are not composed of links; that sums are not made up of units; that the interests of a community do not grow out of the well-being of its members.'

In the chapter which inculcates resignation, we are informed that 'God is an *economist* of his means of grace;' that we must 'leave him to take not only his own way, but his own time;' and that 'sufferings are the *only relics of the true cross*.'

The chapters on *Parable*, as a species of instruction; on *the Parable of the Talents*; on *Influence considered as a Talent*; and on *Time considered as a Talent*; contain some hints calculated to excite virtuous practice: but to the whole of their contents we cannot subscribe. A judicious rule is given for the interpretation of parables, that we are not 'to hunt after minute resemblances, but confine our illustration to the most important circumstances of likeness;' but Mrs. More is not equally discreet, when she remarks on the parable relative to the Last Judgment that it is 'not so much an allegory as a literal representation,' for surely the scenic picture given of that awful event can only be considered as figurative. This lady is at one time desirous of call-

ing forth the rational faculties of man, but, when revelation is concerned, she seems afraid of the exercise of them; and though she would not 'lay our understanding asleep,' she exhorts us 'to cast it at the foot of the cross;' a distinction which, we fear, will not be easily established. When a writer wishes nicely to define and discriminate, metaphorical language is very improper. 'Casting the understanding at the foot of the cross' may sound well, but it wants to be put into plain terms. If she means nothing more by it than what is expressed in the former part of the sentence, viz. the application of reason to enable us to understand revelation, she is unfortunate in her figure, because it seems to imply that the Almighty required the prostration rather than the use of reason when we looked into his word.

The chapter on *Influence* considered as a talent contains some strictures on the power of example in the superior classes, which merit the most serious consideration; and particularly the remarks on the display of charity which is often made by men of the world, while the obvious rules of justice are neglected:

'While we can with truth assign the most liberal praise to that spirit of charity which pre-eminently distinguishes the present period, we are compelled to lament that justice is not held in equal estimation by some of those who give the law to manners. This considerably diminishes their influence, because it is the quality which, of all others, they most severely require in their dependants, as being that which is most immediately connected with their own interest. And how far from equitable is it, to blame and punish the statutable offence in petty men, whose breach of integrity is unhappily facilitated by continual opportunity, or induced by the pressure of want, while the rigorous exacter of justice is as defective in the practice, as he is strict in the requisition?

'The species of injustice alluded to, consists much in that laxity of principle which admits of a scale of expence disproportioned to the fortune: this creates the inevitable necessity of remaining in heavy arrears to those who can ill afford to give long credit: in return, it induces in the creditor the habit, and almost the necessity, of enhancing the price of his commodity. The evil would be little, if the encroachment were only felt by those whose tardy payment renders exorbitance almost pardonable: but others, who practice the most exact justice, are involved in the penalty, without partaking in the offence; and the correct are taxed for the improbity of the dilatory. This dilapidating habit leads to an indolence in inspecting accounts; and the increasing unwillingness to examine into debts increases the inability to discharge them; for debts, like sins, become more burdensome in proportion as people neglect to enquire into them.'

Towards the conclusion of this essay, notice is taken of the influence of talents and genius; and of the commendation which they

they acquire independently of the moral uses to which they have been applied. Mrs. More instances Professor Porson and Mr. Horne Tooke, as characters who have obtained an over-valuation, since their unbounded learning was no compensation for 'the gross sensuality and corrupt principles of the one, and the avowed atheism and profligate political doctrine of the other.' It is clear that morality is preferable to erudition, and that philology cannot atone for atheism: but, before a person who has conferred the greatest obligations on the world by his philological discoveries is branded as an *Atheist*, unequivocal evidence of the fact ought to be produced. We never heard that Horne Tooke denied the existence of a God.

Nothing new is said on *the Use of Time*: but many good remarks are offered, and the following are not among the worst: {

'Few things make us so independent of the world as the prudent disposition of this precious article. It delivers people from hanging on the charity of others to emancipate them from the slavery of their own company. We should not only be careful not to waste our own time, but that others do not rob us of it. The distinction of crime between "stealing our purse" and "stealing our good name" has been beautifully contrasted. That the purse is "trash" is a sentiment echoed by many who yet set no small value on the trash so liberally condemned; while the waster of his own, or the pilferer of another's time, escapes a censure which he ought more heavily to incur. It is a felony for which no repentance can make restitution, the commodity being not only invaluable but irrecoverable.'

Under the head of *Charity*, a paraphrase of St. Paul's beautiful personification of this virtue is introduced; and it is recommended as a Divine grace which will never cease, though it is added that 'nothing is formally efficacious but the blood and merits of Christ.' We shall not dispute this position with the *fair* divine, but merely observe that it is rather awkwardly introduced in connection with a passage of Scripture in which charity is made to be greater than faith. In so sacred a light does Mrs. More hold the doctrine of atonement, that she reprobates a clergyman for denominating '*Charity the atoning virtue of the age*;' as if the preacher gravely proposed it as an expiation for sin, when probably he only meant to convey the idea expressed by Juvenal in the following line, applied to Crispinus,

"*Monstrum nulla virtute REDEMPTUM à vitiis.*"

We come now to two chapters on *Prejudice*, in general, and on *Particular Prejudices*. Here it is remarked that 'Prejudice of some kind or other, is a natural *inborn* error, attached to that blindness which is an incurable part of our constitution.' To speak

to speak of prejudice as inborn is not correct : but it is very certain that, from the slow growth and late maturity of the human intellect, many judgments are formed and many opinions adopted before reason has arrived at its full strength ; and that on this ground we should all suspect ourselves of prejudging, and not be too confident of the accuracy of our early decisions. How far Mrs. More has proceeded in the cautious philosophy of doubting, she knows better than we do : but to us she appears not to have ventured boldly. In this same chapter, she pronounces the doctrine of *satisfaction* by the death of Christ to be one of 'the verities of our religion,' 'to be conspicuous in every part of the Gospel,' and making up the sum and substance of it, even while she admits that 'the term itself is not to be found in any part of the New Testament.' (Vol. i. p. 266.)

7 We may produce this passage as a strong instance of the power of prejudice. Is it possible that this lady, sensible as she is, could have ever duly weighed the subject on which she hazards so round an assertion? What! the doctrine of *satisfaction* occurring in every part of the gospel, and the term which should express it *not once to be found*? If the word does not occur, is not this fact a reason for suspecting that the thing does not occur ; especially as it is one of those points which calls for the most ample definition, and which, taken in the obvious sense of the word, is fatal to the cause of morals? That Christ is our Mediator, that he has given himself for us, and has suffered and died for the essential benefit of sinners, is a clear doctrine of revelation : but that he died to make a *full and complete satisfaction* to Divine Justice for the sins of the whole world, so as wholly to liquidate the moral debt of sinners, is a doctrine which we should think only Antinomians could find in the Gospel ; for it is more calculated to destroy all sense of moral obligation, than to enforce the necessity of constant obedience. If divine justice be *fully satisfied*, it is precluded from making any future demand. The term *satisfaction* conveys an erroneous notion, is liable to cause mischief, and no correct Christian writer will ever adopt it. The Satisfactionists have been accused of being Anti-moralists ; though they, on account of the neutralizing ingredients with which they incorporate their favourite doctrine, deny the charge. Let Mrs. More emancipate herself from her prejudices in favour of reputed orthodoxy ; and she must then be convinced that moral substitution, and the satisfaction of Divine Justice by a transfer of the qualities of virtue to the side of vice, and of vice to the side of virtue, are impossible in the nature of things, and as absurd, on the face of them, as the doctrine of transubstantiation. Should she urge in reply that, in one place, God is said to have for-
given

given us *for Christ's sake*, we shall refer her to the original; where as little will be found to justify the idea conveyed in our translation, as occurs in a passage in the Psalms which she has quoted to authorize a representation of Omnipotence as employed in "making men to be of one mind in a house." *

Much as we differ from this writer in the introduction of certain doctrines for the support of the ethical system of the Gospel, we entirely agree with her in the high praise which she bestows on *humility*, in the last chapter of the first volume; where she styles it *the only true greatness*: yet we confess that we should have relished this chapter more, if she had not told us that 'Humility takes its first ground on the full conviction of our apostacy from God;' for had Adam not fallen, but remained in Paradise, he would surely have seen reasons to be humble. The ignorance, imperfections, and limited faculties of man urge him to a humble sense of his own nature; yet we agree with Mrs. M. that 'there is no humility in an excessive depreciation of ourselves.' When good people pronounce that they are *the vilest of sinners*, they lie to God and to their own consciences.

Vol. ii. opens with a chapter on *Retirement*, followed by another intitled the *Dangers and Advantages of Retirement*, in which this subject is very sensibly treated. While Mrs. More properly represents the importance of being qualified to live alone, she does not omit to represent the evils which retirement is apt to generate:

'Retirement is calculated to cure the great infirmity, I had almost said the mortal disease, of not being able to be alone; it is adapted to relieve the wretched necessity of perpetually hanging on others for amusement; it delivers us from the habit of depending, not only for our solace, but almost for our existence on foreign aid, and extricates us from the bondage of submitting to any sort of society in order to get rid of ourselves. It is very useful sometimes thus to make experiments on our own minds, to strip ourselves of helps and supports, to cut off whatever is extrinsic, and, as it were, to be reduced to ourselves. We should thus learn to do without persons and things, even while we have them, that we may not feel the privation too strongly when they are not to be had. These self-denials constitute the true legitimate self-love, as the multiplying of indulgences is the surest way to mortification.'

On the other hand, it is remarked that

'Retirement, though favourable to virtue, is not without its dangers. Taste, and, of course, conversation, is liable to degenerate. Intellect is not kept in exercise. We are too apt to give to insignificant topics an undue importance; to become arbitrary; to impose our opinions as laws; to contract, with a narrowness of thinking, an

* See an article in this Number on *Select Psalms in Verse*.

impatience of opposition. Yet while we grow peremptory in our decisions, we are, at the same time, liable to individual influence; whereas in the world, the injurious influence of one counsellor is soon counteracted by that of another; and if, from the collision of opposite sentiments we do not strike out truth, we experience, at least, the benefit of contradiction. If those with whom we associate are of an inferior education and cast of manners, we shall insensibly lower our standard, thinking it sufficiently high, if it be above theirs, till we imperceptibly sink to their level. The author saw, very early in life, an illustration of these remarks, in a person who had figured in the ranks of literature. He was a scholar and a poet. Disappointed in his ambitious views of rising in the church, a profession for which he was little calculated, he took refuge in a country-parsonage. Here he affected to make his fate his choice. On Sundays he shot over the heads of the inferior part of his audience, without touching the hearts of the better informed; and, during the week, paid himself for the world's neglect by railing at it. He grew to dislike polished society, for which he had been well qualified. He spent his mornings in writing elegies on the contempt of the world, or odes on the delights of retirement, and his evenings in the lowest sensuality with the most vulgar and illiterate of his neighbours.

Many pages are devoted to an *Inquiry why some Good Sort of People are not better*, and to *Thoughts suggested to these Good Sort of People*; in which Mrs. M. endeavours to explain the causes that keep down the growth of piety, and prevent those who are almost from being altogether Christians. We should pass over these chapters without any comment, had not Mrs. M. evidently glanced at the controversy respecting Evangelical Preaching, and spoken of 'writers who triumphantly distinguish themselves by the appellation of *practical*, in studied opposition to those who are professedly *doctrinal*;' by which account she has afforded an incorrect view of the case. The fact is, that those who term themselves *practical* preachers oppose themselves to other preachers, not because these last are professedly doctrinal, but because their doctrine is regarded to be *not* practical, or unfavourable to sound morals. Mrs. More is rather inclined to take part against the *practical* preachers, by asking, 'if there be not sometimes a misnomer in the appellation?' but why should she suspect them? They are generally as energetic in supporting what they believe to be the true Gospel as the most zealous Calvinists: but they wish to represent the doctrines of the Gospel as subservient to morals, and to have it understood that "the *whole scheme* of our redemption is a doctrine according to godliness." Their fellow-creatures are exhorted to improve their respective talents as "those that must give an account;" and who, if they are found faithful, will receive the promised *reward*: a mode of address which

which is sanctioned by our Saviour's preaching : but Mrs. M. would insinuate that the mention of *reward* will induce men to regard themselves (Vol. ii. p. 100.) as 'contractors for heaven, who bring their merit as their purchase-money, and intend to be saved at their own expence.' Thus does this lady stigmatize those Christians who dare to be moral without being orthodox !

As a true specimen of *tabernacle-unction*, we quote the following passage :

'But oh ! what unspeakable consolation will the humble believer derive from the appellation by which the divine spirit is designated — The COMFORTER. There is something sublimely merciful in a dispensation, of which the term is so delightfully expressive of the thing. We read in Scripture of *grieving* the Holy Spirit ; but, when we consider him under this most soothing character, is there not something of peculiar and heinous ingratitude in *grieving the Comforter* ?'

We proceed to the chapter on *Habits*, in which we meet with this observation :

'Habit being an engine put into our hands for the noblest and most beneficial purposes ; and being one, which, having the free command of our own faculties, we have a power to use and direct — a power, indeed, derived from God as all our other possessions are — yet having this power, *it rests with ourselves whether we shall improve it* by a vigorous exertion in a right bent, or whether we shall turn it against our Maker, and direct the course of our conduct to offending, instead of pleasing God.'

To the same effect we read, a few pages farther on :

'We cannot, indeed, *purify ourselves*, any more than we can convert ourselves, it being equally the work of the Holy Spirit to infuse purity, as well as the other graces, into the heart ; but it rests with us *to exercise this grace*, to reduce this purity to a habit.'

Without discussing the doctrine of Divine influences, we may be allowed to ask Mrs. M. whether the two expressions, 'purifying ourselves' and *exercising purity* so as 'to reduce it to a habit,' be not nearly synonymous ; and whether it be possible for a person to reduce purity to a habit who cannot purify himself ? A being who is incapable of choosing virtue, and of resolving to practise it, must, (we should think,) if the matter 'rested with himself,' be incapable of any perseverance in it : for surely perseverance is more difficult than choice ; and an uniform course of virtue more arduous than the first resolution to adopt it. Now, according to this moralist, one department of purity is performed by the Holy Spirit, and the other by ourselves. If 'conversion be a gradual transformation,' (p. 144.) and if a gradual transformation implies the generation of habits, the aid of the Spirit is as necessary in the latter case as in the former.

The chapters intitled, *On the Inconsistency of Christians with Christianity*, — *Expostulation with the inconsistent Christian*, — and *Reflections of an inconsistent Christian after a serious Perusal of the Bible*, — are nearly in the same strain, and directed to the same object. The inconsistencies which Mrs. More laments, and endeavours to remove, are ascribed 'to a want of faith'; but perhaps she should have said, to a deficiency of it; since the generality of well-disposed persons want the power of making "the distant and the future predominate over the present," and hence the objects of the world acquire a preponderance in spite of their religious principles. This will account for 'the sect of the *Postponers*' being so very numerous. — In the following chapter, which exhibits *The Christian in the World*, the disrespect paid to the Sabbath is lamented; and the professors of the law are reproved for appointing their consultations on Sundays. As lawyers, when charged with trenching on the law, call for the act of Parliament which they are accused of violating, this lady will probably be asked by the members of the profession for the Divine statute in the New Testament which they are censured with breaking by their Sunday-consultations; and, at the same time, they may ask why the Sunday cabinet-dinners of the ministers of state have not fallen under Mrs. M.'s animadversions.

We pass the two chapters on the *Difficulties and Advantages of the Christian in the World*, and on *The Established Christian*, which terminate the work, in order to notice the penultimate chapter intitled *Candidus*, in which we are induced to believe that this lady attempts some delineation of her own character. While professing to exercise charity and kindness to all sects and all parties, except to the sect of the *Non-doers*, Candidus avows his warm attachment to the Established Church, which is thus expressed:

'Like a true lover, he delights not to expatiate on any imperfection she may have; but he will not, like an absurd lover, insist on any imperfection as an excellence. Persuaded that a mole or a pimple is no material diminution of beauty, he will no more magnify them into a deformity than he will deny their existence. His mind is so occupied with essential points, and so satisfied with their substantial worth, that he relinquishes whatever is of no vital importance to those microscopic eyes, which, being able to take in only the diminutive, value themselves on the detection of specks, as a discovery of their own, though keener eyes had discerned them long before, but alighted them as insignificant. Satisfied that it is the best of all the churches which exist, he never troubles himself to enquire if it is the best that is possible. In the Church of England he is contented with excellence, and is satisfied to wait for perfection till he is admitted a member of the church triumphant.'

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As a lover, Candidus may be supposed to overlook little blemishes in the object of his attachment : but we were not prepared, after a long series of exhortations to professing Christians to labour for the attainment of the highest possible moral and religious improvement, (or to go on towards perfection,) to have it indirectly recommended to us 'not to trouble ourselves to inquire whether the system which is to help us on in our spiritual journey is as perfect as we can make it,' but to be satisfied, in this respect, to wait for perfection till we are admitted members of the heavenly society. This is the termination of Mrs. More's long philippic on Christian Morals ! The Church of England certainly possesses recommendations above all established churches : but, as the wisest and best of its members have allowed that it is capable of being farther improved, why should the candid lover of truth and religion be satisfied with it as it is ? Mrs. More very piquisly wishes that *Good Sort of People* would strive to make themselves better than they are : but she does not wish that our *Good Sort of Church* should undergo any kind of amelioration, though she must know that the improvement of public systems operates favourably on public morals, and that the people of all countries receive a sort of character from their civil and religious institutions.

ART. V. *Sketches of Irish History*, and Considerations on the Catholic-question. Together with an Answer to the Misrepresentations of Messrs. Newenham and Cobbet, respecting the Affairs of Ireland. 8vo. pp. 109. 3s. Murray.

THIS tract consists of a series of strictures which were published periodically in Dublin. It exhibits considerable marks of ability, and forms one of the best pleadings which we have seen in support of British influence in Ireland. On the great subject of discussion, the Catholic-question, the author takes the side of liberality, and reasons with much feeling on the humiliating conditions that are still imposed on that numerous portion of our fellow-subjects. Yet the reign of his present Majesty is, according to this writer, the epoch in which the British government began to consult the real interest of Ireland. Swift, amid all his ardour for public improvement, had scarcely any other idea of Irish patriotism than an indiscriminate resistance to English interference and connection ; and, unacquainted with the true principles of trade, he considered an exclusive home-market as indispensable to the prosperity of home-manufacture. " Let a firm resolution,"

resolution," he says, "be taken by male and female, never to appear with one single shred that comes from England; and let all the people say Amen." Dr. Lucas, one of the most distinguished of Swift's followers, was a very benevolent character, but fell into similar errors with regard to commerce. "Every thing in the shape of manufacture," he maintained, "ought to be made at home; Ireland should have no foreign intercourse except for the purpose of procuring raw materials." The plausible nature of this doctrine rendered him the oracle of the manufacturers, and led to the adoption of an endless series of innovations. At one time, a determination was taken to use no English silks; at another, to use no English cottons, muslins, or broad cloth. These impolitic changes were productive of incessant distress among Irish traders, and gave rise to additional mischief, by exciting a perpetual interference of the Irish parliament in affairs of commerce. Every branch of manufacture had its advocate; the path to popularity lay through bounties, drawbacks, and protecting duties; and those manufactures, which were favoured by the soil of Ireland and the habits of a people, were relinquished for the more dazzling prospect of rivalling the labours of the sister-island. In a community so badly governed, the best measures were productive of very limited advantage. Even the "free trade," granted to Ireland by the British parliament in 1779, failed for many years in producing the full measure of benefit which was to be expected from so important a concession. The plan then entertained by the Irish was to disregard the home-trade, and to compete with English merchants and manufacturers in foreign commerce. "Ireland," said Mr. Burke in 1779, "from the vicious system of her internal polity, will be a long time before she can derive benefit from the liberty of trade now granted, or from any thing else."

The interference of parliament in matters of trade generally took place as follows. A speculator obtained a grant of public money to establish an "infant manufacture;" and next came a protecting duty, to secure the undertaker from the importation of similar goods from England. Instead of limiting his competition to the coarser and cheaper fabrics, the ambitious Irishman generally aimed at costly and ingenious manufactures. The consequence was, that, notwithstanding the lavish assistance of parliament, the Irish articles were either inferior or dearer, and the English dealers continued in possession of the market as before. It never occurred to these ardent legislators, that every misdirection of the public funds must be visited on the country in the shape of augmented taxation.—After a variety of similar arguments, this writer proceeds to combat the allega-

tions of Mr. Newenham respecting the disadvantages of the Union; a measure which, he maintains, has been highly beneficial to the trade of Ireland. He opposes, likewise, with success, the lamentations of those who dread the ruin of Ireland from the number of absentees. The landholders, he says, would not in any event reside on their estates; and it makes no great difference whether the remittance of their rent be made to London or to Dublin. Two millions form the computed annual amount of absentee-rental; a sum which is not lost to Ireland, as many imagine, but is necessarily replaced by a correspondent amount of mercantile exports. No country could stand a constant drain of two millions a year; and it might as well be said that a country-town exhausts the surrounding district, because it is the scene of the expenditure of the adjacent landed income. In either case, the cultivators of the soil are compensated, by a receipt sometimes direct, but more frequently indirect, of equivalent commodities, in exchange for the rents which they pay.

These observations may be taken as a specimen of the course of reasoning pursued in this pamphlet. It is written with force and perspicuity; and we sincerely wish that it may operate to produce, in some degree, a healing effect on the wounded minds of the Irish. In point of style, it is intitled to commendation; with the exception of certain peculiarities, such, for example, as the expression, (p. 22.) 'government was sufficiently *influential* to prevent;' and (p. 23.) 'every person is impelled to *advantage* himself.'

ART. VI. *Observations on the Character, Customs, and Superstitions of the Irish; and on some of the Causes which have retarded the moral and political Improvement of Ireland.* By Daniel Dewar. 8vo. pp. 363. 10s. 6d. Boards. Gale and Curtis. 1812.

WE are solicitous to recommend to public attention the books which supply instruction respecting Ireland; and the volume now before us will be found, on the whole, calculated to convey useful impressions with regard to the condition of that much neglected country. Though written evidently in haste, and greatly deficient in that precision and condensation which are proper for a literary composition, it is marked by liberal views, and affords an example of a man of education and reflection labouring with zeal to improve the comfort of his fellow-creatures. Mr. Dewar, whom, from his name and the more certain indication of his speaking the Gaelic language, we set down from the beginning as a native of the Highlands, travelled through the remote and least civilized districts of Catholic Ireland;

land; entering familiarly the hut of the peasants, and addressing them in the endearing language of their forefathers. He arrived consequently at a much more accurate knowledge of their habits, their dispositions, and their wants, than the tourist who confines his visits to towns, and gravely records the hearsay-information which is picked up at inns. Such, however, is one of the sources from which we in England have hitherto been contented to derive our intelligence. Another quarter, from which information regarding the Catholics has been accepted, is that part of the Protestant community who are more actuated by a remembrance of past insurrections, than by a sense of the present peaceable demeanour of their countrymen. Between the two, the result has been that the public have remained in a great degree unacquainted with the state of Ireland; and it is only of late, and from the necessity of the case, that they have been led to take it into attentive consideration. In examining Mr. Dewar's book, our attention will be chiefly directed to some new ideas which he has proposed for ameliorating the state of Ireland; deferring our observations on the literary character of his volume to the conclusion of the article.

Mr. D. has occupied his first chapter with the illustration of some general views of national character: but the better plan for an author, in our opinion, is to postpone these general disquisitions; availing himself of opportunities of interweaving them with his particular details, or of bringing them before the reader when the latter has become familiar with the facts and circumstances constituting the subject of the book. One of Mr. Dewar's first remarks is the superior influence of *moral and political* over *physical* causes in the formation of national character. Adverting to the peculiar condition of Ireland, he dwells on the permanency of evil arising from any false political institution, after the institution itself has been swept away. A chief cause of the misery and backwardness of our sister-island is the unfortunate want of harmony among the several divisions of its population, which are three in number; the native Irish; the descendants of English settlers; and the descendants of Scots who are established in the province of Ulster. The Anglo-Hibernians, though warmly attached to Ireland, entertain in general a most unkindly disposition towards the aborigines; despising and disliking their religion, their language, and their habits. Among the descendants of the Scots, the spirit of antipathy is directed chiefly to the religion of their Irish countrymen. The province of Ulster is remarkable for containing a mixture of the three classes; the English settlers being chiefly landed-gentry; the Scots, linen manufacturers, as well as proprietors or tenants of land; and the Irish being

confined to the humbler sphere of tenants and servants. No part of Ireland is more improved than the principal counties of Ulster: but no where is the influence of religious animosity and prejudice more apparent.—The disposition of the aboriginal Irish is described by Mr. Dewar in those striking colours which are to be supplied only by actual intercourse, and confidential conversation. He seems to be fond of comparing them with the Highlanders of Scotland, and of explaining the causes which, in the progress of ages, have produced different shades of character.

‘There is no mark by which the native Irishman is more distinguished than *inquisitiveness*. He will walk miles with you to discover where you come from, where you are going, and what is your business; he will appear merry to make you frank, and perfectly untutored and simple with a design constantly in view.’—‘An inquisitive turn of mind is generally accompanied with some degree of thoughtfulness. A Highlander is both inquisitive and thoughtful, so is an Irishman; though I am inclined to think, that he has not got quite so much of the pensive philosopher in his nature. He can much more easily become jocular than a Highlander; nor is he so apt to make those moral reflections on the common incidents of life.’—‘Besides, the Highlander generally passes his life more retired and in a manner much more solitary than the Irishman, and is often left altogether to his own reflections, and to the impressions which a wild and mountain scenery produces. In Leitrim and in some parts of the county of Donegal, the character of the natives approximates nearer to that of a Highlander, than elsewhere. The scenery of both these counties is wild and romantic.’—

‘The Irishman like the Highlander must often go from home; he must go in search of that bread which his country denies him, but he can never forget the cottage of his early years: whether in the east or west, though even buried amid the ignorance and vice of St. Giles’s, the lovely valley in which he first began to live, and the green hills of his native isle, with all the soft and endearing associations which they awaken, never cease to warm his imagination, nor, to his latest hour, do they depart from his memory.’—‘I have witnessed a considerable share of this even among the low and uneducated part of that people in London. When I spoke to them in their own language, their national enthusiasm was kindled, and for a while they seemed to forget that they were in the land of strangers.’—

‘The hospitality of the Irish, like that of the Scottish Highlanders, is proverbial; and never surely has a stranger visited the neighbouring isle, without having had satisfactory proofs of it. The poor labourer, who has only potatoes for himself and his children, will give the best in his pot to the guest, from whatever quarter he may come: he bestows his simple fare with a kindness that has often delighted me.’—

‘I must next advert to that susceptibility of gratitude and resentment, so observable in the Irish. They are prone to extremes in
these

their prepossessions, or their antipathies, their love or their hatred. They have no idea of the heartless neutrality of indifference, of the frigid torpor of insensibility; and it is with difficulty, they can maintain that equanimity of mind, which accords with the happy medium of moderation. They are ardent and high spirited; and though not so proud as Highlanders, they have got all their impetuosity. No people in the world can be made better friends, and it is not easy to conceive of worse enemies. They have got some vanity, and they may be flattered; they possess warm affections, and they may very easily be secured; but they have a degree of resentment that will not suffer them with impunity to be injured or insulted. This character appears to me extremely valuable, since it may be turned to the best account: little can be done in improving a people dull and stupid; but much may be accomplished with those who are alive to every impression, who are acute, and generous, and ardent. After all, the character which I have been delineating must be allowed to have many faults. These, however, should, I think, be ascribed to the moral and political circumstances in which the Irish have been placed. The constituent parts of this character are certainly good; and if under proper direction, would undoubtedly produce the happiest results.'

On considering the very limited information of the native Irishman, we might be apt to suspect that his character for shrewdness has been over-rated: but Mr. Dewar maintains that, however illiterate, he will be found to possess both facility of comprehension and aptitude for acute remark. It has been said by the other classes of their countrymen, that the native Irish are deceitful, and will betray a friend to serve themselves: but this opinion proceeds more from an observance of their conduct in history towards oppressive intruders, than from an attentive analysis of their peculiar habits; for, when they are once convinced that a person is their friend, their attachment knows no bounds. At the same time, the moral texture of the Irish character has been prejudiced by several unfortunate circumstances, for which we must go a long way back. The chief of an Irish clan or tribe was succeeded not necessarily by his direct heir, but by the relation who was deemed best qualified for discharging his duties; and this custom was, in other words, opening the door to perpetual dissension and hostility among the members of a tribe. Moreover, in Ireland, the condition of the chief and of his family was much less calculated to set an improving example to his dependants than in the Highlands of Scotland; the antient families being in a great degree extinguished or degraded by their frequent hostilities with the English settlers. If to these circumstances we add the hatred and contempt which are entertained for the native Irish by the English who had acquired

possession of their lands, we need not be surprized at the instances of infidelity of which the latter so much complain. They were the natural consequences of the sentiments of suspicion and revenge that were connected during successive ages with the relative situation of the parties; and the native Irish, oppressed by intruders, regarded all means as lawful for their deliverance. Hence their atrocities and violations of solemn engagements towards their enemies; and hence also a ferocity of character, engendered and confirmed amid frequent scenes of bloodshed.

We are next to advert to a topic of a local and peculiar character. The fall of the Irish chieftains appears to have had a bad effect on the composition of their national poetry. The bards, as long as they were supported by a powerful lord, drew the subjects of their recitations from the gallant exploits or the virtuous loves of their ancestry. "I have caused," says Spenser, "divers of these poems to be translated to me, that I might understand them, and surely they savoured of sweet wit and good invention; but skilled not of the goodly ornaments of poetry: yet were they sprinkled with some pretty flowers of their natural device, which gave good grace and comeliness unto them." After the impoverishment of the chiefs, however, the bard became dependent for subsistence on the multitude, and was obliged to accommodate his songs to their taste. Both poets and people fell likewise under the government of priests, whose ignorance and total want of taste contributed to aggravate their degradation; and, in consequence, the miracles of ambiguous saints, and the wonders of St. Patrick's purgatory, became frequent themes of the compositions of the bards. Unfortunately, the situation of their countrymen relatively to the English settlers continued age after age to suggest baneful subjects to the imaginations of the poets; and the laws enacted against them, under the reign of Elizabeth, redoubled their invectives on the cruelty and avarice of these intruders:

"These Irish bards," says Spenser, "are for the most part so far from instructing young men in moral discipline, that they themselves do more deserve to be sharply disciplined: for they seldom use to choose unto themselves the doings of good men for the arguments of their poems; but whomsoever they found to be most licentious of life, most bold and lawless in his doings, most dangerous and desperate in all parts of disobedience and rebellious disposition: him they set up and glorify in their rithms, him they praise to the people, and to young men make an example to follow." — Thus "evil things being decked and attired with the gay attire of goodly words, may easily deceive and carry away the affection of a young mind."

mind that is not well stayed, but desirous by some bold adventures, to make proof of himself."

In the Highlands of Scotland, the situation of the bards was very different. Their protectors, the chiefs, remained in power; and the regal authority, though often opposed, was never stigmatized as illegal: nor did the priests acquire any undue influence in this part of the kingdom. Accordingly, we seldom meet with either saints or miracles in the Highland poems. The conflicts of clans, the faith of lovers, or the destiny of the maid who mourns the early fall of "the dweller of her secret soul," are the favourite themes of their compositions. The moral effect of these admired recitations was of great importance, and may be considered as a leading cause of the integrity and comparative urbanity of the Highlanders.

The difference in language between a native Irishman and a Scotch Highlander is not such as to prevent them from easily understanding each other; though this remark is not equally applicable to all parts of Ireland. In this country we have generally under-rated the proportion of the inhabitants of Ireland who continue to speak the language of their ancestors, our reports being often derived from travellers who judge of whole districts by the facility with which English is spoken in the inns. The fact is that, while Irish is prevalent very generally throughout Leinster, Munster, and part of Ulster, it forms, in a manner, the exclusive language of the lower orders in Connaught; so that we shall find a million and a half, or probably two millions, of people incapable of understanding any more of English than a few familiar words. Hence we may judge of the importance of communicating to them religious instruction in their own tongue. Till of late, the favourite notion of the Protestants in Ireland was to discourage every thing that tended to preserve the aboriginal language: but in this, as in other instances, our compulsory policy produced a contrary effect. Mr. Dewar dwells very properly on the attachment which is always cherished by an oppressed people to the object pursued, and adds, what may seem a paradox, that to facilitate education in a provincial tongue is the surest mode of effecting its ultimate extinction. It is the way to create a taste for general knowledge, — a knowledge that is to be found only in the common language of the empire. Besides, if we once stimulate the ambition of the aboriginal Irish, the necessity of acquiring English for the purpose of advancement in public and private situations will soon increase their attention to it. Any measure which promotes the diffusion of the English language

language among the lower orders of Irish will also have a tendency to assuage religious animosity ; the difference of tongue being, by this class of the population, often deemed a mark of difference of creed.

During four centuries after the conquest of Ireland, the administration of English law was confined within very narrow limits ; the English pale, as it was called, scarcely comprehending five or six counties : so that the mass of the native Irish lived without the benefit of law or equity. By a narrow-minded and at bottom an erroneous policy, it was judged unadvisable to extend the range of civilization, lest the inhabitants, becoming united and powerful, might seek to erect themselves into independence. Such was the opinion of the prudent cabinet of Queen Elizabeth. In consequence, intestine dissension was allowed to prevail for ages : the crime of murder was very frequent ; and, while a native who killed an Englishman was always punished with death, the murder of a native by an Englishman was expiated by a fine.

It was at the æra of the Reformation, that the unhappy divisions in Ireland were productive of the most unfortunate consequences with regard to her subsequent prosperity. A proof was afforded then, as it has been in the present day, that revolution is advantageous only to a people who are sufficiently advanced to appreciate its blessings. It is probable that, at the time of the Reformation, great numbers of the lower orders in Ireland were so immersed in ignorance as not to have forsaken paganism. A Catholic seminary which had been established at Armagh, and which had sent forth enlightened pastors, had been overthrown amid surrounding troubles ; and it became afterward impracticable to obtain a sufficient supply of ministers. In many places, also, the church-lands were appropriated by laymen, and the people were left for ages without instruction. It was not at a time when the body of the people were ignorant of all religion, that so material a change as the Reformation was likely to take effect among them. Of the native Irish, the major part had never seen Englishmen, and had heard of them only by their oppression. The adoption of the new religion by the English was, therefore, in their eyes, a weighty objection to it. Another circumstance formed a strong obstacle to the progress of the Reformation : none of its advocates were acquainted with the Irish language, which at that time was the sole dialect of three-fourths of the country. Accordingly, the idea of introducing the new religion into Ireland does not seem to have been entertained at all for some time. In Elizabeth's reign, zealous application was made by Sir Henry Sidney, that persons competent to instruct the natives

in their own tongue should be sent over. We extract the following passages from his letter to the Queen:

“ And nowe most deare mistres, and most honoured sovereigne, I solye addresse to you as the only salve giver, to this your sore and sicke realme; the lamentable estate of the most noble and principall lymm thereof, the churche I mean, as fowle, deformed, and as cruellye crushed, as any other part thereof, by your onely gracious and relygious order to be cured or at least amended.” — Sir H. Sidney having mentioned the wretched state of the Irish church; and that even in the district of Meath, the best inhabited part of all the kingdom, “ containing 224 parishe churches, 105 are impropriated to sondrie possessions, and all leased out for years, or in fee farme, to severall farmers and great gayne reaped out of them above the rent:” he goes on to propose, that good ministers might be found to occupy the places, and made able to live in them; “ in choyce of which ministers for the remote places where the *Englishe* tounge is not understood, it is most necessarie that soche be chosen as can speake *Irishe*, for whiche searche would be made first, and spedylie, in your own universities; and any found there well affected in religion, and well conditioned beside, they would be sent hither animated by your majestie; yea, though it were somewhat to your highness’ chardge; and on perill of my liffe, you shall fynde it retorned with gayne, before three yeares be expired: if there be no soche there, or not inough (for I wish tene or twelve at the least) to be sent, who might be placed in offices of dignitie of the churche, in remote places of this realme. Then I do wishe, (but this most humblie under your highnes’ correction,) that you would write to the regent of Scotlande, where, as I learne, there are many of the reformed churche, that are of this language; and though for a while your majestie were at some chardge, it were well bestowed, for, in shorte tyme, thousands would be gayned to Christ, that nowe are lost, or left at the worst.”

Sir Henry’s zeal appears to have been unsupported: but, had his advice been followed, it is not improbable that the majority of the Irish nation would have become sincere and industrious Protestants. Mismanaged as the attempts at reformation were, they served only to confirm the native Irish in their attachment to the Church of Rome. The Pope, turning their divided situation to account, received them under his sacred protection, and seemed to assume the character of temporal prince in addition to that of spiritual father. This delusion was confirmed by the Irish priests; who, being discouraged from attending our universities, received their education abroad. It is a serious truth that, even at the present day, Catholics consider themselves as excluded from the Dublin University; for, though they are permitted to attend lectures, they are not allowed to take degrees, a disability which is most repugnant to the feelings of spirited men. The college of
Maynooth

Maynooth is but a partial good, and by no means on a scale of adequate extent. 'Is it now asked,' says Mr. Dewar, (p. 142.) 'what means are most likely to increase the converts to protestantism in Ireland? I answer, the diffusion of education through the medium of their own language. This is the way to moral improvement, and that being once accomplished, we may safely presume that religious improvement is not far behind.'

Parliaments in Ireland are of very old date, statutes being found as antient as the reign of Edward II. There, however, as in England, the attendance was considered an inconvenience; and the famous law of Poynings appears to have originated in a wish to avoid the trouble of frequent meetings. The servants of the crown in Ireland, being generally men who had undertaken a disagreeable task for the sake of individual advantage, pursued their object without delicacy or integrity; and, distant as they were from the supreme seat of government, the representations which they chose to make were little liable to be questioned, and, in course, were frequently false. The object of these representations was often to display the zeal of the leading men, or to procure remittances for the Vicegerent; and when it happened that the latter was well disposed, his good intentions were often unavailing, in consequence of the ignorance in which he was kept respecting the real disposition of the native Irish. It was in the 16th century that light first began to dawn from this long night of darkness. After the accession of Henry VII., the tranquillized state of England enabled the sovereign to enforce a greater degree of obedience in Ireland: under Henry VIII. the limits of the English pale were extended; and many of the Irish were forced or persuaded to submit to the laws of England. Now, for the first time, robbery and murder were capitally punished; and the long reign of Elizabeth, though overcast towards its close by a dreadful insurrection, was, on the whole, conducive to the diminution of dissension, and to the increase of English legislation.

The antient law of the native Irish, known by the name of Brehon law, consisted of a few rude regulations, suited to an early and troubled state of society. Among its principal dispositions, are to be reckoned the elective succession to the rank of chieftain, called the custom or law of *tanistry*; and that of *gavel-kind*, by which, on the death of any member of a family, the whole stock, whether of land or moveables, was equally divided among all the surviving branches. The object of the latter was to make provision for every individual of the clan, and to retain numbers of dependents around the person of the chief:

but

but it was not foreseen how greatly this law would lead to early marriage; a custom which continues to form one of the most remarkable features of the present state of Ireland. It is likely, too, to remain in full force until the comforts of more advanced society shall be understood, and a necessity felt for providing for the welfare of a family before it is brought into the world. A similar division of inherited property prevailed formerly in the Highlands of Scotland; where, as in Ireland, the power of the chieftain depended on the number of his adherents.—A third provision of the Brehon law consisted in the *eric*, or fine imposed on criminals in proportion to their degree of guilt; and which was admitted as a compensation for any crime, the extent of the fine being left to the decision of the Judge. If the offender could not be found, his clan or family were held responsible; and the ransom was divided between the aggrieved party and his chieftain.

The Brehon law, rude as it was, long continued to prevail in opposition to the law of England. The Irish were too ignorant to comprehend the latter; and, after the fruitless attempt to introduce the reformed religion among them, the exertions of foreign priests were added to their own turbulence in resisting the innovation. A farther obstacle existed in the notorious corruption of the English Judges; who were in the habit of purchasing their places, and took care to make as much as possible by them. A temporary approximation to good government was effected by the vigour of Strafford: but, after his recall and death, a series of civil troubles began, which lasted, with unfortunately too little interruption, to the reign of King William.—The following circumstance is curious, as it affords an example of the backward state of different parts of Ireland:

‘ In the island of Tory, in the county of Donegal, the inhabitants are still unacquainted with any other law than that of the Brehon code. They choose their chief magistrate from among themselves; and to his mandate, issued from his throne of turf, the people yield a cheerful and ready obedience. They are perfectly simple in their manners, and live as their fathers had done three centuries ago.’

In the 17th century, Ireland was disturbed by three great rebellions and confiscations. The first, bursting out in the latter years of Elizabeth, ended with the forfeiture of vast districts in Ulster and Munster; the former of which were given by King James to Scottish colonists, and the latter chiefly to Englishmen. The second rebellion began in the reign of Charles I., and led to farther forfeitures, of immense extent, to the military adherents of Cromwell. The third insurrection

was

was in favour of James II., and was stimulated by the hope that his reinstatement would produce the restoration of the old Irish families to their lands and honours: but the battles of the Boyne and of Aghrim gave the death-blow to these expectations, and led to additional forfeitures of nearly two millions of acres. It was now that the Protestants procured the enactment of a code of penal laws, calculated, in vulgar apprehension, to secure tranquillity by taking from the Catholics the power to injure. These laws, however, were pregnant with the seeds of national mischief; their severe discouragement of the Catholics operating as a general check to industry, and as a perpetuating cause of poverty. Hence, in a great measure, the ignorance, the insubordination, and the propensity to vice, which form so disadvantageous a contrast between the native Irish and their better governed fellow-subjects in Great Britain. The penal code, in concurrence with the want of education, has had the effect of making the former,—who were naturally an open and unsuspecting people,—jealous, and to a certain degree deceitful. Such are the causes by which the habit of prevarication has been fostered, and the vices of savage life have been continued.

It is since the abolition of the most grievous part of the penal code, and of the restrictions on trade, that the increase of Ireland in wealth and political importance has become rapid. Within the last twenty years, her landed rental is computed to have risen from six to fifteen millions.—It is a mistake, says Mr. Dewar, to consider the lower orders of Irish as indifferent to the question of emancipation; since, though they are unacquainted with the particular objects contemplated, they conceive it, on the whole, to be an important blessing which ought not to be denied them. Mr. Dewar would put Catholics and Dissenters exactly on the footing of the Established Church, with the sole difference of an income continuing to be provided for the latter by government. As long, he adds, as any prospect remained of the Stuart-family renewing their claim to the crown, a reason might be urged for exercising rigour towards the Catholics: but, at present, this is just as futile as the dread of Catholic proselytism. Such a dread takes for granted that the zeal of Catholics will accomplish every thing, while that of Protestants will effect nothing. The true way of lessening the zeal of Catholics, contradictory as it may seem, is by the repeal of the penal laws;—a repeal, which will lessen the union of those who have been long held together by the bond of fellow-suffering. Had the Catholics been disposed to intrigue against the state, they would before now have taken the oaths which preclude their entrance on the higher

higher offices. Those who talk of political danger should never forget that the Irish Catholics have renounced the deposing power of the Pope, and the doctrine of keeping no faith with heretics.

The advantages of national education form the subject of the last part of Mr. Dewar's book. A desire of investigating the subject to the bottom has led him to analyze the general arguments in favour of education, with more minuteness than perhaps was necessary: yet, familiar as his reasoning is, we consider it as not devoid of utility. 'Ignorance, indolence, and vice,' he says, 'are not more closely allied on the one side, than intelligence, industry, and purity of manners on the other. It has been said by the blind opponents of education, that the power of reading may lead to the reading of bad books. But is it true that the poor, when capable of reading, prefer bad books to good ones? In Scotland, where all the people can read, are their morals injured by their capability of perusing improper books? In what other country are the poor more sober or industrious?' Compare this picture with the poverty and vice of the unlettered peasantry of Ireland, and the result will be that reading is one of the chief securities against moral, political, and religious error. An instructed and an intelligent people are always more decent and orderly than those who are ignorant. Feeling themselves individually more likely to obtain the approbation of their superiors, they are on the other hand more disposed to pay to these superiors a due tribute of respect; and being more capable of seeing through the selfish views of demagogues, they are less blindly led into disobedience.—Another objection to education, with timid men, is an apprehension that the lower orders would become unwilling to perform that drudgery which belongs to their situation in life; but this is little else than saying that education would make them forget to eat and drink. The fact is that, while the wants of nature obliged them to continue to labour, education would only enable them to perform that labour much better. Discontent is generally the effect of ignorance; knowledge enabling us both to ascertain our duties and appreciate our blessings in this life, and referring the mind to that future state in which the inequalities of this transient scene will be adjusted.

Though we generally participate in Mr. Dewar's opinions, on one point his views and ours do not exactly accord; we mean, the rapidity of increase in Irish population. He thinks that the early marriage which is common among the Catholics, by creating young families without adequate provision, is a public misfortune; but early marriage has such powerful recommendations in our eyes, that we are with difficulty brought

to

to admit arguments on the opposite side. Without entering into a discussion of the question, we shall merely observe that Mr. Dewar's notions are founded on a well-known work on population, which perhaps does not adequately estimate the additional means of provision afforded by increased population. We are more likely to agree with the author when he contrasts the state of the poor in Ireland and in Scotland. In the latter, they are industrious and comfortable without much assistance from their richer neighbours; while in Ireland they are superstitious and comfortless, wandering about in crowds on the public roads, and stunning the passenger with their petitioning vociferation. We coincide with Mr. Dewar likewise on a very different matter, viz. the increased necessity of correcting, by previous education, those confined views of which the subdivision of labour is productive. It has been said by many that this favourite doctrine of Dr. Smith tends to debase that society which it professes to improve: but those persons carry the point too far, and do not take a comprehensive view of the extent of Dr. Smith's reasoning. By his plan, the acquisition of education would be as much facilitated and abridged as that of other things. A knowledge of reading, writing, and arithmetic, may be attained in the juvenile years of the mechanic, and should by all means be his object before he takes the step of devoting himself to an unproductive occupation.

As early as the reign of James I., free schools were erected in several of the large towns in Ireland, and have since been extended to different parts of the country.

It appears from a late report of the Commissioners of the Board of Education in Ireland, that their number is greater than might have been supposed. Of 1122 benefices, returns have been made to the commissioners from 736 of these: by which it is shewn, that in this number of benefices there are 549 schools, at which 23,000 children receive instruction. The course of instruction comprises reading, writing, and arithmetic. The schools are open to children of all religious persuasions; who, for the most part, pay for their education at rates, which vary from two shillings and six-pence, to five shillings and four-pence, and even as high as eleven shillings a quarter. It appears from the report, that there is a great want of proper schoolmasters and school-houses; and that religious prejudices, more particularly in the south and west, have operated against the attendance on the schools. In the parish of Ballesidare, diocese of Killala, there seems to be a general determination on the part of the Roman Catholics not to send their children to Protestant schools, and *vice versa*. But "from the general returns from all the dioceses, it is evident that a large proportion of the children attending the *parish schools* throughout Ireland are of the Roman Catholic religion." The commissioners acknowledge that though a school similar to those which already exist were established in every parish in Ireland, it

would be perfectly inadequate to the instruction of the Irish poor.—
"No funds, however great, or the best considered establishment, can substantially carry into effect either any improvement in the parish schools, or any general system of instruction of the lower orders of the community, until the want of persons duly qualified to undertake the education of the lower classes be remedied, and till some institution be formed to prepare persons for that important office."

It should be recollected then, that in Ireland there are no legal establishments similar to the parochial schools of Scotland: what the commissioners call parish schools, are those in which the teacher receives the principal part of his salary either from the recent or remote endowments of government.

Those schools that are called Protestant charter-schools in Ireland, are far from being adapted for popular instruction. Great sums are annually expended for their support, whilst their utility is extremely limited. This arises, partly from the narrow principle of confining them to Protestants, or to the children of such Roman Catholics as allow their offspring to be educated in the reformed religion; and partly from the circumstance of their being boarding schools. A general system of education, to make it useful, must be conducted on the most popular plan.

In these Protestant charter-schools, "the children are too much at the mercy of the masters and mistresses; and too little judgment is shewn in the selection of the persons who are invested with the important trust of educating these children. The consequences are such as might naturally be expected; frequently gross inattention, or worse, with respect to the cleanliness, the diet, and apparel of the children, as well as to their morals, and progress in industry. Hence, it too frequently comes to pass, that when the charter-school children are taken as apprentices, to be trained up as domestic servants, or instructed in manufactures, they commonly prove slothful, dirty, and vicious."

The great defect in the plan hitherto followed is the total want of teachers who are acquainted with the native language of the Irish. It is quite natural that the dissatisfaction engendered by oppression among the people should be transferred, in some degree, to the English language, and to English schools. Instruction in this strange tongue flatters no prejudice, and awakens no feeling of patriotism: while their priests, on the other hand, address them in the language of their fathers, which is endeared to them by many circumstances. Moreover, the children, understanding in general only a few words of English, find it very far from easy to comprehend the instruction of their masters. With regard to the difficulty of procuring proper teachers, about which so much has been said, nothing of that kind has been experienced in Scotland, the Society for Promoting Christian Knowledge having as many as they require, at the moderate allowance of 15*l.* a-year. To such persons, a salary of 25*l.* a-year, with a house and trifling school-fees, would prove an adequate inducement to undertake the task of teaching

teaching in Ireland; and from the similarity of Gaelic to Irish, these teachers would, in the course of a few months after their arrival, acquire a complete facility in instructing the children of the Catholic peasantry. This plan has been partly adopted by the Hibernian-society, who support between thirty and forty schools; and the Highland teachers prove, it is said, very acceptable to the inhabitants: but no private charity, however respectable, can be equal to the task of a general diffusion of education, and the only proper plan is a provision by law for parish-schools. These, if conducted on the plan of Bell or of Lancaster, will perhaps be sufficient in the number of one in each country-parish; while, on the method formerly pursued, two schools in a parish would frequently be necessary. Whatever be the course adopted, Mr. Dewar is confident that no general success will be attained without procuring teachers who understand the native language; and he has no doubt that such persons may be found in adequate number in the north and west of Scotland. No pains, he says, should be spared to amend the degraded state of the Catholic peasantry, who are now so sunken in humiliation as not to account it dishonourable to beg; and it is no unusual thing for cottagers, after having planted their potatoes, to leave home on a begging excursion, and continue their tour till harvest.

Having completed our abstract of Mr. Dewar's observations, we must fulfill the less pleasing task of animadverting on his style. It often falls to our lot to regret the obstacles which are thrown by authors in the way of their own popularity, by neglecting to digest and arrange their composition; and the measure of our disappointment is doubled when the value of the matter, as in the present case, is such as to possess a considerable claim on the public attention. Mr. Dewar is probably a young author; his name being unknown to us in the list of literary labourers, and his composition bearing evident marks of an unpractised hand. Like many other writers, he seems to have taken up the pen, full of warmth for his cause and of arguments in its behalf, but with no clear conception of the course in which these arguments should be presented to his readers. He appears accordingly to have written straight forwards; and to have gone to press without being aware how much he would have gained by a revision, or rather re-composition, of his materials. The author who expects extensive circulation or permanent favour for his work must arm himself with a very different disposition, and have no scruple in cutting down, with merciless severity, the first effusions of a warmed imagination. It is not enough to possess an ardent zeal, or even a store of ideas on the subject on which he writes;—that zeal should be chastened, and those ideas be meditated, corrected, and

and arranged, before they are submitted to the tribunal of the public. The chief fault of Mr. Dewar consists in want of compression. We have heard it stated as the practice of a veteran analyzer of the principles of law, that he marked in his manuscript each new idea by an arithmetical figure; excluding with rigid scrupulosity, as an useless accumulation of words, all expressions which failed to come under his conception of new thoughts or new illustrations. What an extraordinary deduction in the bulk of volumes would be accomplished by a practical application of this severe edict! How many examples would it afford to Mr. Dewar, that the idea introduced in one paragraph had been repeated with no change, but that of words, in the next; and that it re-appeared a third time, at no great distance, in a succeeding chapter! In the case of this publication, indeed, the printer appears to have been in as vehement haste as the author. Not only do we find an acknowledged irregularity in the enumeration of the pages, the numbers beginning afresh in the middle of the book, but, in the words serving to connect different pages, anomalies occur which are not usual among our typographers. Mr. D. promises an additional work on the Poetry, Customs, and Superstitions of the Native Irish; to which we shall willingly direct our attention, in the hope of finding proofs of the same liberality which does honor to the present performance, without equal cause of animadversion on the score of composition.

ART. VII. *A brief Enquiry into the Causes of premature Decay in our Wooden Bulwarks; with an Examination of the Means best calculated to prolong their Duration.* By Richard Pering, Esq., of his Majesty's Yard at Plymouth-dock. 8vo. pp. 78. 3s. Wilkie and Robinson. 1812.

ART. VIII. *Twelve Letters addressed to the Right Hon. Spencer Perceval.* Wherein a View is taken of the present Magnitude of the British Navy, the Royal Establishments for its Equipment and Reception, compared with those at different Periods of its Strength, and with the Demands the Country now has for its Services, and which must continue with her Power: also of the Policy of the Measures about to be adopted for the supplying of the evident Defects in the present Anchorages and Royal Dock-yards. From James Manderson, Esq., Captain in the Royal Navy. Author of a "Letter addressed to the Prime Minister and First Lord of the Admiralty, on the Extension of the Naval Establishments of the Country;" and of an Examination into the true Cause of the Stream running through the Gulf of Florida. 8vo. pp. 150. ss. 6d. Underwood, Sherwood and Co., &c. 1812.

THE successes of our navy against almost all the European powers have been so signal, and our maritime ascendancy

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is so complete, that the public are inclined to imagine that little necessity exists for improvement in this most important department; and it was with no small surprise that the nation received from Mr. Pitt, when he began, nine years ago, to expose the errors of Lord St. Vincent's management, a notice that our ships of war were then in a condition far inferior to that in which they stood at the comparatively inglorious æra of 1792. Succeeding administrations have devoted ample sums to the construction of new vessels; and if number were all that we require, our situation might be deemed completely satisfactory: but the more we investigate the management of our navy, the more room shall we perceive for the introduction of reform. The labours of the Commissioners of Naval Inquiry, though unfortunately tinged with party-spirit, had the effect of collecting a large body of useful information; and the Board of Naval Revision, appointed for the purpose of extracting the useful part of the reports of their predecessors, found it expedient to recommend many alterations, and would have gone a farther length, had they not been checked in their career by a significant admonition from Lord Mulgrave's Admiralty. A sketch of the principal topics connected with these discussions was given to the public six years ago, in a pamphlet which, under the quaint title of "Naval Anecdotes; or a new Key to the Proceedings of a late Naval Administration," * contained a variety of curious documents. The two tracts, of which we are now about to make a report, take up only detached parts of the subject. One of them treats of the erroneous practices which are pursued in building our men of war; and the other calls in question the expediency of some late arrangements respecting the improvement of harbours. The interest of the subject induces us to give them a larger share of our space than is generally allotted to subordinate compositions. The public stands in need of information on both topics; and, imperfect as these attempts are, they will be found to contain hints which are intitled to consideration, and calculated to extend a spirit of inquiry.

I. Mr. Pering is an old servant of the public, having been employed during thirty years in the Royal dock-yards. He has thus had an ample opportunity of appreciating the difficulties of his profession, and of experiencing the want of suitable education in our ship-wrights. Until of late, the youths intended for this employment were treated as if every thing in the shape of science had been superfluous. They were placed under the eye of a common workman, and continued, during three or four

* See Rev. Vol. lü. N. S. p. 438.

years, at hard labour. At the end of that time, a young man was particularly fortunate if he was admitted into the mould-loft, or under the care of a builder's assistant. Even in this situation, it very rarely happened that any one took the trouble of directing or amending his imperfect efforts: all was to be learned by his own exertion. Can we wonder, then, that the models of enemy's ships should be found superior to our own; or that our men of war should be so indifferently built as to last, on an average, not more than eight years? Short as this period is, it becomes considerably abridged in those cases in which North American oak is mixed in any quantity with our own; because it is extremely susceptible of the dry rot, which is forthwith communicated to any wood that comes in contact with it. Nothing, therefore, but necessity, and the apprehension of a deficiency of English oak, would induce government to use that of American growth.

The consumption of timber in a 74 gun-ship amounts to 2,000 trees of about two tons each; and the expence of a three decker, in the hull alone, is nearly 100,000*l.*: powerful reasons, these, for attending to any expedient which can produce a saving either of our timber or our labour. Among the leading errors in the present practice of ship-building, Mr. Perring reckons the use of tree-nails instead of copper-bolts, for the purpose of fastening the timbers. A tree-nail is a piece of wood made round, an inch and half in diameter, and from one foot to three feet six inches in length. Being cut somewhat smaller in the middle than at the ends, the consequence is the admission of a portion of water, which, however little, has the effect of creating a tendency to decay. Accordingly, the tree-nails are found to be the parts of the ship which give way next to the oakum. A vessel floating on still water does not suffer from this cause; the natural compression of the water on the outside assisting to keep on the planks: but no sooner does she labour in a heavy sea, than the mischief begins to make progress. In a warm climate, the approach of injury is more rapid; the shrinking of the tree-nails being, after a certain lapse of time, attended with so much danger as to render it necessary to inspect the ship before she goes to sea. Iron being of a nature to injure a ship's timbers, the copper-bolt is the only proper substitute for the tree-nail. To this arrangement, the chief and indeed the only objection is the expence: but government needs not hesitate to follow when private ship-builders have set the example; and, in the sales of merchant-shipping, the circumstance of being copper-fastened is a matter of as eager inquiry as that of being copper-bottomed.

Mr. Pering proceeds in p. 29. to suggest an improved plan of caulking the seams of ships; and he next reprobates a very coarse and ineffectual method of fastening knee-beams, by driving bolts clenched by a ring. Instead of this rude expedient, he recommends an imitation of the practice in use among coach-makers, of compressing wood into wood by means of a screw. On this plan, all racking is prevented, till, in the course of time, the wood comes to shrink. — His next remarks (p. 40.) regard a topic more open to general observation; we mean the decay of timber by damp. It is generally allowed that timber, when kept steadily in the same state, whether wet or dry, will last a long time; and that decay takes place from partial leaks, or from frequent transitions from one state to another. The *fungi*, which prove so destructive, are engendered in timber by confined damps and oozing drips. Hence the great error in our present mode of seasoning our vessels. It is commonly believed that, after a ship has stood a year or two in her frame to season, she is completely in a condition for keeping dry: but in some instances ships have been kept for ten or twelve years on the stocks, in order to render them durable, though it has been found that one portion was decaying while the other was seasoning. The error, in these cases, lies in overlooking the important consideration that the different parts of the vessel are very unequally exposed to the elements; one part being covered, while the other encountered all the alterations of our variable climate. The true plan, in Mr. Pering's opinion, is to build the ship under cover; a precaution which would give the frame the advantage of exemption from wet during the long period of her remaining on the stocks. On examining the causes of decay in timber, we are led to regard it as an advantage of primary importance to complete the building in this way. If a quantity of chips be thrown together in a heap, they will, in a few days, become hot, and ferment like horse-dung; and hence we may infer the injury received by timber lying, before it is used, in uncovered piles, and exposed to all the variations of weather. The interior portions of these piles are thus kept in a state of partial moisture, and prepared for the formation of *fungi* and for the dry-rot. Mr. Pering's plan of ship-building is briefly as follows:

‘ Convert the timbers, set the frame up, and finish the ship out of the way, without at all caring whether her materials are green or not; after the ship is finished, as to her wood-work, let her stand to season, but by no means let a caulking-iron approach her side, for two years at least, for caulking is the last thing that should be done, before she launches into the deep; — no more of her bolts should be driven, than may be sufficient to hold her together, as every aperture should be left

left open for the circulation of air; — no tree-nails should be used on any account, but the work should be fastened with copper alone, wherever it is practicable, — not with iron, the rust of which is certain destruction to all wood, particularly in salt water. The advantages of this mode would be, that the timbers, plank, bulkheads, and all other parts of the ship, would be equally and properly seasoned together; and what, perhaps, would be a greater advantage still, the caulking of the ship would be done at the only time it *ought* to be done, — that is, *just before* she is put into the water, when her plank has so shrunk, as to be likely to shrink no more. Every part of the ship would thus be as dry as possible: no fungus, no drip, no unwholesome damp, would arise to endanger the health of the ship's company; for when the oakum is driven up, it will continue its adhesion to both edges of the plank — consequently the sides of the vessel will be both *wind-tight* and *water-tight*, — and what is more, the plank will even swell upon the oakum, and unite with it in forming one solid body.

The chief objection to the erection of a housing or cover, sufficiently large to protect a ship from the weather, would be the expence: but this, supposing it to be 10,000*l.* in the case of a ship of the line, and remembering that it will last for the building of many ships, becomes insignificant, when compared with the advantage promised by Mr. Pering in the extended duration of our vessels. Oak, when used in house-building and preserved from damp, will last, we know, for ages. Mr. Pering sees nothing unreasonable in expecting a duration somewhat similar from oak in shipping, when built in the dry, and protected from the lodgment of damp by copper-fastening and by an improved plan of caulking. He calculates that the average duration of our shipping might thus be tripled, and extended from eight years to twenty-four. The saving of labour and of timber in our dock-yards, consequent on such an improvement, would be too evident to stand in need of illustration.

It is a common remark that naval men are slow in adopting suggestions which lead to alterations, and some persons may consider this pamphlet as couched in too confident and unguarded a tone: but they will admit that a change of some kind is necessary, and that it is high time to put a stop to a system under which we have occasionally seen a ship of the line begin to rot in the course of a year or two; while it regularly happens to the major part of our vessels to require, at the end of four or five years, a repair nearly as expensive as the cost of building.

II. Having discussed the topic of ship-building, we proceed to the observations in the other pamphlet on the respective merits of our different naval stations. Captain Manderson is

a decided advocate for the formation of a new dock-yard at Falmouth, and a keen opponent of any addition to our naval establishments in the Thames. He is disposed likewise to object to the expenditure of any farther sum for the improvement of the anchorage at Plymouth. We shall extract the useful parts of his observations, and give them under their respective heads.

Arsenal at North-fleet. — During several years, the attention of the Admiralty has been directed to the question of making a great naval dock and arsenal in the neighbourhood of Gravesend. North-fleet is distinguished by a fine winding of the river, which makes a kind of peninsula; and were a dock-yard and wet-dock formed on the west side of the river, a great part of our navy might lie in a state of ordinary, with the advantage of the ships taking in their stores along-side of wharfs, as the French practise at Toulon. At most of our present dock-yards, it is necessary to send out, in small vessels, the stores to be taken on board; and it unfortunately happens that from the yards facing westward, the quarter for the prevailing winds in this latitude, a variety of inconvenience is sustained. These are the arguments in favour of the North-fleet arsenal: but the reasons on the opposite side appear still more powerful. The expence has been computed at three millions sterling, and experience shews that such estimates are generally much below the mark: but another consideration, of greater weight than expence, is to be found in the state of the winds, and in the demand for the services of our men of war on distant stations. In consequence of the frequency and long duration of our westerly winds, serious delays are often experienced by our ships of war, as well as by our merchantmen, in getting round the Forclands and down Channel. Add to this that, for one ship required to the eastward, we need two and generally three to the southward and westward. If we take for example the summer of 1810, we find, in the month of June, 425 sail employed to the southward and westward, and only 175 in the Channel, North Sea, and Baltic. Of the former, about 70 were of the line; of the latter only 12. Again, if we look at the distribution of our shipping in the summer of 1811, we find 420 sail in the south and west, and not more than 190 sail in the Channel, North Sea, and Baltic. As our ships should be repaired on the spot whence they can most easily be brought into service, it would be obviously unadvisable to lock up in the Thames those that can be refitted elsewhere. The fact is that we are exposed to much inconvenience in this way already, four docks out of six (Sheerness, Chatham, Woolwich, and Deptford,) being all situated in a direction which is calculated to create delay
and

and difficulty in getting round to the westward. Yet the inadequacy of Plymouth and Portsmouth, to the reception of the number of ships that require repair, frequently obliges the Admiralty to send such ships round to the river.

The possession of Holland by the French, and the increase of the naval force at Antwerp, have of late years created in the public mind an additional anxiety for our defence to the eastward. The Thames, however, is not the only fit station for the assemblage of a defensive force. Yarmouth Roads on the one side, and the Downs on the other, would be the principal points; and, from the cause already mentioned, it is as easy to send men of war to the Downs from Portsmouth as from the river. When we add the consideration that we have already four dock-yards in the Thames, there appears very little reason for the construction of a fifth. Besides, it is much more the interest of the French to have their ships in Brest than in the ports of Holland, because the chances of getting into the ocean and spreading alarm throughout our colonial settlements are much greater in the one than in the other. We may therefore take it for granted that the French government will embrace the first favourable opportunity of removing a part of their shipping from Antwerp; so that it is not our policy to incur a permanent expence for a contingent or temporary danger.

Breakwater in Plymouth Sound.—This undertaking, after long hesitation on the part of the Admiralty, has lately been put in a train of execution; and the vicinity of Plymouth Sound to a capacious dock-yard has been a powerful consideration for adopting an affirmative decision, notwithstanding the objections urged against it. Of these objections, one of the most serious is the danger of the water inside of the breakwater becoming progressively shallow; an apprehension which seems to be confirmed by the examples of Portsmouth, Deptford, Woolwich, and Chatham: where, by obstructing the tide in its accustomed course, the depth of water has become considerably less than it was fifty years ago. Another objection, perhaps not so well founded, is that the hazard will still be such as to make it unadvisable to trust a considerable number of ships within the breakwater, from apprehension of mischief in the event of their driving. On the one hand, much of the rough sea which now rolls in during southerly gales will be broken off; on the other, the shores of the Sound are so rugged and rocky, that no labour of art can exempt the shipping inclosed in them from danger. The winds most to be dreaded are those of the south and north-west. Thirty sail of the line is the number which the advocates for the breakwater allege may be trusted there: but Sir Home Popham and others maintain that, if we

consult their safety, the number must be much smaller. The estimated expence of this great embankment is one million and a half. That it will considerably exceed that amount can scarcely be doubted: but, without dwelling on the cost, or even on the uncertainty of material benefit to the anchorage, Captain Manderson rests his objections on the superior facility of egress from Falmouth harbour to the southern and western oceans; and were only half the money expended on the improvement of the latter, he is of opinion that the country would have much more substantial grounds of satisfaction.

Falmouth harbour.—The distance from Falmouth to the Land's End is only as far as from the Thames to the South Foreland; with this important difference, that neither shoals nor sandbanks occur in the way. It is likewise to be considered that the south shore of the Channel terminates on the meridian of Falmouth; the ocean receiving every vessel from that port which can gain a league of westing in the run across. The consequence is that, even should the wind become westerly the very day after a ship proceeds from Falmouth, she has still a clear run in a south course of more than 400 miles to the north-east coast of Spain. How different is this from the case of vessels sailing from Plymouth, or any other port in the Channel! They must either suspend their progress, and take refuge in one of our harbours; or, if they stand on, they must fall in with the coast of France. Little as Falmouth has hitherto been frequented, by convoys or ships of war, examples enough have occurred to prove the importance of its advantage in point of position:

‘In 1808 an expedition was formed in Falmouth harbour, and sailed on the 9th of October, under Sir David Baird, on board of one hundred and fifty transports, carrying between twelve and thirteen thousand men, convoyed by H.M.S. Loire, Amelia, and Champion. On the 11th, it made the high land of Corunna; on the 12th was on the coast of Spain; and on the 13th, entered the harbour of Corunna. On the same day it sailed, two transports left Plymouth to join it, one of which, having on board part of the 31st regiment of foot, got into Falmouth with the wind at south-west on the 11th, the day the expedition made the high land of Corunna; and the other, called the Charlotte, having on board part of the 26th regiment of foot, got into Falmouth harbour the very day the expedition entered that of Corunna.’—

‘When Lord William Bentinck was charged with an important mission to the Sicilian court, that no delay might be occasioned in getting out of the channel, *as was supposed*, when the wind should come fair, the Menelaus frigate was ordered to receive him at Plymouth, where he was detained some time by contrary winds, as were
also

also nine packets at Falmouth. On the 27th of October, (1811.) the wind came northerly, when the frigate and packets sailed from their different anchorages; two of the latter put back disabled, but seven effected their passage into the ocean. On the 29th, the Menelaus was forced into Falmouth harbour, whence she could not sail until the 7th of November. When the Menelaus sailed from Falmouth on the 7th of November, the Marlborough, one of the packets which left it on the 27th of October, was on that day in latitude $44^{\circ} 22'$ north, and longitude $11^{\circ} 28'$ west; being then *one hundred and forty-three leagues south-west by south, half west, from Falmouth, and one hundred and nineteen leagues south-west, one quarter west, from Ushant.*

The great cause of delay to our outward bound shipping is the unfrequent occurrence and short duration of easterly winds. On examining a diary (or, in seaman's phrase, "a log,") of the fluctuations of the wind, we find that, (p. 63.) during the year 1801,

South-west winds prevailed	-	152 days
North-west	-	101
Fair to come down Channel	-	60

Again, in the year 1802, from 1st January to 30th April,

South-west winds	-	47 days
North-west	-	42
Fair to come down Channel	-	30

The days not reckoned are those in which the wind was so variable as to belong to no particular quarter. This difficulty in coming down Channel is a very powerful reason for rendering Falmouth a naval station; particularly when we consider that Plymouth, the least objectionable of our dock-yards in point of situation, cannot receive for the purpose of repair above a third of the ships of war employed out of the channel. Any jealousy that may exist on the part of Plymouth is unfounded, because Hamoaze would still be filled, and the diminution would take place in the ships sent at present to the eastward. The danger ascribed by some persons to the entrance into Falmouth arises, in Captain Manderson's opinion, from its having been hitherto very little frequented by large ships; but, even at present, it will contain a considerable number of ships of the line; and it has been computed (p. 43.) that the expenditure of half a million would augment the space to a size capable of holding with ease fifty-six sail of the line. Captain M. does not deem it impracticable to render the outer road of Falmouth a desirable anchorage, by extending a breakwater on what is called the Zone-reef, together with a smaller work of the kind at the outer Maracle-rock. The principal objection to Falmouth is the difficulty of egress in south-east winds; but these, it appears,

years, on a computation, (p. 63.) do not prevail above a few days in the year to a degree that is sufficient to obstruct the object in question.

On making a comparison of the arguments on both sides, we are inclined to think that the advocates of each have been disposed to carry their conclusions too far. The situation of North-fleet possesses considerable advantages: but any establishment formed there should, in our opinion, be limited to a scale calculated rather to countervail the defects of Sheerness and Deptford, than to extend our naval works in a direction in which an augmentation seems to be least wanted. With regard to Falmouth, it appears to us expedient that it should be used rather as a sailing station than as a great naval depôt. A dock-yard might be established on a plan calculated to afford slight repairs; while vessels in want of a thorough refitting might continue to proceed, for some time at least, to the older and larger establishments. Let us always keep in mind that the construction of a dock-yard, especially at a distant point, implies the erection of fortifications and the appointment of a garrison; and that Falmouth would be much more open than Plymouth, to an attack from an enterprising enemy, is apparent on the first inspection of the map; while the facility of egress to the ocean, which constitutes the peculiar advantage of Falmouth, would afford to a hostile fleet the hope of escape after they had hazarded an attempt on our stores and shipping. Another argument, of a more consolatory kind, and equally applicable to the advocates for North-fleet and to those of Falmouth, is the hope of a great reduction in the repairs of our navy by improvements in ship-building. As the prevention of an evil is always better than its cure, we are unwilling to subscribe to propositions for augmenting our means of refitment, until a fair trial has been given to the recommendations of Mr. Pering and others who are acquainted with the business of ship building.

We cannot conclude without adverting to the extraordinary trespasses of Captain Manderson on the score of prolixity and repetition. He goes greatly beyond most of the recent transgressors of that description, and seems indeed in each letter to forget what he had advanced in the preceding.

ART. IX. *The Expediency maintained of continuing the System by which the Trade and Government of India are now regulated.* By Robert Grant, Esq. 8vo. pp. 424. 12s. Boards. Black, Parry and Co. 1813.

ON more than one recent occasion, we have paid particular attention to the great question respecting the renewal of the

the East-India Company's charter, which is still under the consideration of the public and the legislature*. The present volume calls us again to the discussion: but, after having perused it, we feel disposed to allege that it does not contain much to which in these late articles we have not provided an answer. It therefore does not require from us a detailed criticism by the extraordinary merit which it possesses, — though, compared with other books on the same side of the question, it cannot be said to be without merit,—but because unusual efforts have been made to attract towards it a factitious interest. We cannot, however, refrain from observing that the work itself displays a quantity of pretension which will serve to disgust a delicate and to provoke a severe critic. When Mr. Grant comes before us, he comes

“ As who should say, I am Sir Oracle,
And when I ope my mouth let no dog bark.”

If we were to judge by the present production, we should think that he had paid much more attention to words than to ideas; and his understanding seems to be so far not vigorous, that he has not conquered a single prejudice of those which prevail in the ordinary minds of ordinary society. In conducting arguments of no particular complexity, he overlooks direct inconsistencies: while in politics, the principles which he has adopted are those which are founded on the alarms of insurrection among the people; and to his mind the word *improvement* suggests all the horrors of the French Revolution. It is in consequence a standard maxim with him (and he intimates, by various sneers, that no man who desires not anarchy can be of a different opinion,) that, whenever any political institution is productive of any good, — and every political institution is productive of good,—it never ought to be changed, nor improved, because all improvement is change. In a mind so constituted, a partiality for the government of the East-India Company was well fitted to take root and flourish.

Let us contemplate a few of the author's general maxims before we enter on his argument. — In disposing of political questions, it is either folly or wickedness, he says, to have any thing to do ‘with abstract or elementary principles.’ The reader will see nothing very new in this remark, since it is the common declamation of all those who wish for the reputation of wisdom without the trouble of deep thought, and is the miserable artifice by which the superficial hope to disguise and

* See our account of Mr. Bruce's *Annals*, &c., in the Reviews for March and April 1811, and for January last.

cover their shallowness. When abstract principles are mentioned, good abstract principles, of course, are those which are meant. Now, good abstract principles are neither more nor less than the accurate results of experience, presented in an exceedingly condensed and concentrated state. If Mr. Grant, therefore, wishes political questions to be decided without abstract principles, he wishes them to be decided without the benefit of experience. Accurately speaking, he would have them be regulated by a narrow and empirical instead of a comprehensive and profound experience; by a very imperfect instead of a very perfect guide.

Another of Mr. G.'s maxims is, that simplicity is not a desirable quality in human institutions. On the contrary, we state that, if there be more ways than one of attaining an object, the way which is the most simple, being in other respects equally efficient, is always the best,—in general, greatly the best. As this is completely self-evident, and every man would be ashamed to contradict it, Mr. Grant must evade this disgrace by explaining away the best part of his proposition. His meaning; he must tell us, was only this; that, when the benefit of simplicity is overbalanced by some other benefit of a different sort, simplicity ought not to be pursued; than which a more nugatory proposition was never penned. The same may be said of veracity, or of legal obedience, or of almost any thing else, let its utility be ever so great and unquestionable.

This war against simplicity is not without a motive. The policy for it is the same with that of some barbarian sovereigns, of whom we read in history; who, as a sort of a defence for the interior of their country, make a vast solitude all round its borders. Out of the ruins of simplicity, is erected a bulwark for those political fabrics made up of shreds and patches, in the construction of which,

“High arbiter,

Chance governed all.”

The fear lest the other part of the same passage should appear applicable, and lest it should be thought that, in such systems,

“Chaos umpire sits,

And by decision more embroils the fray

By which he reigns,”

excites certain descriptions of persons to very painful and incessant efforts. Their measures, however, are in general most imprudently chosen. When Mr. Grant, for example, produces with all the shew of pre-eminent wisdom a doctrine about simplicity, which a short application of good sense shews to be utterly unfounded, the mind hurries on from despising the means

means to despise the end to which such means were directed ; and it requires a strong exercise of reason to resist the impulse, and to reflect that complicated and heterogeneous schemes of government, though they lose the advantages of simplicity, may have other benefits which compensate for them. The true plan for Mr. Grant, and those who belong to his school, would be to specify these advantages by clear and precise description, with accurate proof ; and not to attempt to delude by vague and abstract depreciation of simplicity.

When the author says that 'simplicity is not the proper virtue of institutions adapted to the various and *intervolved* exigencies of human society,' he only shews how superficially he is read in the subject. He might as well say that simplicity is not the proper virtue of a theory calculated to account for the various and 'intervolved' motions of the moon, and deride the astronomers who have exerted the finest powers of the calculating art to prove that they all depend on the single and simple principle of gravity. It would be easy for him to call them men who want to resolve questions by abstract and general principles, and to launch against them fifty more of the fashionable common-places by which ignorance is accustomed to insult knowledge. So far from accurate is Mr. Grant's view of the matter, that the principles of human nature, by which every thing is produced, are really very few and very simple ; and for that reason complexity in any government is an infallible sign of its imperfection. Still it may be true that some kinds of simplicity in government may be much worse than some kinds of complexity ; nay it may be true, as we believe it is, that a very complex government, viz. the British, may be better than any simple form which has yet been exhibited.

From Mr. Grant's maxims of politics, let us proceed to some of his maxims of law. 'The technical niceties,' he observes, 'that abound in our administration of justice, are among the luxuries which a very high state of civilization both introduces and renders necessary.' In the first place, the technical niceties of our law were not introduced in an age of high civilization, but of great barbarism ; he is therefore wrong in regard to the *cause* of them, which was not civilization, whatever it might be. He says also that these technical niceties are 'luxuries,' by which he gives us to understand that they are causes of *pleasure*. Now, two sets of people are connected with them ; one set, the lawyers, on whom they confer great wealth and power ; another set, the people, in their character of suitors, whom they load with unnecessary expence, and torture with unnecessary vexation and delay, frequently with denial and frequently with failure of justice. To the lawyers, therefore, (and Mr. Grant is a lawyer,) they

they are no doubt luxuries of the most delicious flavour : but to the people, as suitors, they are among the most fertile of all sources of oppression and misery.

'A high state of civilization,' Mr. Grant informs us, renders these tormenting niceties 'necessary.' We wish that he had shewn us how they become necessary. We know not any book in which such demonstration is offered. It was virgin ground for Mr. Grant. We believe, however, that this gentleman, and all the advocates for legal and political abuse with whom the world abounds, cannot shew any proof of this strange proposition that will bear a moment's examination. We speak from a very careful analysis, which has embraced every view of the subject, when we declare that all the forms in legal procedure which are conducive to the ends of justice are neither many nor subtle; and that all beyond these are nothing but factitious causes of delay, vexation, and expence. For proof of this assertion, — proof which it is plainly beyond our compass to give, — or at least for many important matters of proof, we refer to one of the greatest works on the subject of law which the English language contains, Mr. Bentham's *Letters to Lord Grenville on the reform proposed in 1806 of the courts of law in Scotland*.

Let Mr. Grant, in the mean time, only answer one short question, What is it that civilization does, to cause the necessity for additional niceties or formalities of law? — Civilization multiplies the articles of property: but does it change the *nature* of property? By the multiplication of the articles of property, it increases the mass of disputable matter: but does it alter the nature of the disputes? Are not the circumstances, which constitute the titles to property, the very same in rude as in more civilized ages? Is not the existence or non-existence of these circumstances in particular cases as apt to become obscure in rude as in civilized periods? Is not the best mode of pursuing evidence the same in every age? and is not tracing by evidence the existence or non-existence of the circumstances which, in particular cases, constitute the title to property, the principal branch of procedure, and that on which the greatest part of its cruel and multiplied intricacies is expended?

To one other of the author's maxims of law we must spare a few words; viz. that the expence of law-suits checks litigation. We should like to know whether he would discourage litigation by giving the advantage to the just, or to the unjust? If it be right to check litigation by any means, good or bad, (and expence is a bad mode,) the most effectual check would be to hang every man who commences a suit. The only true check to litigation is by dispensing justice so cheaply, expeditiously, and

truly,

truly, as to make every-man foresee that his injustice to another will be unprofitable to himself. Every thing which has a tendency to check litigation without producing this effect operates so far to the encouragement of injustice; and were these checks increased to a certain extent,—were it death (for example) to commence a law-suit,—who sees not that injustice would have unlimited range? Yet Mr. Grant actually praises the policy of the East-India Company in imposing a fee on the commencement of suits, with a view to discourage litigation. Such a measure has a direct tendency to increase litigation, because it has a direct tendency to augment that which is out of all proportion the greatest cause of law-suits; viz. the number of *mala fide* defendants.

It is in strict consistency that Mr. Grant maintains that, in the same proportion in which we increase the excellence of the administration of justice, we increase the number of law-suits. 'The number of applicants for it,' he says, 'will naturally be in some proportion to its general reputation for excellence.' We suppose that Mr. Grant does not mean a *false* but a *true* reputation; and on that supposition the fact is exactly the reverse of what he imagines. Mr. G. seems to contemplate only the case of plaintiffs, and, even with regard to them, to see but half of the case. If an excellent administration of justice gives the most complete encouragement, as it ought, to all plaintiffs who have justice on their side; so it presents the most complete discouragement to all who would become plaintiffs without justice on their side. With regard to defendants, on the other hand, who give occasion to the great proportion of law-suits by their unwillingness to render justice of their own accord, were the law to afford them no prospect of evading justice by uncertainty or postponing it by delay, few would require the compulsion of law when more or less both of expence and of shame would attend it, without any hope of profit.

According to these undeniable principles, the worse the administration of law is, the more numerous are the occasions for law-suits; and *vice versa*. It is thus seen how narrow and imperfect are Mr. Grant's views of law, and how erroneous must be the institutions of the Company that are founded on the ideas which he adopts and applauds.

We must now, however, attend to this writer's Indian argument. He begins with long delineations of the Mogul and English governments, of which it is easy for him to shew that the one was very bad, and the other is much better. His inference is that, because the government of the Company is preferable to that of the Mogul, therefore the Company should for ever enjoy the monopoly

monopoly of the East-India trade. He next tells us that a free trade with India would cause an influx of Britons into that country, who would occasion a million of evils, would oppress and exasperate the natives, would multiply exceedingly, and would produce two perfectly inconsistent effects; viz. would make the Indians revolt against the British, and would themselves revolt against the parent-country. He lastly assures us that the transference of the patronage of the Company, from the hands of the Directors to the ministry, would subvert the foundations of English liberty, by enabling the King to purchase an additional number of tools to assist him in establishing despotism over their countrymen and themselves. These topics, with a few subordinate matters, constitute the substance of his book, which is composed too much in the style of modern eloquence; swelled out like an alderman, and dressed out like an actress. In the art of economizing ideas, but squandering like a nobleman in words, we know not any body who displays greater merit than Mr. Grant, though this is a line of ambition in which so many contend for the prize.

Excepting the first and the last of the above-mentioned topics, we have in a late number furnished what we conceive to be a complete answer to all the rest. For them, therefore, we refer to our previous arguments; and on the first of the reserved topics we shall not enter into much detail, but devote the remaining part of this article principally to the question of patronage.

We have two observations to make with regard to the argument which Mr. Grant draws from the excellence of the Company's government. In the first place, it appears to us that his statement of its excellence is violent exaggeration; and in the next place, were it ever so excellent, it affords no reason to prove that the people of Great Britain should be deprived of all the benefits of a free trade to the vast countries beyond the Cape of Good Hope, or that their relations with India should be debarred from any other improvements of which they are susceptible.

Compared with what the Mogul government was, that of the Company is no doubt an improvement: but, compared with what it might be, and ought to be, it is nothing but a picture of defect. All the praises of it, which we hear, come from people who are interested in commending it; and if we accept of accounts of Bonaparte's government from nobody but himself and his servants, and believe them all, we shall regard that government as the most perfect on earth. Man is a creature very liable to bias, and none can misunderstand the biases to which people who have passed their lives in India are subject:

subject. Persons who have been much employed even under the Turkish government have contracted a fondness for it. Sir James Porter, who was for a long time English minister at the Sublime Porte, can scarcely forbear to prefer it to the celebrated British constitution; and we know how great a proportion of those who have had occupations even as merchants, yet more as agents of government, in Russia, are prone to launch forth into violent praises of the Russian government: which still betrays all the vices of barbarism, the body of the people being slaves, bought and sold like cattle. If the English nation considers, with only a very moderate degree of attention, the interests which are at work to deceive it with regard to the virtues of our Indian government, and the proofs which are before it that it has been grossly deceived, (having been deluded from year to year with the most lavish promises of great wealth from India, while India has been a perpetual drain of wealth from England, and never can, as is now confessed even by Mr. Grant, be any thing else than a destructive drain,) it will hear the praises of the Indian government with large, very large allowances. The resources of India are not adequate to the expences of the Indian government: is this a proof of a good system? Without multiplying instances, we shall content ourselves with what ought, we think, to be received by every body as a demonstration; that is, the admission of the Directors themselves. These Directors do, (and Mr. Grant does the same thing in their name,) in fact, make express and ample confession that no idea of imperfection in government, worse than that which characterizes their own, can possibly be formed. The great end of government is to afford the people a protection against one another; and governments are perfect or imperfect exactly in proportion as they accomplish this object: but the Directors acknowledge, and not only acknowledge but proclaim, that the government of the Company in India is altogether inadequate to this accomplishment; and that, if Englishmen were to mix with the natives, it would be impossible to protect the natives from the injustice and oppression of the English. It follows, as an unavoidable consequence, that from the agents of government now, and from the injustice of one another, the natives are *not* protected. Whatever government is perfect enough to protect the Indians from the injustice of its own agents, and from that of one another, cannot be less than perfect enough to effect a much easier operation, that of protecting them from the injustice of a few private Europeans. The Indian government, therefore, is acknowledged by Mr. Grant and the Directors to be of extreme imperfection; and

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when they tell us that it is excellent, we may reply that they are only contradicting their own declarations. That the goodness of this system, however, be it what it may, ought not to be pleaded in bar of improvement, we should think might be taken as a self-evident proposition: yet we know few vulgar errors of more extensive influence than the notion that any supposed merit is an adequate reason against attempts to increase that merit. It is this which arrests the progress of the conceited youth; who, having early perhaps attained a few accomplishments, conceives that he is placed high above all necessity of taking the trouble to acquire any more, and remains a monument of shallowness and vanity to the end of his days. On the other hand, it is found that great progress in wisdom only augments the avidity for more; and that the profound philosopher goes on with unabated ardour, adding one acquisition or improvement of his ideas to another, as long as age affords him faculties to exert.

As one of the strongest of all tests of wisdom is a desire of acquiring more, and one of the strongest of all tests of folly is the idea that we have wisdom enough; so one of the most forcible proofs of excellence in government is a readiness to admit and to court improvement, and one of the most infallible proofs of imperfection is a hatred and dread of improvement. As the English government in India has this hatred and dread to a high degree, we must infer that it is imperfect to a high degree: or, if it be really excellent, it follows with undubitable certainty that it has nothing to dread from improvement.

To admit the English merchants at large to the benefits of a free trade with India is surely no such extraordinary strain at improvement, that at the present day it ought to be regarded as a prodigy. Even if twenty-four directors of a mercantile company were not found the best possible organ for the supreme regulation of the machine of government in India, and hands and heads of a different kind were sought, should it be said, from a general view of the object, that this would be a change which perfectly excluded the idea of improvement, or boded any alterations but such as would be happy for the people of India? We state this, however, merely to shew that the utter annihilation of the Company implies no revolution with regard to India; nothing but a change of ministerial hands, nothing greater in fact than what takes place in England at every change of ministry. That, as managers, the Directors on the whole merit praise, we most readily allow: they have performed important services in the melioration of the government of India: but we think that the amendments which they are competent to execute are now brought to a close, and that

for all ulterior improvements a more perfect organ must be found.

This idea brings us to the question of patronage, which is the engine always worked by the advocates of the Company against the change of ministerial hands. It is impossible, they say, that the patronage of India can be taken from the Directors without increasing the influence of the crown, and thus destroying the liberties of Englishmen. It is amusing to find the liberties of Englishmen a matter of solicitude, when the free admission of Englishmen to the trade of India is the question, in quarters in which not only no solicitude for those liberties is ever shewn on any other occasion, and not only the most profound indifference to those liberties is manifested when they are the most deeply concerned, but in which even active hostility is displayed, in which the claims of the people are uniformly treated with hatred and contempt, in which principles subversive of all excellence in government are fostered and preached, and the propagation of every idea on which good government essentially depends is opposed with every kind of intolerance which the spirit of the age will endure. The liberties of Englishmen are precious to such persons—for what purpose? only as a pretence by means of which they hope to keep power in their own hands. Whether the pretence be well or ill-founded is to that purpose a matter of indifference, and, as long as it is useful to that purpose, will indifferently be used. We have experience from their conduct, far too ample, that greater power bestowed on the King, when it favours even in idea their own interests, is not only not opposed by them, but they contend for it; and all those persons are reprobated by them, and persecuted, who lift up a voice against it.

However, let us accept from them what they give, and make the most of it. They allow that the influence of the crown is hostile to the liberties of Englishmen, and, if increased to a certain degree, subversive of them. This is something, and a something of extreme importance. Assuredly, if this be true, the influence of the crown demands the attention of all of us: but we should wish Mr. Grant and the Company to elucidate one point about which their conduct leaves us exceedingly in the dark; namely, whether the increase of the influence of the crown, and the loss of English liberties, be a bad thing only when effected by the patronage of India, and not at all bad when effected by any other patronage. We should also be happy to know whether they consider the British constitution as an excellent mode of government or a very contemptible one. If the latter be their opinion, their conduct is consistent with it; if the former, it is altogether at variance. It surely

must be far from a perfect form of government which, for the administration of an outlying territory, admits of no provision but such as is calculated for its own subversion. If this be the practical state of the British constitution, it is far from deserving those panegyrics which we hear so perpetually lavished on it, and by none more profusely than by those who derive their consequence from the India system. To paint the infirmities of the British constitution as so exceedingly great; to represent all its goodness as resting on so very precarious a foundation; to say that its total and radical corruption may be so very easily effected, and is so very difficult to prevent; all this is a doctrine which, whether true or false, it is curious to hear from the Directors of the East-India Company.

Ever since we have had any disputes about the government of India, — ever since the debates on Mr. Fox's India bill in 1783, — this argument has been employed; and we have been assured, with the utmost confidence of assertion, that the patronage of India, if placed at the disposal of the crown, would render it despotic. The crown is the organ of public expenditure; and its patronage is in proportion to that expenditure. The public revenue of this country in 1784 was 12 millions, and that of 1812 was 73 millions. If, then, the addition of the East-India patronage to the influence of the crown would in 1784 have rendered the crown despotic, the far greater additions which have since been made to that influence by the enormous increase of our expenditure at home must long ago have made it despotic. Now, has it been customary for that description of persons, who are so ready to raise the hue and cry on the dangers of influence when the question respects the improvement of our relations with India, to exert themselves for preventing its increase and the despotism which flows from it, when it has been augmented by taxes wrung from the laborious hands of the people of England? This relative increase of expenditure, influence, and despotism, is even now proceeding without intermission from year to year: but is it from those persons that any opposition to this calamity is usually seen to arise? We need only continue a very few years in the present track, in order to add a great deal more to the influence of the crown than would be added by the patronage of India: but does any body expect that any opposition will be made by the preachers of danger from the India patronage, if we go on in that track till we add twice as much to the power of the crown? Yet the influence which is created by the swelling of expenditure at home is the most deplorable, both because the taxes which feed it are drawn from the industry of England, and because its gradual progress and other circumstances prevent it from
exciting

exciting so much attention and from suggesting preservatives against itself. The difficulty is not great in finding counter-acting forces to influence, when it is fairly acknowledged that they are wanted : but the dangerous cases are those (and such are dangerous cases indeed) in which people are not apt to see or consider that such counteracting forces are wanted, and in which none are applied. If the Directors and their scribes be sincere when they exclaim that despotism will flow from the influence which would be given to the crown by the patronage of India, their inconsistency exhibits a weakness of intellect which is not often surpassed ; and if they be not sincere, we leave it to our readers to bestow on their conduct the epithets which they may think that it deserves. Whoever talks about the dangers of influence from the India patronage, and is not a parliamentary reformer,—and that to the extent of a radical cure,—affords a specimen either of his understanding or of his virtue which needs no commentary. Mr. Grant, however, perceives this so little, that he adopts more than one opportunity of splashing mud on those who deem the British constitution capable of improvement. He bestows on them the word ‘vulgar ;’ they are ‘vulgar democrats ;’ and if they be vulgar democrats, then, to be sure, the consequence is irresistible,—all desire of reform is an abominable desire.

Another remark is obvious ; viz. that, of that influence which the patronage of India is capable of yielding to the crown, the crown possesses the principal part already. Mr. Grant contests this argument with great acrimony ; and he produces the *ostensible* facts, which all, no doubt, imply the contrary : but, in cases of this sort, it is the *secret workings* which are powerfully in dispute. We shall not stop to trace what we think the nature of the case abundantly suggests, but shall produce testimonies to the efficacy of these workings which we think Mr. Grant will not refuse ; for they are those (among others) of the Directors, and of Mr. Grant himself. We begin with the late Lord Melville ; who, in his speech in the House of Lords 8th July 1806, against the recall of Sir George Barlow by the ministry, expressly declared, “ that the exercising at pleasure this power of recall (which ministers do effectually exercise) enabled his Majesty’s ministers to gain the *entire patronage* of India *.” As far back as 1781, and before the existence of any Board of Control, General Smith, whose knowledge of the relations between Leadenhall-street and the Treasury cannot be disputed, asserted in the House of Commons that “ it was notorious that

* Cobbett’s Parliamentary Debates, Vol. vii. p. 950.

for years past, there had not been a single appointment in India which was not managed for ministers *." Now for the testimony of the Directors. In the correspondence which passed between them and the ministers in 1805, on the subject of certain reimbursements to the Company, one paper was presented which had for its title "Further Observations submitted by the Deputy-chairman and Sir Hugh Inglis," &c., in which it is said that "the controul and direction of Indian affairs there (referring to the recent conquests) is not with the Company, unless indeed it be argued that *the small share of patronage left to them* constitutes power and influence; all the great wheels of the machine are moved by Government at home, who direct and controul the Company in all their principal operations in India." General Smith, in that speech which we have already quoted, said truly and wisely, that, "as matters were situated, one power lodged with the Directors, another with the minister, and so on: there was no responsibility at all, and the government was a jumble of contradictions." What would he have said, had he seen among the Board of Controul, the Directors, and the Governor General, that division of power and that annihilation of responsibility which are now organized by law? With regard to power, indeed, the lion of course gets the lion's portion: but, with regard to the annihilation of responsibility, it is complete. Yet this is a government which Mr. Grant can display as a model of perfection!

After these testimonies to the share which ministers actually possess in the influence of India, we now adduce that of Mr. Grant himself; and as this must in course appear to him of much importance, we shall not grudge a few words in presenting it to him (and to the reader) as clearly as we can.

The two radical and incurable defects of the government of India, either by the Company or by Parliament, are, 1. That the primary is at too great a distance to controul the secondary and local government, and that the secondary and local government can have no interest in the prosperity of the country. It was suggested in a quarter, towards which Mr. Grant seems to bear considerable hostility, that, as some of the wisest states and sovereigns in history had skill enough to discern when it suited them to govern immediately any distant acquisitions, and when it was more advantageous to them to give those acquisitions an independent government, (but still as closely as possible connected with themselves,) so it might be, and strong reasons might be urged for affirming that it would be, for the interest of the people of both countries, if a similar policy with regard

* Parliamentary Debates for 1781, p. 404.

to India were pursued by England. The author of that proposition (the only one that is calculated to meet the two fundamental evils which we have just presented to view) was not a man, we should suppose, who reckoned on its finding any grace or favour in the eyes of Directors and their sons; he might well foresee that it was not the sort of remedy which was likely to be agreeable to that description of men. The honest Presbyterian has been a standing jest, who went to Rome with the view of converting the Pope; not that he wanted sufficient reason on his side, but because it was easily foreseen that the Pope would treat his reason with the same sort of regard with which Mr. Grant treats the idea which, rather as an object of consideration for the few than of probable acceptance by the many, the writer in question appears to have thrown out.

To oppose to the strong reasons which that idea claims for its support, Mr. Grant has first of all an expression of contempt, which no doubt deserves to weigh for something; and next he has the following remark; that such a government (the government, for example, of a King's son in India,) would not really be independent, but would still be under the controul of the British ministry, and thus raise to the pitch of despotism the influence of the British crown. 'If we expected,' says he, 'the supposed Prince to enjoy effective freedom of action, and the real nomination of his public servants, we should in all probability find ourselves greatly deceived. So long as he should be sensible that the destinies of his realm were entirely dependant on the counsels and armies of Great Britain, so long he would find it unavoidable to propitiate the acting administration of that country, both by the ready surrender of his own judgment, and by the choicest offerings of place and patronage within his gift.' Now, if this reasoning be in the slightest degree applicable to a Prince who is rendered hereditary sovereign of India, is it possible to dispute that it holds with ten times greater force in regard to the Company and the Directors in England, whose dependance on ministry, in such a variety of ways, is complete? If a sovereign in such circumstances must dispose of all his patronage according to the pleasure of an English ministry, and in fact render it, with all its pernicious influence, their own; what must be the situation of a Court of Directors? In truth, if the ministry do now exercise the patronage of India in the manner which Mr. Grant thus describes, with the Directors for a screen, it is thus exercised in the most pernicious manner in which it can possibly be used. The ministry, were it openly transferred to them, would apply it under the responsibility at least which public opinion implies, and would be deterred from any use of it which the public

would strongly condemn : but, as often as the Directors must bear or partake the odium, it is plain that the government has so much the less inducement to be scrupulous or fearful. Mr. Grant proceeds as follows, corroborating his reasons :

‘ That under singular circumstances power may be disjoined, or, as it might almost be phrased, *divorced* from patronage, is perhaps true ; but the general presumption, certainly, appears to be against the occurrence of such circumstances. “ Power (said Mr. Burke) will always draw wealth ;” but much more, then, may we affirm, that power will always draw that modification of wealth which bears the closest affinity to itself. It seems, indeed, not unreasonable that men should exercise some controul over functionaries whom they have themselves nominated, or that they should nominate those that are to execute the measures which they have themselves originated. Thus it is, that power and patronage bear a mutual relationship ; and hence it perhaps follows, that those who desire the possession of the one, not unnaturally, as a preliminary step, attempt the acquisition of the other.’

Mr. Grant thus proves that, of two connected parties, the one which has most power will be sure to have all the patronage. Now from this it follows that, of the two parties, the Directors and the ministry, the ministry having *all* the power must have not indeed *all* the patronage, but just as much of it as they please. It is worth the reader's while to pause here ; and to reflect that he who preaches this doctrine contends, with the utmost energy, that the Directors use their patronage with perfect independence of the ministry, and free from all subservience to their will !

In the reasonings of Mr. Grant on this subject, one passage displays so glaring an inconsistency with another and with the Company's pretexts, and renounces so completely the ground on which those pretexts are raised, that we cannot refrain from transcribing it :

‘ We might,’ he says, ‘ concede to the British population, whether as a colony, or under whatever name, the guidance of their own measures, and the election of their public functionaries. But so long as that population should subsist, in fact, at the discretion of the parent country, — governed, no less than assisted, by her wisdom, and over-awed, no less than protected by her power, — so long as they should fall short of that strength and stature which alone could endue them, in their collective and national capacity, with a high pride and energy of character, — so long their freedom of conduct and of election, would not be exercised without a studied deference to the pleasure of their patrons.’

Who would think that from this same pen, and within a few pages in the same volume, had flowed the most urgent remonstrances against any allowance to Englishmen to repair to India,

because their presence there would be a certain source of revolt from the mother country? This same writer, we see, when he has another purpose to serve, can affirm that a British population in India, so far from daring to revolt from the parent-country, would not dare (for we know not how many ages) so much as to appoint its own magistrates otherwise than according to the dictates of the British ministry.—This is a true specimen of the reasonings of the Company; which are raised on grounds so fictitious and imaginary, that the same arguments conclude equally in favour of the Company when on one occasion they affirm that which on another they deny. This implies vast ingenuity in their dependants; and in this high praise it would not be easy to point out any person who claims a greater share than Mr. Grant. Two things, viz. an excessive pursuit of gaudy expression, and an inveterate attachment to the prejudices of the Company, seem in this gentleman to have misled a mind, of no masculine force, but of considerable cultivation and ingenuity. If, henceforth, he would devote himself to studies that are calculated to give solidity rather than to inflate, we should expect to be able to peruse with more pleasure any future production of his pen. The decision of the East-India question may permit him to range in another field. On the ground of politics, however, we suspect that radical feelings will for ever prevent him from recognizing the path which conducts to the only proper end, the greatest attainment of human well-being.

ART. X. *To the Editors of the Portuguese Investigator in England.*
8vo. 1s. 6d. Johnson and Co. 1812.

THE public will scarcely expect to find, under so vague a title, a disquisition on a subject of great interest to most of us:—viz. the proper way of laying in a stock of good Port wine. The journal mentioned in the title-page having lately inserted an article on the trade of Oporto, the author of this pamphlet takes up the pen to counteract the impression which that paper had a tendency to create: the subject in debate being the merit or demerit of the Royal Wine Company of Oporto, an association formed above half a century ago by charter from the Portuguese government. The nature of this institution is little known. Its capital stock is composed of shares of somewhat more than 100l. sterling each; and any person may become a share-holder: but to have a vote in the nomination of the Board of Directors, it is requisite to hold ten shares. The Directors are native Portuguese, being partly merchants and partly proprietors of vineyards.

yards. The English wine-merchants of Oporto are unconnected with this establishment, and are, in general, desirous of its abolition. On the other hand, the writer of this pamphlet is a resolute advocate for preserving its privileges, and enters at considerable length into a representation of their good effects. He seems apprehensive that the dependant situation of Portugal on this country may induce that government to comply with any application from our's respecting the Wine Company; and the scope of his reasoning is to persuade us that we should be no gainers by obtaining a repeal of the charter.

With this intention, the author enters on an account of the origin of the Company; which was established, he says, with a view as much to the benefit of England as of Portugal. In former times, the want of regulation in the Oporto wine-market was productive of very bad consequences; and the great object then was to buy cheap, so that superior wines were mixed up with those of inferior quality, or adulterated with the elder-berry to meet the low standard of the market. As our countrymen were as fond of good liquor in the days of our grandfathers as they are in our own times, the consequence was a rapid diminution of the import from Portugal, and a provision of the necessary stock elsewhere. The English wine-merchants at Oporto, alarmed at a decrease which came home so directly to their pockets, laid the blame on the Portuguese, and addressed a remonstrance, couched in no very flattering terms, to the proprietors of the vineyards and their agents. This document has been preserved, and is curious. Its substance is as follows:

" Gentlemen,

" The reputation of the wine of the Douro once was great, but is at present sadly reduced. Though the population of England is increasing, the consumption of Port-wine has gradually fallen off, so that our sale does not now reach two-thirds of its former amount; in short, our wine is so deteriorated that people in England have taken up the notion of its being prejudicial to health. The causes of all this mischief are sufficiently obvious. The growers are in the habit of giving only a few hours' boiling to the wines, and of *dashing* them in the course of their fermentation with bad brandy. Now brandy ought not to be put into wine before the end of November, and the quality of the brandy so used should be good and pure. Another error consists in not separating the white from the red grapes. Were the growers to do this, they might dispense with using the elder-berry, or any thing in the shape of confection. — Our last objection applies to the town agents of the vine proprietors. From the love of gain or the vanity of having large cellars, many of you are induced to receive wines grown on the high grounds, or otherwise of inferior quality, for the purpose of mixing with the better sort; and as the bad always prevails, the whole is reduced to a very poor state. In short,
unless

unless the growers and the agents correct this mismanagement, we shall be obliged to withhold our orders, and eventually to give up business."

The proprietors of the vineyards and their agents were by no means disposed to submit in silence to this reproof, especially as they thought that the cupidity of the English factory had been the root of the evil. They replied in very pointed and emphatic terms :

" Gentlemen,

" Our climate has not changed, nor are our vines degenerated, how then has the reputation of the wine of the Douro declined? It has been owing to the inventions and instructions of the English factory. Not satisfied with our wine in its former state, they wished it to unite recommendations of all kinds. — They wished it to be a Brazil for sweetness and an India for aromatic flavour. They recommended, by way of secret, to dash it with brandy in the fermentation to give it strength; and with the elder-berry, or the rind of the ripe grape, to give it colour. The cultivator who went the greatest lengths in this way was sure of selling his wine to the factory; nay, it is notorious that the factory buy large quantities of brandy and elder-berries to mix with our wines after they are in their own cellars. The factory also are in the habit of ordering low-priced wines from the mountainous districts, to mix with the better sort exactly in the way that they charge us. The remedy is easy; let your orders be given for unmixed wine, and not a single farthing paid to those who employ confections — no fear of the growers delivering the wine pure, for the addition of ingredients is to them a serious expence."

The Portuguese government, anticipating no good from these epistolary recriminations, thought that the best method of curing an evil, which had now become alarming, was to grant a charter to a company invested with considerable power. The objects of this institution were,

- 1st, To lend money to the growers at a moderate interest.
- 2dly, To mark out the districts proper for producing the wines for export.
- 3dly, To prohibit the use of the elder-berry throughout the district so marked out.
- 4thly, To register and mark annually the number of pipes found to be of proper quality for exportation; fixing the prices with a reference to the crop of the season.
- 5thly, To form a large depôt, partly to contain wines for sale and partly for the accommodation of the merchants who might choose to keep stock there.

The motive of government, in these regulations, was to preserve the purity of the wine by the prevention of plundering and adulteration. The Company, says this author, was nothing but

but a medium for ascertaining and enforcing the existence of certain qualities in this great article of national produce ; and, when coming forwards in the capacity of a buyer, the Company had no exclusive advantage, the salesman being obliged, by law, to accept the offer of the person who first tendered him the regulation-price of the season. It is of importance also to observe that English merchants are at liberty to purchase below the regulation-price. These provisions take away, in the opinion of this writer, whatever might seem to approach to monopoly in the constitution of the Company ; and our government, satisfied that the institution was good, have never applied to Portugal for its abrogation. The disappointments experienced, in late years, by our mercantile countrymen, seem to be owing to the unfavourable seasons, and to the embarrassments which are caused by war and invasion.

We are little interested, we confess, in the question of maintaining or dissolving the chartered Wine Company of Oporto ; not from indifference to the quality of our wine, but from a belief that the interposition of the Company is of no great consequence. Its privileges appear to be of no oppressive character ; and, although government-interferences in trade generally prove pernicious, we can easily believe that, half a century ago, the habits of the Portuguese were so unsuitable to the proper transaction of business as to require, for a season, the application of compulsory regulations. If that season be now past, and if the true nature of commercial intercourse be now understood in the neighbourhood of the Douro, assuredly no necessity exists for a chartered company. In the wine-trade, as in every other, the proper plan is to leave unfettered the hands of the grower, salesman, and consumer, in the confidence that each will find his best policy in honourable conduct. The buyer who has once been deceived will be on his guard in future, and, by promulgating the unfairness of the seller, will soon make him lose tenfold the fraudulent gain of a particular contract. Moreover, among persons who know their business, the sample is sufficient to decide the question of purchase.

Without dwelling longer on the merits of the Wine Company, we have to express our approbation of the careful composition of this pamphlet. The writer describes himself as a native of Oporto, long established in one of the northern counties of England, and wholly unconnected with the wine-trade. It is, in that case, rather extraordinary that he should take so much trouble in pleading the cause of a distant company ; and it is not quite usual for a Portuguese to write English with such accuracy. He calculates (p. 21.) the amount of yearly duty on port-wine at 2,000,000*l.* sterling. In this as

in other commodities, the rise of price during the last half century has been remarkable; the value of a pipe of wine in Oporto having more than tripled during that time. Still its price in that city is here said to be only 15l.; a sum which, when put in contrast with its enormous cost in this country, (*about one hundred and thirty pounds,*) excites no very pleasant sensation on the topics of war-charges and duties.

MONTHLY CATALOGUE,

For APRIL, 1813.

LAW.

Art. 11. *Proceedings, including original Correspondence, &c., at the Cape of Good Hope, in a criminal Process for a Libel, instituted at the Suit of Lieutenant-General the Hon. H. G. Grey, and by Order of the Right Hon. Earl of Caledon, Governor of that Colony, against Laurence Halloran, D.D., late Chaplain to his Majesty's Forces in South Africa.* 8vo. pp. 700. London. 1811.

This is a warm appeal to his country by Dr. Halloran, who, conceiving himself injured by the measures of General Grey and Lord Caledon, has submitted his case to the umpirage of the public. The facts, as we have collected them, (from a volume which we think might have better answered the author's view of engaging the judgment of the public, if it could have been compressed into a smaller compass than 700 pages,) appear to be as follows: a duel had taken place about the beginning of 1810 between Captain Ryan and Mr. Pattullo, two officers then stationed at the Cape; in consequence of which, the former and his second were brought to a court-martial by order of the commander, General Grey; and on that occasion Dr. Halloran, then resident in the colony as chaplain to the forces, wrote the defence of the accused parties. The appearance of Captain Ryan's antagonist and his second, as witnesses against him, on the court-martial, seems to have excited some indignation among his brother-officers; which was so strongly felt by Dr. Halloran, that, on Mr. Pattullo being proposed as a member of a subscription-society to which he belonged, the Doctor wrote to the committee of Directors with warm expressions of censure towards Mr. Pattullo, and withdrew his name from the society. General Grey, considering the Doctor's interference and particularly this last step as inconsistent with the character of a clergyman, as likely to promote discord in the army, and as defying his authority and his endeavours to suppress the spirit of duelling in the colony, ordered the Doctor's removal from Cape Town to an out-post called Simon's Town. Dr. H., however, not chusing to quit an establishment which he had formed at Cape Town, resigned his office of chaplain; and, after a warm altercation with the General, he finally gave vent to his anger in two acrimonious poems, which display no small portion of keen and virulent talent, but which the mildest judgment cannot but characterize

with others of the same stamp, are used as rhimes. The incidents in the brilliant action of Salamanca are introduced in the poem devoted to this subject : but the lines on the battle of Barrosa would suit any other battle. Lord Wellington noticed, in his account of the victory of Salamanca, the error of Marmont in weakening his center ; and the promptitude with which his Lordship availed himself of this circumstance contributed to the happy termination of that day's conflict. Cervantes thus describes it :

‘ But WELLINGTON with eagle sight
Perceives their movement on his right,
To flank his firm phalanx.
“ The foe approaches to his doom,
The anxious moment now is come !
Charge, Britons ! charge your bay’nets home,
And break their battl’d ranks ! ”
Swift as the arrow to its aim,
When shot from Indian bow,
Tho’ fiercely flash’d the cannon’s flame,
Enough the stoutest heart to tame,
LEITH, COLE, and COTTON, forward came,
Full charge upon the foe.
With cautious step their motley crowds
Roll darkly on, like gloomy clouds
Shadowing the face of day ;
But from the British bay’nets gleam,
As clouds before the sun’s bright beam,
Full soon they’ll shrink away.’

With reference to another part of the action, the poet begins one of the stanzas in this tame manner :

‘ Thus far the day is our’s, but still
There’s many a deed to do.’

Afterward, however, he rises in energy, when the battle rages with renewed vigour. The other pieces have less merit ; and the chief article in the notes is a sketch of the genealogy of the Wellesley family, the original name of which was Cowley or Colley, and was changed, for an estate, to Wellesley, A.D. 1728.

-Art. 15. *Waltz : an apostrophic Hymn*. By Horace Hornem, Esq. 4to. pp. 27. 3s. Sherwood and Co. 1813.

Satire is often employed to shame the dissolute, and to correct the loose morals of the age : but Fashion seems to be such an autocrat in the world, that it is almost in vain to remonstrate against any edict which she issues as law. The good sort of people who respect virtue are termed *quizzes* ; and to be shocked at indelicacy and licentiousness is now deemed a proof of being *stupid* and *antiquated*. A great parade is made about religion, by which is meant nothing more than its external forms, but little attention is paid to correct the conduct, or the vicious tendency of our amusements. — If it were possible “ to touch and shame ” the gay world, the apostrophic hymn before us would have the effect of banishing the loose Waltz from the British ball-

Ball-room: but we fear that, with all its spirit and keen satiric rebuke, the dance which it reprobates will remain in vogue, and that nakedness and waltzing will be preferred to 'morals and minuets,' to 'virtue and her stays.' If it must be so, it must be so. However, we are unfashionable enough to say that it *ought not* to be so, and to lament that the Waltz has been imported into this country. Mr. *Hornum* is not more severe on this occasion than the nature of the subject requires; yet perhaps, with Juvenal, he is not sufficiently chaste in his expressions, and suffers his indignation to conquer his delicacy. He likes also to blend a little political with his moral satire. As it is, of no ordinary kind, we shall offer a specimen of it:

' Hail moving Muse! to whom the fair-one's breast
Gives all it can, and bids us take the rest.
Oh! for the flow of Busby, or of Fitz.
The latter's loyalty, the former's wits,
To "energize the object I pursue,"
And give both Belial and his dance their due! —

' Imperial Waltz! imported from the Rhine,
(Famed for the growth of pedigrees and wine,) Long be thine import from all duty free,
And hock itself be less esteemed than thee;
In some few qualities alike — for hock
Improves our cellar — *thou* our living stock.
The head to hock belongs — thy subtler art
Intoxicates alone the heedless heart;
Through the full veins thy gentler poison swims,
And wakes to wantonness the willing limbs.

' O Germany! how much to thee we owe,
As heaven-born Pitt can testify below;
Ere curs'd Confederation made thee France's,
And only left us thy d—d debts and dances;
Of subsidies and Hanover bereft,
We bless thee still — for George the Third is left!
Of kings the best — and last, not least in worth,
For graciously begetting George the Fourth.
To Germany, and Highnesses serene,
Who owe us millions — don't we owe the Queen?
To Germany, what owe we not besides?
So oft bestowing Brunswickers and brides;
Who paid for vulgar with her royal blood,
Drawn from the stem of each Teutonic stud;
Who sent us — so be pardoned all her faults,
A dozen Dukes — some Kings — a Queen — and "Waltz." "

A very humorous address to the publisher is prefixed to this poem, and the notes have the same character.

Art. 16. *Select Psalms in Verse*, with critical Remarks, by Bishop Lowth, and others, illustrative of the Beauties of Sacred Poetry. 2mo. 8s. Boards. Hatchard. 1811.

REV. APRIL, 1813.

F f

So.

So enamoured of old versions is the author of this selection, that, not satisfied with the specimens which are to be found in printed books, he has ransacked the MSS. treasured up in the British Museum; and he regards some of the most esteemed translations produced by moderns as proofs of a degenerated taste. That sacred poetry rejects the mere frippery of the muse, and that David's Psalms gain nothing by loose amplification, we are ready to admit; at the same time, however, we must think that justice is not rendered to the Jewish bard by prosaic tameness of translation. Addison's 19th Psalm, though not a formal version or exposition of all the thoughts expressed in David's poem, is a beautiful representation of the prominent thought; and though other Psalms are not executed with the same spirit and holy fire, we cannot lament that the colder renderings of Wither, Sandys, Gipps, &c., are grown obsolete. Watts has certainly taken too great liberties with the royal Psalmist: but he is not liable to that wholesale condemnation which he here receives. He has not christianized * all the poems which he has undertaken to translate; and many of his versions, which are not open to the objection with which this editor has assailed them, are better than those that obtain a preference in this volume.

If, however, on the poetic Dissenter Watts this selector of the ancient versions of the Psalms has been rather too hard, we are obliged to him for having made a collection which is now curious; and perhaps some few pieces of our old versifiers may be intitled to preservation. In his love of what is old, he has not uniformly shewn his discernment; especially when he refers the reader for a due appreciation of the beauties of the Psalter, 'to the common-prose translation in the Prayer-book;' which was not rendered from the Hebrew, and in which the meaning of the sacred poet (or rather poets) is frequently mistaken. In Ps. lxxviii. 6. of the Common-Prayer book version, we read, "He is the God that *maketh men to be of one mind in a house*—but letteth the runnagates continue in scarceness." We say nothing of the *runnagates*, and shall merely advert to the egregious blunder in the first clause of the verse. The Hebrew word סוֹדֵי־יָחִידִים signifies those who are in a state of oneness with respect to place, or solitary persons; and it is rendered in the LXX by the word *μονακόους*, which has two senses, viz. *to be of one mind* and *to be solitary*: but the translator of the English Psalter, not understanding the Hebrew, adopted the mistake of the Vulgate, *unius moris*; and hence God is represented as *making men to be of one mind in a house*, when the passage merely expresses that "God places solitary persons in families," as the passage is correctly given in the Bible-translation, which is far preferable to that of the Prayer-book. Indeed, we have often been surprised that, as both versions are sanctioned by our church, that which is taken from the Hebrew should not have the preference over that which follows the Vulgate. Even in the first Psalm, the conclusion of the 5th verse has nothing to correspond with it in the Hebrew, but is a version of the *à facie terra* of the Vulgate, which is also borrowed from the *ἀπὸ προσώπου τῆς γῆς* of the LXX.

* Why, with this objection to Watts's sacred muse, were Ps. cxvii., &c. selected? See p. 200. of this volume.

The Select Psalms before us are introduced by biographical notices of those who have translated the whole book of Psalms. The persons here enumerated are Archbishops Parker and Sandys, George Withers, Bishop King, Richard Goodridge, Sir John Denham, Miles Smith, Simon Ford, John Patrick, Dr. Samuel Woodford, Nahum Tate, Dr. Nicholas Brady, Luke Milbourne, Sir Richard Blackmore, Dr. Watts, James Merrick, A. M., Stephen Wheatland, Tipping Silvester, and Christopher Smart. Under the title of the Old Version, Thomas Sternhold and his coadjutors are duly celebrated. High praise is bestowed on the poetic genius of Henry King, Bishop of Chichester, who was born in the year 1591, and a poem is exhibited to substantiate the encomium: but it abounds in those quaint conceits which are so deservedly condemned in Cowley. Here it is: —

‘ MY MIDNIGHT MEDITATION.

‘ Ill busi’d man ! why should’st thou take such care
To lengthen out thy life’s short kalendar ?
When ev’ry spectacle thou look’st upon
Presents and acts thy execution !
Each drooping season and each flower doth cry,
‘ Fool ! as I fade and wither, thou must die !’

‘ The beating of thy pulse, when thou art well,
Is just the tolling of thy passing bell ;
Night is thy hearse, whose sable canopy
Covers alike deceased day and thee ;
And all those weeping dews which nightly fall,
Are but the tears shed for thy funeral.’

The authors of versions of the Psalms in MS. preserved in the British Museum are mentioned in the preface. In this selection of Psalms, occur the names of Gipps (MS.), Bishop Hall, Pitt, Cotton, Tate and Brady, Merrick, Sandys, Addison, Wheatland and Silvester, Gregory, Cottle, Mason, King, Brampton* (MS.), Countess of Pembroke †, Withers, Mrs. Rowe, Vaughan, Mickle, Doddridge, Sir John

* This early translator of the seven penitential Psalms flourished in 1414, and his version is displayed in a beautiful MS. The first stanza is enough for a sample :

‘ Mercy, Lord, I calle and crye
Thi mercy is redy in every place.
Thowg I have lyved full synfullye,
I putte me fully in thi grace.
There is no synne before thi face
So grete as mercy and pyte,
To synfull man thou were neve scape
Of *ne reminiscaris Domine.*’ Ps. li.

† This lady was sister to Sir Philip Sidney, and immortalized by Ben Jonson’s beautiful epitaph, “ Underneath this stone doth lie,” &c. We shall give her version of the first stanza of the 2d Psalm :

F f 2

‘ O Lord,

John Denham, Prior, Ford, Watts, Goodridge, Sir Henry Wotton, Milbourne, Gascoigne, Fletcher, Bryan (MS.), Lord Coleraine, Lovlin, Crashaw, Davison (MS.), Smith, Ogilvie, and Cumberland.

It will be evident from this catalogue of sacred versifiers, that the present compiler has made great research; and the value of his labour is much enhanced by the introductory remarks to each Psalm, extracted from the publications of Bishop Lowth, Professor Michaelis, Dr. Geddes, &c. An opportunity of comparing antient with modern versions is here afforded; and we think that our readers will agree with us that none of the old translations of the Psalms vie with the best of those of Watts, Cottle, Merrick, &c.; and that, though our old versifiers have merit, considering their æra, they have been eclipsed by more recent attempts.

Art. 17. *Intercepted Letters; or, The Twopenny Post-bag.* To which are added, Trifles reprinted. By Thomas Brown, the Younger. Third Edition. Crown 8vo. 5s. 6d. Boards. Carr. 1813.

"A jest, ere now, has cost the wit his friend;" and we should not conceive that the *valuable* acquaintance of the present author, whoever he may be *, has been increased by this collection of happy trifles. It purports to be a versification of part of the contents of a twopenny post-bag, and, if approved, will be followed by farther extracts from the same parcel of intercepted letters. We are really so well pleased with the writer, that we cannot indulge our selfish gratification at his expence; and therefore, if he favours us with more of this species of bagatelle, we advise him to avoid the wigs and whiskers of distinguished personages, and to confine himself to literary instead of political subjects. Our allusion above will be understood, when we add that the "Trifles reprinted" are certain squibs and parodies (on the measures of the R——t's government, on the members of that administration, and on the illustrious ruler himself, in his capacity of giver of *fêtes*, contriver of regimentals, and writer of letters,) which excited much attention in the newspapers of last season. These audacious *jeux d'esprit* are disclaimed by the author of the 'Twopenny Post-bag:' but at the same time he considers them to be so much *in keeping* with his own "*Bijoux indiscrets*," as to demand a place in his little volume, by their congruity with the rest of its contents.

In pursuance of our suggestion concerning politics, which we again recommend to the writer's consideration, we shall select from the

' O Lord, whose grace no limits comprehend,
Sweet Lord, whose mercies stand from measure free,
To me that grace, to me that mercy send,
And wipe, O Lord, my sins from sinful me;
O cleanse, O wash my foul iniquity;
Cleanse still my spots, still wash away my stainings,
Till stains and spots in me leave no remainings.'

* Report is busy with the name of a well-known *Anacreontic* poet; but we do not conceive ourselves authorized to add to the publicity of his impolitic facetiousness.

' Inter-

'Intercepted Letters,' as a specimen of their general wit and spirit, only the following supposed epistle from a bookseller to an author, which appears to us to possess every requisite for exciting a hearty and a harmless laugh. We greatly wish for more productions of a similar nature from the same hand.

‘LETTER VII.

‘FROM MESSRS. L—CK—GT—N AND CO. TO ———, ESQ.*

‘Per post, Sir, we send your MS.—look’d it thro’—

Very sorry—but can’t undertake—’twouldn’t do.

Clever work, Sir!—would *get up* prodigiously well—

Its only defect is—it never would sell!

And though *Statesmen* may glory in being *unbought*,

In an *Author*, we think, Sir, that’s *rather* a fault.

‘Hard times, Sir,—most books are too dear to be read—

Though the *gold* of Good-sense and Wit’s *small-change* are fled,

Yet the *paper* we Publishers pass, in their stead,

Rises higher each day, and (’tis frightful to think it)

Not even such names as F—TZG—R—D’s can sink it!

‘However, Sir—if you’re for trying again,

And at somewhat that’s vendible—we are your men.

‘Since the Chevalier C—RR took to marrying lately,

The Trade is in want of a *Traveller* greatly—

No job, Sir, more easy—your *Country* once plann’d,

A month aboard ship and a fortnight on land

Puts your Quarto of *Travels*, Sir, clean out of hand.

‘An East-India pamphlet’s a thing that would tell—

And a lick at the Papists is *sure* to sell well.

Or—supposing you’ve nothing *original* in you—

Write Parodies, Sir, and such fame it will win you,

You’ll get to the Blue-stocking Routs of ALB—N—A †!

(Mind—*not* to her *dinners*—a *second-hand* Muse

Musn’t think of aspiring to *mess* with the *Blues*.)

Or—in case nothing else in this world you can do—

The deuce is in’t, Sir, if you cannot *review*!

‘Should you feel any touch of *poetical* glow,

We’ve a Scheme to suggest—Mr. SC—TT, you must know,

(Who, we’re sorry to say it, now works for *the Row* ‡)

* From motives of delicacy, and, indeed, of *fellow-feeling*, I suppress the name of the author, whose rejected manuscript was inclosed in this letter.—See the Appendix for this and other inclosures. The MS. is an account of a ludicrous scene, occasioned by the celebrated “Book,” and supposed to have passed at C—n House.

† This alludes, I believe, to a curious correspondence, which is said to have passed lately between ALB—N—A, Countess of B—CK—GH—MS—E, and a certain ingenious Parodist.

‡ Paternoster Row.

Having quitted the Borders, to seek new renown,
Is coming, by long Quarto stages, to Town;
And beginning with ROKBY (the job's sure to pay)
Means to *do* all the Gentlemen's Seats on the way.
Now, the Scheme is (though none of our hackneys can beat
him)

To start a fresh Poet through Highgate to meet him;
Who, by means of quick proofs — no revises — long coaches —
May do a few Villas, before SC—TT approaches —
Indeed, if our Pegasus be not curst shabby,
He'll reach, without found'ring, at least WOBURN-ABBEY.

' Such, Sir, is our plan — if you're up to the freak,
'Tis a match! and we'll put you *in training* next week —
At present, no more — in reply to this Letter, a
Line will oblige very much

' Your's, et cetera.

' *Temple of the Muses.*'

Among the 'Trifles reprinted,' we have some parodies of Horace, executed in a style much superior to the late unsuccessful attempt of a brother parodyist. The author intimates that his free *translations*, as he calls them, are extracted from a volume which may some time meet the eye of the public, intitled "Odes of Horace, done into English by several Persons of Fashion." If such a work be in existence, we earnestly request the writers not to withhold it from that general applause which we are sure it will experience, should the present specimens be a fair test of the excellence of the whole. Let us warn them, however, not to run into the mistake of "Horace in London;" and to imagine that the lyric poet, were he now among us, would confine his muse exclusively to subjects of ephemeral interest, or would degrade it to the level of low punning. — We could wish for room to insert one of the 'Inclosures' from the Appendix; especially that of a 'Letter from Pope Joan to her Lover,' contained in one 'From the Right Hon. P—tr—ck D—g—n—n to the Right Hon. Sir J—hn N—ch—l:' but our limits forbid; and we can only transcribe the following *acme of affection* from the female Pontiff to her caro sposo. She has bidden adieu to all her greatness.

' But oh! more dear, more precious ten times over —
Farewell my Lord, my Cardinal, my Lover!
I made *thee* Cardinal — thou mad'st *me* — ah!
Thou mad'st the *Papa* of the World *Mamma!*'

EDUCATION.

Art. 18. *The Parent's Offering, or Tales for Children.* By Mrs. Caroline Barnard. Small 12mo. 2 Vols. Godwin. 1813.

In these tales, our young readers will find considerable variety and interest, together with some humour and a good moral tendency. In the story of Helen Holmes, however, the character of *Louisa* displays a want of feeling and of gratitude which is scarcely possible in early youth, and which is not sufficiently punished; and we question

whether the author judges wisely in displaying to children such faults and vices as they are not likely to commit. — To the composers of juvenile books, we would say with a French writer,

— “ *N'enseignons que le bien :
Le mal s'apprend tout seul.* ”

Art. 19. *A New System of English Grammar*; with Exercises and Questions for Examination: interspersed with critical Notes and explanatory Observations, chiefly of a practical Nature. Also an Appendix, containing an extensive Collection of Vulgar Anglicisms, Scotticisms, Examples of bad Arrangement, of Ambiguity, &c. and Elements of English Composition. With a Key to the Exercises. By William Angus, A. M., Teacher of English, &c. 12mo. Printed at Glasgow; and sold in London by Cowie and Co.

The chief merit which the author claims for this grammar is that it contains in one volume such exercises and explanations as have been published by others in three and even four separate tracts. We think that mere beginners will find Mr. Angus's ‘Orthographical Rules’ more puzzling than a common spelling-book: but the work is compendious, and well calculated for those who are somewhat advanced in the study of English grammar. The list of Scotticisms may be usefully studied by the young North Briton, who is desirous of writing English without those peculiarities.

HISTORY.

Art. 20. *A History of the Colleges, Halls, and public Buildings, attached to the University of Oxford*, including the Lives of the Founders. By Alexander Chalmers, F.S.A. Illustrated by a Series of Engravings. 8vo. 2 Vols. pp. 486. 1l. 11s. 6d. Boards. Longman and Co.

Though a native of the northern part of the kingdom, Mr. Chalmers has been long acquainted with the University of Oxford; and during one of the many visits which he paid to it, he conceived the plan of a description of the colleges which might be more ample than that of the ordinary guides, but less prolix and confused than the labours of Anthony Wood. Dismissing the marvellous reports of the number of the students amounting in the thirteenth century to 15,000, and even to 30,000, he admits at once that, until the establishment of Merton-college in 1264, the seminaries of education in Oxford were schools of a very humble character. They were either claustral, that is, appendages to convents and other religious houses; or they were secular, by which we are to understand their being rented from inhabitants of the town. When a number of scholars resided in one house, it went by the name of *Hostel* or *Hall*; and the labours of the teachers appear to have been as egregiously misdirected, in point both of their favourite science, Logic, and other studies, as in the cotemporary seats of learning on the continent. Nothing can be more absurd than to refer the establishment of the University of Oxford to the reign of Alfred, or to waste time and labour in idle inquiries about the relative priority, as to antiquity, of her and her sister seminary of Cambridge.

Confining his researches to the period of authenticated history, Mr. C. introduces each college in the succession of its date of erection. To a biographical sketch of the founder, and of the eminent men who were successively educated at it, he adds a description of the buildings, and assists the conception of the reader, in all cases of consequence, by the introduction of plates. Those who have had no opportunity of seeing this classically beautiful city, or whose inspection has been too transient to contemplate its attractions in all their variety, will be enabled to form some idea of them, though still an inadequate one, from the labours of this editor. — Among other essential points, Mr. C. has taken care to enumerate the clerical livings which are at the disposal of the respective colleges. We regret that he has been comparatively brief in his report of the different libraries. No attempt is made to give an outline of the particular classes of books which abound in one collection more than another; nor, in treating (p. 456.) of that all-comprehensive repository, the Bodleian, is any notice taken of the hours during which it is kept open. The account of the Radcliffe library (p. 469.) is likewise short and imperfect. For these and many other useful particulars, we shall be induced to look in the history of the University, which is promised (Introduction, p. 16.) by Mr. C. at an early period. Of his biographical sketches, one of the longest is that of Cardinal Wolsey, under the head of Christ-church. — The plates do great credit to the artists.

Art. 21. *An historical View of the Causes of the Decline of the Commerce of Nations.* By James Tyson. 8vo. pp. 80. Sharpe. 1813.

After a few general observations on the nature of trade, Mr. Tyson proceeds to recapitulate the various countries which have been remarkable for commercial pursuits, from the days of the Ishmaelites downwards. He divides his pamphlet into two parts; the first comprehending Arabia, Egypt, Phœnicia, Carthage, Judæa, Greece, and Rome; and the second including the Greek empire, Venice, Genoa, the Hanse towns, Flanders, Spain, Portugal, Holland, France, Sweden, Denmark, Russia, America, and Great Britain. The building of Constantinople is considered as the point of distinction between the two periods. The only attempt at originality is in the observations (p. 19: 69.) on the causes of the decline of commerce in particular nations. In antient times, its fall generally took place (as in the example of Carthage) in consequence of foreign invasion and conquest: but, in modern periods, the greater extent of geographical knowledge has permitted the vanquished to preserve access to a wider field, while improved views of policy have taught the conqueror to foster instead of destroying the habit of industry. Accordingly, commerce has generally been retained, except in such cases as the East-India trade of Venice; where other nations have discovered more commodious channels of intercourse; or where, as in the recent instance of Holland, a domineering power has compelled her commercial neighbour to follow a pernicious and even ruinous course. Loss of industry is, no doubt, as Mr. Tyson remarks, a principal cause of the diminution of trade: but he is inaccurate in ascribing the inactivity of the Spaniards to the effects of the discovery of America.

Spain, as we have recently taken occasion * to shew, was never so industrious nor so populous as at the present day. It is a mistake, likewise, to imagine that the trade of France decayed under the feeble administration of Louis XV. Ignorant and profligate as that sovereign's court was, the mere preservation of peace during thirty years did more for the population, the revenue, and the general industry of France, than all the vigour and splendour of the *grand monarque* who preceded him.

This tract is composed on a very simple plan; it lays claim to no other character than that of a greatly abridged sketch of commercial history; and, among the chief merits of so humble a work, we may mention distinct annotations, and marginal references to dates.

POLITICS.

Art. 22. *Algernon Sidney's Address to the People of the United Kingdom.* Second Edition. 8vo. pp. 70. Jones. 1812.

This short pamphlet is a very miscellaneous compilation, including five distinct subjects; 1st, The general State of the Country; 2d. An Inquiry into the Necessity of Parliamentary Reform; 3d. Liberty of Conscience; 4th. Open Trade to the East-Indies; 5th. The Documents relative to the Outrage committed in the Duke of Cumberland's Apartments in May 1810. — The writer of this singular medley describes himself as a person 'whose independent public spirit has cost him every thing but his honour and his existence.' Several of his objects are good; particularly his admonitory hints to the great, and his arguments in behalf of Catholic-emancipation; but we confess that we should have preferred a perusal of them in a different form. The last of his topics, we mean the circumstances of the extraordinary outrage in May 1810, occupy more than half the pamphlet. Great stress is laid on the repeated frauds in which Sellis, the deceased valet and reputed assassin, is understood to have detected Neale, his fellow-servant, whose name was so prominently mentioned in the judicial inquiry; and it is insinuated that Neale knew more of the circumstances of the death of Sellis than he chose to confess: but any speculation on the subject of Sellis having died otherwise than by his own hands must be received with caution, after the explicit testimony published some time ago by Sir Everard Home in the news-papers.

Art. 23. *Temporary Taxation productive of future Advantage;* containing, with other *Particulars*, Remarks on the Conduct of Republican-parties; a Review of the lawless Usurpations of the Ruler of France; on the North American Declaration of War; the Catholic-question, &c. &c.: most respectfully inscribed to the Prince-Regent. 8vo. pp. 60. 3s. 6d. Jones. 1813.

To judge from the undiminished number of *mediocre* pamphlets which appear, we might be induced to imagine that paper and print were still as cheap as in the days of our forefathers. To the ardent

* See our report of Mr. Bigland's work, in the number for February.

composers of these appeals to popular favour, it seems hardly necessary to take pains to introduce into their works such information as, from its novelty or importance, would be admitted to possess a powerful claim to attention. In their eyes, it appears enough to ring the changes on the exalted virtues of the Regent, the danger of parliamentary reform, the usurpations of Bonaparte, and the necessity of a vigorous prosecution of the war. Among other things, we are told in this pamphlet (p. 29.) that we have long been 'renowned as a nation for making sacrifices in war; and that the British lion must not give way to the Corsican tiger—the artful and *predacious* disturber of Europe.' All this may be very true; but it is nothing more than we have been in the habit of hearing and repeating, year after year, for half the lifetime of the present generation. On touching, however, on the Catholic-question, the author, while he continues equally dull, becomes much less patriotic; and he falls into the hackneyed and unfounded charge that the 'Catholics do not account themselves bound to keep faith with heretics.' The rebellion in 1798 was, he adds, a Catholic rebellion; and a standing army is still the only effectual security for the peace of Ireland. It is needless to dwell longer on this tissue of absurdity,

AMERICA.

Art. 24. Anticipation of Marginal Notes on the Declaration of Government of the 9th of January 1813, in the American National Intelligencer. By the Author of "Letters from a Cosmopolite to a Clergyman," and a "Letter from a Calm Observer to a Noble Lord." 8vo. pp. 31. Underwood. 1813.

The successful example of publishing an "Anticipation" of political discussions, about forty years ago, has given rise to various efforts of the same description. The present is an attempt to convey, in a form by no means devoid of interest, the strictures of the Americans on our late Declaration of war. The writer of the *Letters of a Cosmopolite* (reported in our Number for August) here comes forwards with the same accurate knowledge of circumstances, and with the more pointed style which suits the character of a declared vindicator of the American government; and whoever is desirous of reading a clear statement of the case, on the American side, will find it in this short tract. For our part, we have little disposition to recapitulate particulars; both because the subject has already been fully treated in our pages, and because we conceive that many allegations in our Declaration of war against America were introduced, not from belief on the part of ministers, but from an impression of the necessity of preserving the appearance of consistency with the conduct of the late cabinet. Greatly as such a course is to be disapproved in the abstract, it is due to the difficulties in which Lord Liverpool found public affairs to dwell on the palliatives rather than to expose the want of truth in such proceedings. No doubt, the manly course on the part of his Lordship would have been to have declared his early disapprobation of our Orders in Council; and for his colleagues to have confessed at once that their favourite experiment had failed: but we have long ceased to expect such admissions from public men; and, if satisfied

tified that they are sincere in desiring an accommodation with America, we care little for the *salvos* with which they may qualify their declarations. We cannot believe, however, that either Mr. Foster, or any man of judgment on the side of government, entertains a serious belief of a secret understanding between the French and the American cabinets; and in this case the solemn assertion brought forwards in the conclusion of our Declaration, of a "marked partiality in the counsels of the United States in palliating and assisting the aggressive tyranny of France," is rather too gross an imposition on our national credulity. It seems more suitable to the coarse falsehoods of Bonaparte; than to the careful qualifications with which our ministers are in the habit of guarding their aberrations from fact. — We shall be glad to find that no room exists for similar doubts of the veracity of the assertions made in Parliament on the subject of the American seamen in our service. The writer of 'Anticipation' states (p. 29.) that they amount to *ten thousand*.

RELIGIOUS.

Art. 25. *A Defence of the ancient Faith; or Five Sermons in Proof of the Christian Religion.* By the Rev. Peter Gandolphy. 8vo. pp. 151. Keating and Co., &c.

Mr. G. writes from a warm heart, and argues with much energy in displaying the evidences of revealed religion. In his first sermon, he urges the insufficiency of reason in proof of the necessity of revelation; in the second, he vindicates the divine origin of the Mosaic dispensation; in the third and fourth, he states the evidence of prophecy and of facts as demonstrative of the truth of Christianity; and in the fifth he adduces reasons for his belief in the divinity of Christ. To the last discourse, he has added a note, in which he expresses a wish to speak on the Trinity, but is properly restrained from the attempt by his inability to explain what he does not comprehend: yet, unluckily, after having declared the doctrine to be "incomprehensible," he calls in the aid of a poor Indian to render it comprehensible. "The philosopher asked him how he could believe that the Father, the Son, and the Holy Ghost, are each God, and yet admit but one God. Why, replied the Indian, what is rain? Water, said the other;—and what is snow? Water;—and what is ice? Water.—Cannot I then believe in God what you admit in nature?" This answer is said to deserve the notice of those who pretend to wisdom: but Mr. G. does not seem to be aware that the exhibition of one substance under three modes has no relation to the doctrine of the Trinity, as believed by the orthodox. The Indian's view of the subject is perfect Sabellianism; and this is another name for Unitarianism, a doctrine which Mr. G. cannot mean to advocate.

MISCELLANEOUS.

Art. 26. *Auntient Lere:* containing a Selection of aphoristical and preceptive Passages on interesting and important Subjects, from the Works of eminent English Authors of the 16th and 17th centuries;

turies; with a Preface and Remarks. 12mo. pp. 304-2 7s.
Boards. Loggman and Co. 1813.

We cordially agree with the compiler of these extracts, in wishing that our prose writers of the 16th and 17th centuries were more universally read than they now are. The present selection is likely to promote that end, the subjects being various and well chosen; and the few original notes which are interspersed increase the interest of the work. In page 30. the sentence which is ascribed to Sir Walter Raleigh may rather be said to be borrowed from the book of Ecclesiasticus, iv. 2. 6.

Art. 27. *Materials for Thinking.* By W. Burdon. 8vo. 2 Vols.
Boards. Robinson.

A more appropriate title would have been *Boldness in Thinking*; for Mr. B. pushes his free-thinking to the utmost verge of scepticism. If he was daring in his first volume, which we noticed in Vol. xliii. N. S. p. 395., he is more adventurous in the second; to such an extent, indeed, that we hesitate to make [a full report of his strictures and singular opinions. He appears to have read much; and in the long chapter in which he has considered and compared the several systems of moral writers, antient and modern, he has offered many valuable remarks: but, like most infidel-writers, he looks at the morality of the Gospel with an evil eye, and does not render that justice to the lessons of Christ which he allots to those of Pythagoras, Zeno, or Epicurus. He offers a liberal, and perhaps true, interpretation of the first symbol of Pythagoras, "Decline high ways:" but, in order to depreciate the morality of the Gospel, he contends that our Saviour's advice, "Take no thought for the morrow," was intended to be understood rigidly and literally; as if Christ meant to destroy every principle of prudence and fore-thought in his disciples. Nothing, however, can be more erroneous than such a view of the case. Our Lord, knowing the cravings of mankind for worldly property, and their overweaning anxieties about its future disposition, by which the mind is often burdened with an accumulated weight of trouble, reprobates in strong terms every *inordinate* and *excessive* care for the morrow. The care here condemned is a *criminal* care, (not the care which prudence dictates,) as all commentators on the passage have shewn.

As to Mr. Burdon's chapter on the State of Society, its basis is the principle so well elucidated by Mr. Malthus, respecting 'the disproportion which exists between the increase of population and the means of subsistence;' and it is contended that this is 'a radical defect in the system of things, which can never be wholly amended, that it is the great source of evil from which most of our calamities are derived, and to which all the other evils of the world are subservient as ministering agents.' In the last chapter, on the Condition of Mortality, it is asserted that 'the production of happiness does not seem to have been the end for which the universe was formed,' and that 'nature does not seem to have set a very high value on human existence.' According to the doctrines here displayed, any great amelioration of the world is impossible; and natural, moral, and political evils are essential as restraints on the tendency to excessive population.

population. If Mr. B.'s principle, however, ^{is} be carried to the full extent, his parade about the purity of moral systems is ridiculous; for then vice is as necessary a part of the general system of things as virtue; and every attempt to make the world better than it is must eventually tend to an accumulation of misery. If population at all events must be kept down, then, give morals to the dogs, hail the operations of vice as the cathartics of the world, and place war, poverty, pestilence, and famine, among our blessings in disguise!

Art. 28. Trial between the Governess of a Lady's Boarding-school, and the Mother of a Pupil committed to her Charge: with Hints at the Rev. B. Carpenter's late Vision. 8vo. 2s. Longman and Co.

A mock trial, protracted in a very awkward manner to a tedious length, in order to remove the prevailing idea that the modern education of females at fashionable boarding-schools is too expensively conducted. This trial proves nothing; and the labour bestowed in the manufacture of it has been thrown away. The fact cannot be denied that women, *in general*, are too expensively educated; and that the accomplishments for which so high a price is paid can be of little use in future life, when the individuals find their true level in society, and become mothers and mistresses of families.

SINGLE SERMONS.

Art. 29. On the Discouragements and Supports of the Christian Minister: delivered to the Rev. James Robertson, at his Ordination over the Independent Church at Stretton, Warwickshire. By Robert Hall. 8vo. 1s. 6d. Button. 1812.

It is impossible not to feel the eloquent and impressive nature of this discourse. Never have we seen the dignity of the ministerial office and the importance of a faithful discharge of its duties more forcibly displayed. The discouragements which await the Christian minister chiefly result, to use the words of Dr. Johnson, from the difficulty "of making the distant and the future predominate over the present:" but all these discouragements and difficulties which beset him are far surpassed by the supports and animating circumstances that present themselves in the faithful discharge of his duty. With him, however, rests an awful responsibility, and Mr. Hall has placed this subject in a very beautiful and affecting point of view. Speaking of himself and his brethren in the ministry, he says, 'As persons to whom the conduct of souls is committed, we cannot make a wrong step without endangering the interests of others; so that if we neglect to take our soundings, and inspect our chart, ours is the misconduct of the pilot, who is denied the privilege of perishing alone.'

On the doctrinal colouring of the discourse, we make no remark: but, though we have no room for any protracted notice, we must not conclude without recommending to ministers in general Mr. Hall's valuable hints on the composition of addresses from the pulpit, at p. 19. *et seq.* It is very certain that, in their distribution of the matter of sermons, the clergy indulge too little in variety; and that, by exposing their plan in all its parts, they abate the edge of curiosity. Preachers, like

like other orators, should be allowed to take their hearers by surprise; and, while that part of the discourse which relates to the explanation of the text is required to be formal, full liberty of digression may be allowed in the subsequent portion.

Art. 30. *Our Daily Bread.*—Delivered in London 31st March, 1811; in which the Christian Duties of Moderation and Dependence respecting earthly Wants are discussed and enforced, as inseparable from the Gospel. 8vo. 1s. Button.

The place in which and the person by whom this discourse was delivered are not mentioned; and it is intimated that only with the doctrine which it contains the public have any concern. Now its doctrine is that the object of our prayer should be bread, or that which is absolutely necessary for our subsistence; and that even this is not to be dispensed by accumulation, but *day by day*. ‘Sufficient to the day is the sun and the dew, and so shall be the supplies of the believer!’ In answer to this lesson of dependence on Providence, it may be enough to observe that the sun rises and the dew falls independently of the care of man: but would our daily bread be secured without prudent forethought? The indolent believer may look for his supplies: but into very few families, “when the clock struck one, would Providence run in with a leg of mutton and turnips,” as Foote ludicrously but profanely said in ridicule of one of our canting and roaring enthusiasts.

Art. 31. *The Death of Believers precious in the Sight of Jehovah.* Occasioned by the Death of Maxwell Garthshore, M.D., Physician to the British Lying in Hospital, F.R.S., F.S.A. Delivered March 15, 1812, at the Scots Church, Crown Court, Russell-street, Covent Garden. To which are added Notes, Biographical, Devotional, and Miscellaneous. By George Greig. 8vo. 1s. 6d. Conder, &c.

The generality of funeral-sermons have little claim to public notice, but this is an exception, since the character of Dr. Garthshore appears to have been a subject which it would be criminal in a preacher to pass over in silence. Here the *Religio Medici* was that of the disciple of Christ; and Mr. Greig, after some illustrations of the position in the text, (Psalm cxvi. 15.) proceeds with great seriousness and effect to sketch the prominent features in the life of the deceased: which were habitual fervent piety, regular temperance and self-denial, diligent improvement of time, and a most diffusive benevolence. Extracts are given from the Doctor's own diary, which prove that his piety was constant and sincere; and respecting the extent of his beneficence, the preacher observes: ‘It is with the fullest confidence I can state, that in acts of charity he expended not less, and frequently more, than 1000*l.* per annum;’ while the writer of a biographical memoir quoted in the notes assures us that he “has known the Doctor to bestow, in one gratuity, a sum exceeding the amount of his whole annual income.” Though Dr. G. was active, and more useful than the generality of men in his station, yet, like many other pious and humble Christians, he was not satisfied with himself in his review of life, but exclaimed with the learned Grotius, on his death-bed,

bed, *Hæu ! vitam perdidisti operas nihil agendo !* When such men, however, reflect on their lives as wasted, must we not attribute that feeling to a miscalculated humility ?

Dr. Garthshore was born at Kirkcudbright, October 1732, and died at his house in St. Martins-lane, London, in March 1812.

Art. 32. *Infant Interest in Christ's Commission stated and defended.* Preached May 5. 1811, in the Meeting-house, Crendon-lane, High Wycombe, previously to the Baptism of the infant Daughter of the Rev. Jacob Snelgar. By William Miller. 8vo. 1s. Baynes.

Adverting to the two copies of the original commission in Matthew and Mark, Mr. Miller contends that infants as well as adults are teachable in respect of right ; — that the commission makes every individual of the nations, as its first effect, baptizable ; — that the use of circumcision authorizes such a way of considering infants ; — and that, as the use of a positive ordinance in making disciples was familiar to the Jews, baptism in the Christian church was substituted for the circumcision of the Jewish church. Such is the substance of Mr. Miller's argument ; to which we leave Anti-pædobaptists to make a reply.

Art. 33. *Pure and undefiled Religion.* Preached before the Governors of the Scottish Hospital in London, of the Foundation of King Charles II., 1665 and 1676, and re-incorporated by King George III. 1775 ; on the 24th November, being the Sunday preceding their Anniversary Meeting on St. Andrew's Day, 1811. By Robert Young, D.D., Minister of the Scots Church, London Wall, &c. 8vo. 2s. Richardson.

The great position which Dr. Y. first illustrates and enforces is that 'the tendency of the Gospel, *pure and undefiled*, (according to the assertion in the text, James i. 27.) is to produce in the heart compassion towards the afflicted, and personal purity.' When this point is dismissed, he introduces a compliment to Great Britain, as having surpassed other countries in active and productive benevolence ; and lastly he warmly recommends to public patronage and support the charitable institution mentioned in the title, viz. the Scottish Hospital, observing that 'the objects which it seeks to relieve are the *aged and deserving poor* ; — those who, having never acquired any parochial settlement in England, are consequently shut out from all claims upon the parishes for support.' This is certainly a most excellent charity ; and we conclude that the able preacher's eloquence promoted its interest.

Art. 34. *Vindicie Ecclesiastica.* A Refutation of the Charge that the Church of England does not teach the Gospel. Preached in the Parish Church of Greenwich, June 30. 1811. By the Rev. T. Waite, M.A. 8vo. 1s. Baldwin.

Without presuming to affix the charge of heresy on those who dissent from the doctrines of the Establishment, Mr. Waite expresses his concern at the multitude of sectaries, and asserts the purity and excellence of the Church of England, that the multitude may no longer

run

run to the 'intoxicating streams of schism and enthusiasm.' In a short discourse, much argument cannot be introduced: but no advocate for the Common Prayer can surpass this preacher in the warmth of his eulogy. 'Our incomparable Liturgy is so pure and evangelical, that it seems to partake of that Spirit which dictated the Holy Scriptures and to approach as near to perfection as any religious composition that does not lay claim to inspiration.' Mr. W. does not condemn heretics: but, if he can make out this case, must not heretics condemn themselves?

Art. 35. *The Folly and Criminality of Inquiries into Futurity.* Preached at Carfax Church, Oxford, June 14. 1812. By the Rev. Thomas Falconer, M.A., of Corpus Christi College, Oxford. 8vo. 1s. Murray.

Conjurers, we believe, are quite out of fashion; and the poor gypsies can scarcely obtain from a love-sick girl a sixpence to tell her fortune: yet, according to this preacher, even in this enlightened age, 'prophets are to be found of all qualifications and in every place; some who profess to have acquired their art by study, others who boast that they are ignorant of letters, and therefore possess it only as the immediate gift of heaven, and each class can shew the multitude of their witnesses by the extent of their delusion.' We should suppose that, in the words *every place*, Mr. F. did not mean to include Oxford. Pretended prophets and conjurers cannot surely infest an University; at least, we have not heard any such melancholy intelligence.

CORRESPONDENCE.

It is not in our power at present to give a definite answer to X. W.: but we hope soon to comply with his request.

The work mentioned by R. B. will be examined in our next *Appendix*.

We have seen the publication recommended by J. K.—I: but, so far from agreeing with him respecting its merits, we deem it so extremely objectionable, that we do not intend even to inform our readers that it exists.

The letter from Glasgow, containing *Literary Intelligence*, is received: but we do not interfere with the Magazines and Newspapers in this branch of *News*.

☞ The APPENDIX to this Volume of the Review will be published on the 1st of June with the Number for May; and a variety of important FOREIGN Articles are in preparation for it.



THE
A P P E N D I X
TO THE
SEVENTIETH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Histoire de la Littérature Espagnole*; i. e. A History of Spanish Literature, translated from the German of M. BOUTERWECK, Professor at the University of Göttingen. 8vo. 2 Vols. Paris. 1812. Imported by De Boffe. Price 1l. sewed.

SOME years ago, the Professors of the University at Göttingen conjointly undertook, at the suggestion and instigation of *Eichhorn*, who was to arrange and superintend their labour, to write a literary history of modern Europe. The progress of Scripture-criticism was undertaken by *Meyer*; that of Mathematical science by *Käsner*; and that of *Belles-Lettres* by *Bouterweck*. An introductory account of the advance of illumination, from the dark ages to the peace of 1490, was composed by *Eichhorn* himself, and was separately published under the title of *Geschichte der Cultur* *.

From the work of M. BOUTERWECK, which is distinguished for a German completeness and prolixity, *Guinquenot* abstracted the history of Italian literature, which he published separately in French, abridged, and with corrections. The success of this book has tempted a similar experiment on the history of Spanish literature; and we have now before us another French

* See our xxvth Vol. p. 565.

abstract, taken out of M. BOUTERWECK's literary chronicle, by an anonymous but (as is whispered) by a German hand: it attains, however, that perspicuity of diction, that sense of proportion, and that neatness of compilation, which characterize the Parisian book-maker; and, were it not that this topic is less interesting than that of *Guinguené*, the publication would deserve similar praise.

Montesquieu once said in conversation that Spain had produced but one good book. Although there may be some truth in the fact that *Don Quixote* is the only European *classic* which the literature of Spain supplies, yet it has furnished many works which have deserved to be within the reach if not in the possession of the student. Of this secondary class of productions, a general idea may best be attained by some such sketch as these volumes furnish.

The history of literature is perhaps a more instructive branch of inquiry than civil history itself; since it operates by general laws, not by personal influence. The opinions, or the manners, which have been rendered fashionable by a prince, vanish on the accession of his successor: but writers who, like *Cervantes* or *Shakspeare*, attain a popular reception, continue to influence for many generations, and found lasting traits of national character. Not but that literature is more often to be traced as passive, than as active; as a symptom than as a cause of public conduct; as the sophist employed to vindicate, than as the counsellor invoked to inspire, the sovereign will. Still the very adulations of its baseness are the surest indications of the spirit of the ruling power.

Whoever loves to observe the action and re-action on each other of events and letters; the political condition of states giving a new direction to the studies of competitors for pre-ferment; or the distribution of opulence, and the consequent morality of the people, influencing the reception and licentiousness of popular productions; may every where discover an accordant march between the state of manners and that of instruction, between private virtue and public wisdom. The unbounded freedom of the Greeks, which talked of every thing before every body, forms the completest contrast to the shackled servitude of the Spaniards, to whom the Inquisition left only a melancholy choice between blind faith and dumb doubt. Greece was thronged with individuals who are still the darlings of celebrity, and has bequeathed to the world the most lastingly admirable monuments of literature and art. Spain was destined to prove that the fear of excessive illumination may entirely extinguish the torch of reason and truth; that narrowness of mind induces a contraction of the heart; and that the suppression of

of intellectual conflict paralyzes all vigor of character, and all tendency to the elasticity of talents. Can Providence use language more intelligible to express her will that man should be free?

The age of Charles V. seemed well adapted to awaken literary susceptibility in Spain; and to ripen productions of genius worthy of the beautiful language which prevailed on the banks of the Tagus. The Italians had given models of celebrating, and Columbus and Cortes supplied models of executing, romantic enterprizes: but the severe methods taken by Philip II. to arrest, resist, and suppress the progress of a protestantism which, in Spain, was assuming the form given to religion by Michael Servetus, had a truly terrific character. The adherents of this reform were accused of Judaism and Mohammedanism, and suffered, under the name of *Moriscoes*, a general expulsion. Select victims were burnt alive; and to attend their execution was applauded as an *act of faith* (*auto da fé*). The persevering and cruel intolerance of the church and the crown extinguished the intellectual activity, but preserved the superstition of the Spaniards. That the climate and the breed of the inhabitants of Spain, however, are capable of giving birth to excellence may be observed in the Roman times; and when the culture of Italy had begun to reach the remoter provinces, Spain produced a Seneca, a Lucan, a Quintilian, a Pomponius Mela, a Columella, a Florus, a Martial, a Silius Italicus, and other permanent ornaments of Latin literature. Perhaps a spirit of patriotism has tempted the Spaniards in modern days too highly to admire, and too exclusively to study, these their literary forefathers; since a marked tendency to affectation, to turgescence, and to that artificial elegance which is intent rather on the mode of saying than on the thing to be said, infects both these Spanish antients and the modern literature of their countrymen.

Every period of literary activity has its maximum, determined by the mass of instruction which is in circulation, and the sphere of ideas in which genius is permitted to expatiate. When this maximum is reached; when all the waste land is seized and broken up by talent; when the sum of knowledge at the disposal of the poet and the orator is all employed, and in use; unless great events burst open a new magazine of ideas, the human mind sinks into the languor of conscious incapacity, forgoes the very attempt to advance, or seeks in artifices of diction and puerile conceits for novelties which are calculated to stimulate. Under Philip IV., Spanish literature seems to have attained this maximum; and the natives of the country, too proud or too indolent to look abroad for new materials, and having already exhausted those forms of literary labour which

their natural situation invited and suggested, sank into a desperate lethargy. Political nullity and moral impotence accompanied the literary sterility, and formed an assorted groupe of those humiliating depravations which always await a priest-ridden people.

The most expedient remedy for literary stagnation is the translation of foreign works of art. Homer, every time that he assumes a new garb in any European language, provokes native imitations. The *Iliad* of Pope with us generated epopeas in rhyme; the *Iliad* of Macpherson, in prose; the *Iliad* of Cowper, in blank verse. This fecundating force, this power of prompting efforts at reproduction, is possessed by every great writer; and although the endeavour scarcely ever brings forth more than partial and miniature resemblances, yet these become organic parts of new and original works. The embryo once formed will nourish itself with the surrounding fluid, and acquire peculiarity with every accretion. — Next in efficacy to the importation and exhibition of good foreign models, is the introduction of new forms, or moulds, of composition. If the poets have hitherto written in rhyme, let them begin to write in blank-verse. If hitherto they have been only metrical, let them adopt rhyme. If octave rhymes have prevailed, fly to the couplet: if couplets, fly to the stanza. The power of measure to delight is an effect of habit. As soon as thoughts worthy of attention are expressed in any new form of metre, that new rhythm begins to bestow pleasure; and the oftener it is associated with beautiful poetry, the more pleasing will the new rhythm become. Hence all metrical innovations, in order to charm equally, require the thought, or matter, of the poem to be more excellent than the established metrical forms would prescribe. This forces the poet who attempts them to attend to and select the matter, which is the essence, of his work; and, as every new form of measure invites the introduction and approach of words not before usual in poetry, a novelty of diction, which increases in each branch of eloquence the command of phraseology, always results from novelty of metre. The poet begins every literary reform. The susceptibilities which he awakens, the phrases which he polishes, and the common-places which he provides, become the instruments of exertion in every other arena of conflict or display.

The writers of a great nation should be the rivals, not the imitators, of foreign authors. Let them try to appropriate alien beauties, but with a regard to the new locality. If the founders of modern literature had not too much lost sight of this principle, they would have attached themselves more especially to the manners, sentiments, and institutions of our im-

mediate ancestors, to our own customs, and to our own religion. We should have less of that hybrid literature, which is formed on a model that is strange to our way of life and mode of being. We should have plants congenial to the soil, an autochthonous growth, and not that exotic withered transplantation, which recalls another climate only to betray the imperfections of our own; — we should have less of that Greek literature in an occidental alphabet, which at best is like a bad cast of a fine antique statue. It no more attains the geniality of antiquity, than the pied engravings of the etcher attain the colouring of Rubens or Titian. Some Spanish writers have imitated the French, as the French have imitated the Greek: but the result in both cases has been a stiff, cold, unnatural wax-work being, instead of producing the animating energy and glow of life. No literature becomes truly dear to a people, attaches itself to the memory, and mingles with their amusements and passions, but that which was cradled in the prejudices and reared by the historic adventures of the nation.

The Introduction to the present work treats of the history of the Spanish language. It details the formation of that corruption of the Latin which was called by the inhabitants of Rome *Provincial*, or *Provençal*, in contradistinction to the metropolitan dialect; and by the barbarians *Romanzo*, or *Romish*, in contradistinction to their own vernacular Celtic or Gothic dialects. In the middle age, this language was spoken on the whole Mediterranean coast, from Barcelona to Pisa, and extended far inland along the Po, the Rhone, and the Ebro. When the Arabs took possession of the south of Spain, the *Romanzo* was driven, and compressed, with the Christians, into the mountainous parts of the country, and resumed its ascendancy and diffusion together with them. Barcelona seems to have been the earliest seat of a poetical literature, which was emphatically called *romance* from the dialect in which it was expressed. *Romantic* composition, in the signification correctly given to the word by M. BOUTERWECK, describes that school of writing which the Troubadours adorned, and which included Sicilian and Italian poets, as well as those of Catalonia and Provence.

By degrees, the re-union of the long-separated districts of the Spanish empire gave a metropolitan rank to the province of Castile; its dialect in consequence became fashionable, and superseded the Catalan, which more resembled that of the French and Italian versifiers. This insulation of the Castilian writers was unfortunate. They had now a more limited public to address, and a scantier hoard of established fable and familiarized allusion to display. The multitude of Arabic words,

which were retained in the language of Castile, rendered it unintelligible and unwelcome both in Italy and Marseilles; and the *provençal* poetry, which owed its origin to Spaniards, was destined henceforth to reject their contributions. Alphonso X., surnamed the Wise, made verses in the Galician idiom, which resembles the Portuguese: but the Castilian obtained the ascendancy. The favourite metre of the early poets was the *redondilla*, a verse of four trochees, supposed to have been borrowed from the Arabic versifiers: an anapæstic metre also occurs, called *versos de arte mayor*.

The first section treats of the remaining monuments of the infancy of Spanish poetry. The author finds, in the ballads concerning the Cid, the oldest vestiges of popular song; and, on the authority of Sanchez, he places the composition of them in the twelfth century. These poems are known to the English reader from the appendix to Southey's *Chronicle of the Cid*.—Next in point of antiquity is the *Poema de Alexandro Magno*; which, from the account here given, appears to be a translation of the Latin epopea in elegiac verse, written about the year 1240 by Aretinus Quilichinus. The strange decorations, which the life of Alexander there receives, have an obviously Arabian cast and hue, that render probable its Moorish origin. This poem deserves a closer examination and analysis.

Alphonso X., surnamed the Wise, who died in 1284, is believed to have bequeathed the third oldest specimens of Spanish poetry to his country. He writes about alchemy, and claims the merit of having possessed the philosopher's stone. Probably he meant by this the art of adulterating coin; by help of which a monarch may in fact fill his coffers, as Alphonso boasts to have done. He had the singular merit of ordering a vernacular translation of the Bible.

Alphonso XI. is said to have written a rhimed chronicle in *redondillas*: but it has not been preserved. Perhaps this is the same chronicle which his father is related to have employed some Troubadours in compiling.—The best monument of Spanish literature in the fourteenth century is *El Conde Lucanor*, a sort of *Cyropædia*, or education of a gentleman, written by Don Juan Manuel, Prince of Castile, who was deservedly called the Xenophon of his age. He attained under Alphonso XI. the place of *adelantado mayor*, and was not less distinguished for military services against the Moors of Grenada than for his courtesy and literary accomplishments. He died in 1362. Moorish anecdotes are related in this book, shewing that the author was conversant with Arabian literature; whence probably the abounding maxims, or moral sentences, are translated.—The history of Amadis of Gaul, and
of

of some imitations to which it gave rise, fills up the rest of this section : but we shall not dwell on a topic so recently discussed and exhausted in our domestic literature. M. BOUTERWECK is not aware that *Amadis* was written by Vasco Lobeira, a Portuguese, who died at Elvas in 1403.

The ensuing section traces the progress of Spanish literature under the reign of John II. This was a flourishing time for poetasters. The nobility, as if by the influence of some intoxicating exhalation, with one accord, began to make rhimes. The amiable * insanity of versification played around them. Lyric compositions, on amorous subjects, of curious metrical structure, were principally in vogue ; and the favourite decorations were long abstruse allegories, and mythologic allusions. This spirit resulted from courtesy towards the monarch ; who, though of feeble character, had some accomplishments, and frequently composed galant *sonnets*, or satirical *syrventes*. So little of an heroic or tragic cast had their effusions, that they termed poetry the *gay science*. — The reign of John II., so gaudy with the daisies of poesy, extended from 1407 to 1454 ; the Marquis Enriquez de Villena was the King's *double* ; and, like most favourites, he excelled his master in those tastes and qualities which recommended him to confidence. He was a readier improvisator of *redondillas*, a more eager importer of Troubadours, and a more patient listener to effusions ; having borne with *Los Trabajos de Hercules*, which was printed in a ponderous tome at Burgos in 1499. He wrote an epistle on the art of poetry, intitled *El Consistorio de la Ciencia Gaya*, which is addressed to his pupil, imitator, and elegist, Inigo Lopez de Mendoza, Marquis of Santillane. A hymn on the joys of the Virgin Mary paints the character of this writer, and indeed of the age :

“ Gozate, gozosa madre,
Gozo de la humanidad,
Templo de la Trinidad,
Elegida por Dios padre,
Virgen que por el oyo
Concebiste,
Gaude, Virgen, mater Christi,
Nuestro gozo infinido.

“ Gozate, luz reverida,
Segun el evangelista
Por la madre del Baptista
Annunciado la venida
De nuestro gozo señora,
Que trayas
Vaso de nuestro mexias ;
Gozate, pulchra y decora,” &c.

“ * *An me ludit amabilis insania.*”

HORACE.

and this *gozate* is repeated at the end of many more such stanzas.

Another ornament of this court of John II. was Juan de Mena, whom the King appointed historiographer, for having written a *Labyrinth* of three hundred stanzas. He also undertook an allegorical epopea, beginning,

“Canta in Christiana Musa
La mas que civil batalla
Que entre Volundad se halla
Y Razon que nos accusa.”

The future editor of Spenser may find it expedient to examine the poets of this period: since, under Philip and Mary, an importation of Spanish literature took place in this country, which has left traces in our dramatic and epic productions. One hundred and thirty-six lyric poets are said to have flourished in Spain during the fifteenth century.

Among the romances, which illustrated or amused the latter part of this era, deserves enumeration the *Historia de los Vandes de los Zegrís y Abencerrages caballeros moros de Grenada*: it was reprinted at Lisbon in 1616: but of the original edition the date is unknown to M. BOUTERWECK. It contains translations of Arabic poems, and has literary features of value in ascertaining points of manners and costume.

A dramatic novel, in twenty-one acts, intitled *Melibea and Calistus*, was composed by Fernando de Roxas, about this period. The lovers become too intimate; Calistus is assassinated by the anger of the lady's relations; she throws herself from a tower; and this is intended to teach the mischief of lawless love. “My love,” says Calistus, “is not only insane, but heretical.” “What,” replies Sempronio, “are you not a Christian?” “I am a Melibean,” answers Calistus; “I adore Melibea, I believe in Melibea, I fear and love only Melibea.” A Latin translation of this epic drama was published at Frankfort-on-the-Oder in 1624, intitled *Parnobascondidasculus*.

The *Chronicle* of Guzman, the *Claros Varones* of Pulgar, and other early historiographers of the Spaniards, pass in succinct review. The apology of Count Alvar de Luna is distinguished for its eloquent vivacity.

Book II. treats of the history of Spanish literature from the beginning of the sixteenth century to the middle of the seventeenth. It is ushered in by a separate introduction, which sketches the features of civil history most connected with the fate of literature. The marriage of Ferdinand and Isabella had united the kingdoms of Castile and Arragon. Gonsalvo
Fernandez

Fernandez of Cordova, deservedly called by Spanish historians *a second Cid*, had conquered for his master Grenada and Naples : but the difficulty of keeping in subjection provinces dissimilarly constituted, accustomed to aristocratic liberty, and new to the sovereign on the throne, led Ferdinand to encourage the establishment of the Inquisition as an engine of despotism. Every species of resistance was attributed to Moors or Mohammedans ; the disaffected nobility were accused of Moorish descent, and of secret apostacy from the church ; and, by arousing the fanatical passions of the people, unpitied imprisonments and executions were accomplished of persons who were animated by sincere patriotism and legitimate pretensions. A certain deistical philosophy had been kept alive in Spain by the writings of Jews, and other students of Arabian literature, which found several adherents among the nobility and the opulent foreign merchants. It was a sect much less austere than the English Unitarians, but not very different in opinion ; and it is probable that, but for the institution of this inquisitorial ecclesiastical tribunal, Spain, like Poland, would publicly have abounded with Socinian dissidents. The coercion of rational liberty, however, imposed fetters on poetic liberty. Men no longer dared to contemplate in thought what they could not say aloud without the risk of being burned ; and a vast circle of ideas was expunged from the intellectual horizon. Eloquence suffered yet more than poetry ; and history more than eloquence. The first impulse to this institution was given by those writers who hailed the conquest of Grenada as a triumph of the Christian church : patriotism and orthodoxy thus became associated ; and a suspicion of heresy was resented as an attack on the honour of the accused. Yet, however hostile and unforgiving to heresy, the Inquisition had nothing of puritanism in its character : it affected no austerity : it was no kill-joy. The brilliant period of the Spanish theatre occurs under the reigns of the three Philips, who most employed this murderous tribunal : — Lopez de Vega, a singularly-productive dramatic author, was himself a familiar of the holy office ; and Cervantes wrote unmolested his satires on the nobility, and contributed to confound every attempt at redressing grievances with Quixotism.

The Spanish monarchs did not favor the cultivation of letters. Charles V. took more interest in Italian than in Spanish books ; and Philip II., from the midst of his gloomy greatness, sometimes deigned to cast a look on eminent talent, as if to consider whether it should be hired or extinguished, but never in order to supply an unconditional sunshine. Philip III., milder and more tasteful, had too much indolence of character
to

to take delight in any thing : but Philip IV., at least through his passion for theatrical amusements, became a patron of poets, and conferred on Calderone, the dramatist, a liberal pension. Solis, the historian of Mexico; also obtained from this prince the official situation of historiographer.

Subordinate sections of this work consider in detail the principal authors who flourished under each of these kings. The first chapter of this second book treats of the introduction of the Italian manner into Spanish poetry by Boscan, and his friend Garcilaso de la Vega. Agreeable quotations border, like flowery patches, the path of the narrative. Mendoza, who in his *Epistles* imitated Horace, is highly commended : some satires still exist in manuscript, which he was afraid to publish : his *Lazarillo de Tormes* became throughout Europe a popular novel : his *War of Grenada* is an historic master-piece, and would have been yet more instructive, if the author had not effaced orations which would have made him pass at the Inquisition for a Morisco. In the edition of 1776, some passages are restored which the censors obliterated in the original edition of 1610. Herrera, the founder of modern ode-writing, is characterized ; and his pious rival Luis Ponce de Leon. Other minor poets, such as Gil Polo, likewise pass in review. At length the fame of Ariosto penetrated into Spain, and a sudden taste for the romantic epopea seized all the poets.

The Caroleids, or poems in celebration of Charles V., have become ridiculously famous in European literature, for the dull froth, the bloated emptiness, and the unglittering dilation, of their stanzas. The *Carlos Famoso* of Zapata, the *Carlos Victorious* of Urrea, and the *Carolea* of Samper, have obtained record in the Dunciads of criticism ; the rest have wholly perished. A more fortunate topic was chosen by Alonzo Lopez, who composed *El Pelayo*.

Philip Mey, a Fleming, went to settle as a bookseller at Valencia, and acquired the Spanish language so well as to translate into it the *Metamorphoses* of Ovid. The bishop of Tarragona noticed him ; and, in consequence of some stanzas written by this prelate, Mey attempted an original poem, *La Fuente de Alcover*, which had great success. In Southey's *Curse of Kehama*, the raining-tree of the seventh canto seems to have been derived from this fiction.

The comedies of Naharro are also here criticized. They have incidental merit. The mould, the shape, in which a Spanish play is cast, far surpasses the Greek, or French, mould. It involves more personages, and therefore admits the representation of events more complex, extended, and important. It exacts frequent changes of locality ; which refresh the
eye

eye and imagination of the spectator, and facilitate illusion, pageantry, spectacle, and magnificence. It also prolongs the action indefinitely ; so that time is given to display the habitual character of the personages, as well as the effect of a passionate moment, which last is the exclusive topic of the Greek drama. Hence the range of moral painting is greater, and the delineation of character far more profound, in the Spanish plays. It may be questioned whether Germany and England do not owe what they call the *Gothic* drama to the Spanish theatre. Indeed, the dramatic literature of Spain well deserves the study of the northern artist. Rueda is named as founder of the pastoral farces ; and Cueva as inventor of the tragi-comedies. The Spanish critics, however, must not be trusted for pointing out the better plays. The *Theatro Español* of Don Vicente Garcia de la Huerta, for instance, directs attention principally to the more regular pieces, in the hope of escaping the ridicule of the Parisians : but what is the consequence ? He has selected that which is most flat, and least national. The Spaniards have many Sunday-plays on scriptural subjects, called *Autos Sacramentales*. Pilgrims performed these sacred dramas on holidays, and also lives of saints in dialogue. The *Saul* of *Voltaire* is derived from one of these tragedies ; the *Prophecies of Daniel* still form a favourite representation ; and the *Don Juan* of our theatre is taken from a morality of this class. The most regular tragedies of the Spaniards were the two which were written by a monk named Bermudez, on the history of Ines de Castro. The most popular plays were those of Lopez de Vega, and of the brothers Argensola.

Volume II. opens with a sketch of the life and labours of Cervantes. In a literary history, such a hero forms an epoch. An emphatic writer observes that comic literature is the last blossom of fading refinement ; and that, when a nation has once produced a great *farcier*, (if we may use the term,) it produces nothing else that is great. Lucian may have been the last eminent writer of the Greeks : but *Voltaire* was not so of the French : neither ought Spain to despair because it has had a Cervantes. The fact is that comic writers are literary demolishers ; they throw out of vogue a vast circulating mass of production ; and thus they make a space, which will afterward be filled by works of an opposite character and tendency. To open an area for building is no impediment but an advantage to the future architect ; and whoever puts a nation out of conceit with any great branch of its studies ought to be considered as the benefactor of rising authors.

Cervantes was born at Alcala de Henares in 1547. He was sent to school at Madrid, and, as is common in Catholic countries,

countries, was conducted regularly on holidays with the other boys by their usher to the theatre. He is said to have enjoyed every thing with the vivacious sensibility of genius; and, by that law of our intellectual nature which endeavours to echo back every interesting perception in the form of a volition, he soon attempted to produce poems like those which delighted him. His master Juan Lopez encouraged his early talent, and gave publicity to an elegy of the young Cervantes in some collection of academic poetry. After having left college, he wrote a pastoral novel called *Philena*: but, not obtaining an easy subsistence, he went to Rome; and, though recommended to Cardinal Acquaviva, he there enlisted in an army which was raising against the Turks. In 1572, he lost at the battle of Lepanto the lower half of his left arm. This accident obliged him to renounce military service, and to return towards his country: but he was taken by the Algerines on his passage home, and was detained nearly nine years in slavery. Of this period of his life, many particulars are interwoven in his novel *The Captive*. In 1581 he was redeemed, and returned to Spain. He now devoted himself to letters, composed his *Galatea*, married, and wrote thirty plays, the best of which is the tragedy of *Numantia*. The superior popularity of Vega chagrined Cervantes, and induced him to abandon the theatre for the boudoir; and his *Novelas Exemplares*, or moral tales, of which *La Gitanilla* is the best, attest his literary assiduity. The first part of *Don Quixote* appeared at Madrid in 1606. Count Lemos had the merit of perceiving and patronizing the talents of Cervantes. *Persiles and Sigismunda* was the last of his works, and appeared tedious even to his warm admirers. He died in 1616.—*Don Quixote* includes and condenses all that was most interesting in the mind of Cervantes; his travelled observations on men and manners, the humour of his theatrical pleasantries, and the variegated invention of his novels. As a work of art, it is deficient in *consistency*. It begins in a spirit of comic satire; and it assumes a form of marvellous adventure. If the triviality of the early incidents be allowed to constitute their felicity, the narrative ought never to have involved so many episodes of a romantic improbability.—The best imitation of *Don Quixote*, which European literature furnishes, is Wieland's *Don Silvio of Rosalva*, (see our xxist Vol. p. 490.) which put down fairy tales as *Don Quixote* had put down romances of chivalry. Cervantes wrote some poems, of which the best is a kind of Dunciad, intitled *Viage al Parnaso*.

The *Arancana*, of Ercilla, who was born at Madrid in 1533, is analyzed by M. BOUTERWECK. He visited England in his youth, entered the military service of his country, and was employed

ployed in the war which he has sung. He wrote his verses on bits of leather, for want of paper. It is not known where nor when he died, but probably in Germany, in the service of Maximilian II., who accepted him as chamberlain. Other epic poems are enumerated, such as the *Restoration of Spain*, by Mesa, *Las Navas de Tolosa*, by the same; *La Numantina*, by Mesquera; the *Finding of the Cross*, by Zarate; the *Malteid*, by Sanz; the *Lion of Spain*, by Vezilla; the *Sagontina*, by Zamora; the *Mexicana*, by Vega; the *Austriad*, by Gutiena; and the *Napoles Conquistada*, of Borja. The *Malteid* should now be taken under English protection, and undergo refashioning (*refaccimento*) by some of our poets. Domination should illustrate what it acquires. — Of these poets, Mesa, who translated the *Iliad* and *Æneid*, and who enjoyed the personal friendship of Tasso, deserves most notice: among his original works, occurs a tragedy on the death of Pompey, which is supposed to have suggested the theme of *Corneille*.

The Spanish style, which had never been free from the turgid bubbles of barbarism, instead of settling to transparent liquidity, was fated to be agitated once more by the noisy popularity of Gongora. Born at Cordova in 1561, and perhaps acquainted with Arabic literature, he endeavoured to introduce, under the name of *estilo culto*, an erudite and allusive mode of writing, consisting of a mosaic work of transplanted phrases. He died in 1627, when titular chaplain to the King; whose partiality to his poems gave them so prodigious an influence, that every sonneteer endeavoured to *Gongorize*, and that *Gongorism* became the name of a finical mode of writing which finds a worthy parallel in the Icelandic *Scalda* of Snorro. The better works of Gongora were reprinted at Madrid so lately as 1787, under the inspection of Don Ramon Fernandez. This fashionable Gongorism travelled even to Mexico, where Solorzano published in 1625 many successful pieces of pedantic patchwork. The *Argenis*, a natural piece of writing, was translated into the Gongoric style. Mendoza's *Lazarillo* was in 1599 surpassed by the analogous novel called *Guzman d'Alfarache*. This work of Aleman was so singularly successful, that it gave occasion to numberless imitations; and novels about thieves, pickpockets, and highwaymen, (*del gusto picaresco*), were written by dozens in Madrid, and reprinted at Bruxelles and in Italy. The *Newgate-calendar of Spain* was rife for adventures; and new crimes were welcome if they did but furnish the model of an incident. Gil Blas, and other well known books, are greatly indebted to the writings of this period for striking scenes. *Justina*, a novel still popular in the seats of libertinism, originated at Madrid.

The

The historian Mariana, who died in 1623, was publishing about this period: his work first appeared in Latin, and was translated into Spanish by himself: it was thought that he was a better churchman than royalist.

Quevedo, whose life was a tissue of misfortunes, wrote satires, which have lost their effect by a natural operation of time and distance: but his burlesque sonnets have still some poignancy. He turned into rhyme the Enchiridion of Epictetus.

Villegas, the Anacreon of Spain, was born in 1595 at Naxera, where he printed his *Eroticas* at the age of twenty. He dedicated them to Philip III., and had apparently the good fortune to please the sovereign; otherwise, the licentious passages might have indisposed the censors of the Inquisition.

Jauregui, a distinguished painter, also amused himself with poetry: he translated well the *Pharsalia* of Lucan, and happily the *Aminta* of Tasso: he died in 1650.

Calderone was born in 1600, and died in 1687. In his eighty-fifth year he published an edition of his dramatic works, consisting of one hundred and twenty-seven plays, of which ninety-five are sacred dramas, or Sunday-plays, and the rest are intended for week-days. He was ordained in the fifty-second year of his age, and had liberal preferment in the church. The best of his pieces is a tragedy intitled *El Principe Constante*. Huerta had collected the names of three thousand eight hundred and fifty-two Spanish plays. A Mexican lady, Juana Inez de la Cruz, is the most eminent poetess of the nation.

Book III. treats of Spanish literature from the middle of the seventeenth century to the period of the French Revolution, an era which properly terminates the career of M. BOUTERWECK. The opinions, of which it blew the seeds over the wide surface of the earth, are in consequence germinating with slow and unequal success every where. Some nations are on the alert to weed them up; others silently foster their progress: but the change of literary culture, resulting from their dissemination, is in both cases a visible and an enduring phenomenon. — This book is subdivided into three sections by the author, including respectively the reigns of three successive kings. He details under each the progressive declension of Spanish literature, of which the culmination had been placed under Philip IV. Insignificant dramatists are the twinkling evening-stars which chiefly decorate the twilight sky. Feeble admirers of the French manner in writing attempted some poetical works, and established some critical academies: but they served only to prove how much better it is to carry a national manner,

manner, an original tendency, a primary impulse, to the highest perfection of which it is capable, than to borrow, even from more polished foreigners, a costume which is unfitted to the figure, and is never worn with grace. Prose-writing gained something by the introduction of French models; because order, precision, and neatness were more common among the French than among the Spanish prose-writers.

Ignazio de Luzan especially contributed to the adoption of the French taste. At Zaragossa, in 1737, was printed his *Poetica*: he satirized Gongorism with justice and success. Among his disciples, may be numbered Montiano, who wrote two regular tragedies, *Virginia*, and *Ataulpho*. Velasquez, who published in 1754 his *Origenes de la Poesia Española*, was of the gallicizing party. Garcia de la Huerta, on the contrary, affected nationality of taste; yet he brings foremost those Spanish works of art which least violated the Gallican pre-conceptions of propriety. He wrote a piscatory eclogue, some ballads, some mythological pieces, and translated many odes of Horace: his tragedy of *Rachel* was much applauded.—Yriarte wrote fables with success.—Valdes attempted Anacreontic poetry, and had the praise of avoiding the unchastity, but not of attaining the voluptuous impression of Villegas.

Some general reflections terminate the historic sketch. The poetry of Spain, it is observed, though never carried to the height of excellence which was attained in Italy, is more truly national, self-derived, and original, than that of the Italians. It has an oriental colouring not seen in other European poetry; and its drama abounds with busy and stimulant pieces. Among its novellists, many have attained a high, and Cervantes an unrivalled, European rank; and no nation has availed itself, in an equal degree with the Spaniards, of the mythology (may we say?) of Catholic Christianity; assembling on the stage, and embodying to the eye, the saints and angels of their established religion.

ART. II. *Le Génie de Virgile, &c. &c.; i.e.* The Genius of Virgil; a Posthumous Work of MALFILÂTRE; published according to his own MSS., with Notes and Additions, by P. A. M. Miger. 4 Vols. 8vo. Paris. 1810. Imported by De Boffe. Price 2l. 16s. sewed.

THE life of MALFILÂTRE is said by the present editor to afford an example of genius struggling with distress; and the poet Gilbert, "one writ with him in sour misfortune's book," has thus recorded his fate:

"*Là faim mit au tombeau Malfilâtre ignoré.*"

Of

Of this too frequent destiny, however, we have no particular details in the publication before us; and we must refer to former sources of information, if we wish to learn any thing of the unhappy life of this author, beyond the meagre facts which we proceed to select from the preliminary notices of *M. Miger*.

'MALFILÂTRE was born at Caën in the year 1733, and studied under the Jesuits in that city. Education soon developed in the young scholar the germ of real talents; and his early productions declared that he was invited by nature to become a distinguished poet. The academy of Rouen four times decreed to him the prize of the Ode; and *Marmontel*, who first made known at the capital the brilliant essays of the young laureat, did not hesitate to foretell that the highest literary honours awaited him. The best, beyond a doubt, of his lyrical compositions, is an ode full of spirit, intitled "*Le Soleil fixe au milieu des Planètes*;" in which he explains, very beautifully, the Copernican system, and the ingenious ideas of *Descartes* concerning the movements of the celestial bodies. This piece, which is cited as one of the good odes in our language, proves that the author could have successfully celebrated, in *all kinds of verse**, the most interesting discoveries, and the most sublime truths.

'Nourished in the school of the antients, endowed with a powerful memory, and blessed with an exquisite taste, MALFILÂTRE became familiarly acquainted with the Greek and Roman Poets, and thoroughly acquired the elements of *all the sciences*, history, and mythology. The fable of *Narcissus* has supplied him with the foundation of a poem, which is distinguished by a simplicity and a colouring that belong to the antique; and by preserving to the hendecasyllabic measure its freedom, its natural graces, its tone of ease and animation, he has sometimes succeeded in raising himself to the pomp and the harmony of *Lucretius* and of *Virgil*. His poem breathes that softening melancholy, and that sweet genuine tenderness, which diffuse so many charms over the prose of *Fenelon* and the verse of *Virgil*. The author was employed, during the year 1767, in superintending the publication, when he fell all at once a prey to the long sufferings of an agitated and unhappy existence. This unfortunate young man, to whom, during his life, the justice which he merited was denied, lived in distress, and died in want. He never enjoyed his success, and the regret which his loss occasioned was the commencement of his reputation. We cannot learn without interest, that, *more sensible to the charms of composition than to those of glory*†, he was laying in silence and obscurity the foundations of many important works, when death surprized him in the midst of his career.'

* If we rightly comprehend the editor's meaning in this passage, we must beg leave to deny his inference: but this is not the only instance in which we have to remark the extravagant fondness of French editors for their authors. *Rev.*

† Little as this remark may be felt, or even understood, by the multitude, we are convinced there will be some persons who know how to appreciate it. *Rev.*

We are also informed that the present posthumous volumes were purchased of M. *Lacombe*, the Parisian bookseller; that only a few portions of them have been previously seen by the public in the Critical Observations of M. *Clement*; that the whole manuscript was for a long time in the hands of several literary men; and that one of the poets most worthy to be associated with the author had undertaken to publish 'The Genius of Virgil,' but had been prevented from executing his design by his appointment to some high station. Whom this may be, we know not; and we have only farther to extract from M. *Miger* the following brief particulars of these ample volumes, which contain two thousand pages of close print.

The translation of the *Eclogues* and the *Georgics* is much more complete than that of the *Æneid*. The prose of this last work was entirely finished: but a great number of passages, which the author intended to render into verse, were only pointed out; and the editor thought he could not better fill up these intervals, than by chusing some of the most favoured versions that have hitherto appeared. He has also deemed it right to add to the author's notes and literary remarks whenever they appeared incomplete; to make such observations as he had not an opportunity of suggesting; and to bring together the different imitations and translations which have been printed for the last forty years, as well as a large collection of unpublished fragments, which literary men of character have kindly communicated. It would seem, the editor thinks, that M. MALFILÂTRE had composed a life of Virgil: but this not being discovered among his MSS., it is here supplied by M. *Miger*. A concise notice follows; in which we are advised that the Dissertations prefixed to the *Eclogues*, the *Georgics*, and the *Æneid*, as well as the Preliminary Discourse, contain excellent reflections on the manner of translating the poets; (with which panegyric we are disposed to concur, excepting on the score of prolixity;) curious inquiries concerning the nature of the different classes of poetry in which Virgil excelled; a rational defence of the present undertaking; and some tasteful remarks, *which have not before been made*, on sundry points of antient and modern literature. In this last laudatory head of contents we cannot agree. Originality seems by no means the character of this author's genius. Indeed he is too fond of quoting throughout; and we think that he might sometimes have spared us the well-known (and occasionally the exploded) criticisms of a *Desfontaines* and a *Dubos*.

As to the version of Ovid's *Metamorphoses* by MALFILÂTRE, it is mentioned by the present editor in a manner that seems disparaging,

paraging, and is at all events ambiguous. He says, continuing his abstract of the contents of these volumes,

'We also see in them that the author was employed on a translation of Ovid's *Metamorphoses*; and it is *probably* from his notes that the translation, which appeared *with his name to it*, about ten years since, was published.'

It is stated that all which MALFILÂTRE had written on the plan of a poem, in which he intended to celebrate The Conquest of the New World, has been found by the present editor; and that it forms a part of the Dissertation on Epic Poetry. Here also is introduced a fragment in verse, imitated from Telemachus; an attempt which gave rise to the erroneous notion that the author intended to versify the whole of that celebrated romance. This the editor contends could not have been his design; and we think it is but justice to his taste to suppose it to be impossible. Poetic prose cannot be turned into poetry*.

We now subjoin an extract from the author himself, explanatory of his object in the work before us:

'It is not a translation, properly so called, that I here offer; it is, as my title announces, the *Genius of the Antient Poets*†. Let me explain myself. When we have read Virgil, for example, we have a general idea of the design and nature of his works: but we remember with a greater degree of pleasure certain passages that have struck us more than others. These are the passages which we should wish to retain without losing sight of the whole; because the genius of the poet shines in them more than in the others, and in a style peculiarly his own. These, then, we may call, by way of eminence, "*The Genius of Virgil*;" and it is to such morsels that I have applied myself. I have undertaken to translate them into French, and into verse, as well as my abilities permit: but I ought not, according to my ideas, to give them as detached passages, because their true value is only to be appreciated by what precedes and follows them: *tantum series juncturaque pollet*. This principle admitted, how can we present them in their true light, except by translating the intermediate parts which unite them to each other, and with which they compose the entire body of the work? But those parts are so much less brilliant, that I would not wish them to appear to advantage: I only cite them

* We need only refer to the unsuccessful attempts of this kind which have been made on Ossian.

† MALFILÂTRE had purposed to continue his plan, by publishing the "*Genius*" of all the more popular Latin poets; and Catullus, Horace, Propertius, and Tibullus, are mentioned by his editor as forming a part of that design. The work would certainly have been a proof of the hardihood and application of its author: but we cannot applaud either the spirit or the taste of such an undertaking. Rev.

because

because they maintain that succession, that precious chain, without which the former passages would be like shining bands of purple badly twined together, but not forming a whole with any effect. We must proceed, then, to unite these valuable fragments by connecting transitions; or, rather, we must give to these flowers, embroidered in silk and gold, a groundwork on which they may shine with greater splendour: this groundwork is, simply, the narration of Virgil. Though this narration be very beautiful, and perfectly versified in the original, yet, as it is not my principal object, and as I use it only to fill up the design which I have formed, I shall not endeavour to obtain for it the same lustre in French which it possesses in Latin. Far from versifying, I shall not even translate it in the whole extent, but merely preserve the substance. Here, then, is an analysis of the Georgics, the Eclogues, and the *Æneid*, in the body of which I have inserted the beautiful passages, (translated into verse,) in such a manner that they may bear relation to each other in the progress of these several poems.'

We must stop a moment at this passage, to express our surprise that an author who seems so capable of appreciating the beauties of Virgil; who declares that a poet only should translate a poet; and who combats the arguments of Sanadon, and of a host of pedants, in favour of prose-translations of antient poems;—that such an author, we say, should have conceived the preposterous design which he has so clearly announced above. Did it not occur that, even if his readers acquiesced in his plan, innumerable faults *must* be found with the execution of it? Who is to decide on the comparative claims of many passages to be rendered in verse or in prose? With the exception of some transcendent beauties, what two tastes will agree on the propriety of denying to this or that portion of the narrative the advantage of a poetical dress? Even waiving all these difficulties, how could so ignoble a feeling enter into the mind of a writer, who had already conceived himself capable of translating *the Genius of Virgil*, as the despair of following this most uniform of poets throughout his whole path, *quam non passibus æquis*? In a word, how could so unpoetical a thought arise in a genuine admirer of the antients, as the degradation of a copy even of the majestic harmony of Virgil, by an admixture of analysing prose? He tells us that Father Brumoy, in his Greek theatre, suggested the idea to him: but, with permission, we must remind the author (or, rather his editor and defender,) that his *Genius of Virgil* is not a work professedly critical and explanatory. Criticisms and explanations are indeed prefixed, subjoined, and dispersed throughout in abundance, and even in superfluity: but the text is intended to be Virgil: we are promised the *Genius of Virgil*; and the promise is as well fulfilled as the engagements of a wine-

merchant would be (let our readers pardon the simile) who sold pipes of negus for pipes of wine. The landlord of Ravenna imposed on Martial by selling him *merum* instead of *mixtum* : but M. MALFILÂTRE has done worse : he has palmed the contraband *mixture* of his verse and prose on his readers for the *genuine spirit* of Virgil. We really believe, however, that he was unconscious of his crime ; or, at all events, that he has given *short measure* of his bad commodity to quiet his conscience : — for let us observe what he says in continuation :

‘ My readers, therefore, will not be surprized if the prose of my work is not always a faithful translation of the Latin text. I have not pretended to translate, but to analyze ; I have wished to give an abridgement of the poems on which I have laboured. When we would reduce twenty or thirty verses into two or three lines, we are not obliged to notice every feature of the original, as in an exact version ; and it would be wrong to find fault with me on this account. The analysis of the second, fourth, and sixth books of the *Æneid* is the longest * ; it is not the same with the others, in which the poet describes battles and single combats. The antients named those who perished in the crowd, and the manner in which they died. Our taste differs from their’s in this respect. We seldom mention more than the principal chiefs ; that is to say, those who by their rank and qualities, by the eminent stations which they fill in an army, appear worthy of our attention and interest. The others, I mean the subalterns, have not so great a claim to our regard, and none of them ought to be named, unless they merit this distinction by glorious exploits. Virgil and Ovid enter into the longest description, and they record the name of a common soldier who often has not signalized himself by any wonderful action ; particularizing the manner in which he was wounded, and informing us how he died. Homer was the first who set this example : but Homer frequently expressed himself more as an anatomist than as a poet ; and in this respect they differ from their model. Virgil, especially, has more taste than either Homer or Ovid : he interests us, at least, by short episodes judiciously introduced, and which fix the attention of the reader even in the midst of that confusion which reigns in a battle. For the rest, as I have said in one of my remarks, it is this very confusion which Homer, and Virgil, and Ovid, have wished to paint more strongly, by marking the different attitudes and the different wounds of the combatants ; which they could effect only by mentioning individuals otherwise little distinguished, or absolutely unknown. Every nation, every age, has its taste. As in this we think differently from the Greeks and Romans, and as we should be fatigued by a detail which would appear to us dry or minute, I have suppressed (as far as I could) such of these descriptions as occur in

* ‘ The analysis of the second, fourth, and sixth books of the *Æneid* ! ’ Surely this sentence came from a German critic, instead of a French poet ! *Rev.*

the last books of the *Æneid* : but by this suppression I broke the necessary chain in a connected work ; it was therefore requisite to supply it ; which I have done by slight transitions, containing the substance and foundation of the parts omitted. I have avoided, as often as I could, to preserve in the translation those epithets which, without being idle, appear to modern ears useless, and oblige us to add a remark for the better understanding of them. Such, for example, is the epithet of Thymbræus, which was given to Apollo ; and that of Sabellicus, to a wild boar, or a domestic hog. In translating these epithets, it would be proper to explain, in a note, that Apollo was adored at Thymbra, a town in Phrygia ; and that the Sabine country abounded in pigs or boars. We can well spare such notes, and also this species of epithets, in a translation, where they have no grace : but some passages absolutely require to be illustrated by short remarks : these I refer to the end of every poem when it is short, or to the end of every book of a poem, when it is so divided, but I make them as brief as I can. I hope some day to publish in a single volume all the explanations that are necessary for those who read the antient poets *. As nothing can be a source of greater pleasure than a comparison of writings which have been copied from the same original by different authors, I shall place among the notes all † the imitations that have been made of Virgil, and also all † the passages which he himself has imitated. This comparison will be useful in forming the taste of young scholars ; for whose sake this book was principally composed. It is a species of rhetorical (quære, poetical ?) ' instruction, in which they will find more examples than precepts ; and in which I shall never be compelled to advise without an illustration of my advice. Nothing indeed disgusts us more than dry and abstract precepts instead of examples, which speak of themselves, and carry with them their own lesson. In the different poets on whom I have undertaken to labour, my readers will perceive the genius of the Latins in its birth ‡ ; they will follow its progress till it grows and strengthens itself ; they will see it decline by degrees, and at last become entirely extinct : for genius has its revolutions like the empires of the world : it advances more slowly than they do

* It would seem that the work of which MALFILÂTRE here speaks has never been composed ; not even a note relative to it having been found in his manuscripts. Different authors have published, for some years past, dictionaries which they declare to have the same end : but a good manual on this subject has never yet been compiled. It were to be wished that the Universities would occupy themselves with such a work. Note by the Editor.' — We may make the same complaint in England. Lemprière's Classical Dictionary is too full ; and that of Adam is too jejune.

† The modesty of these *universal* French assertions cannot be too often observed. No nation so much excels in the use of that rhetorical figure, which puts a part for the whole. *Rev.*

‡ This whole plan would include many earlier and later authors than those which have been specified by *M. Miger.* *Rev.*

in the commencement, but, when it has attained the meridian, it verges more suddenly towards its downfall. Thence it passes to other nations, where it has the same successive growth, and the same transient brilliancy. After the eclipse of genius comes the reign of wit; which is longer, more dazzling, and less beautiful. We then grow more subtle, and metaphysical; we write with more finesse; we wish to do something *better* * than our predecessors; we think, *or we believe that we think*, more profoundly, and we have much less taste and sentiment. All degenerates: all perishes; because by forsaking the simplicity of those to whom we have succeeded, (a simplicity as respectable as their manners,) we also forsake that nature to which they made much nearer approaches than their children. But nature is the source of genius, and the mother of great talents: as soon as luxury corrupts the manners, it also corrupts the taste; and taste, once altered, never regains its first purity. *Let us tremble for our own!*

We cordially subscribe to the justice of these concluding remarks, and join in the prophetic warning of the author. — The detail of the preceding translation is so ample and intelligible, that we have nothing to say farther on the subject, excepting by way of reference to that sentence in which M. MALFILÂTRE declares the principal object of his '*Genius of Virgil*' to be the improvement of youthful scholars: a most laudable object, no doubt: but does it deserve the lofty epithets applied to it by the zealous editor? viz. 'The idea, which serves for the foundation of this enterprize, is that of a profoundly learned man; and MALFILÂTRE has shewn as much genius in the execution of his work, as the conception of such a plan implies taste and literature.' In another passage, M. Miger calls the design of his author '*a vast project*.' This really reminds us of Mr. Huddesford's hyperbolical epigram on the avaricious man, whose horses are described as regarding *omne ignotum pro magnifico*:

" Bred in *his* stable, in *his* paddock born,
What vast ideas they must have of corn!"

In the progress of his preliminary discourse, MALFILÂTRE, as we premised, combats the opinions of many French advocates for prose-versions of poetry. Is it not sad that, like the speeches and the votes of some modern orators, his theory and his practice should even partially be at variance? but he candidly confesses his inability to pursue the good path which he has pointed out, and indeed has admirably cleared from the thorns and briars thrown over it by the critics above mentioned, and

* May it not be added to these excellent remarks, that we mistake novelty of *manner* for originality of *matter*? *Rev.*

by M. *Le Batteux*, among a number of others. Some of the arguments of this last author, (who talks, however, much more sensibly on another occasion,) and of the Abbé *Desfontaines*, have exaggerated the difficulties of rendering Latin into French verse with so much plausibility, that, like many other, ingenious scepticisms, they may seem to be unanswerable; yet they produce no conviction. If we try their principles by their practice, the momentary amazement vanishes. These logical critics would make but poor poets. Their prose-translations of the beauties of Horace and Virgil sufficiently display the inapplicability of their reasonings in favour of so anomalous an expedient. They *cannot feel* poetry; their ears would not admit it to their souls, even if it could hope for a favourable audience within. M. MALFILÂTRE is still more successful against the arguments of *Dubos*; who, although he does not professedly go the length of *Desfontaines* in his pedantic denial that the moderns *have any verse at all*, yet makes so violent and so comprehensive an attack on the French language, as almost to come to the same point. The illustrious names of *Malherbe*, *Rousseau*, *La Fontaine*, *Boileau*, *Cornelle*, *Racine*, *Molière*, and *Voltaire*, are eager to dissipate this gross delusion; at a thought:—but MALFILÂTRE, and the imitators of Virgil cited by himself and his editor,—these volumes in a word,—would alone be sufficient to refute and to overwhelm such offensive pedantry. Even to that part of the *Reflections of Dubos*, in which he is most supported by sound reason, namely, the passage concerning the non-existence of imitative verses (verses in which the sound is an echo to the sense) in French poetry, ‘the *Genius of Virgil*’ would furnish a convincing reply. *Dubos* selects only one passage from *Boileau*, (by no means a happy instance,) and says that this is the sole example which he can find of the excellence in question throughout the range of French verse!—but enough of the critics, quoted and controverted by the present author. We shall not touch on his excellent citations from *Olivet*, and from *Racine* the younger; nor record his own remarks on the genius of the French heroic verse, on its cæsura, or central pause, its various cadences, and its peculiarities of rhyme. They seem to be the fruit of much reading and reflection, and are continually illustrated by lively and apposite examples. We proceed to examine his success in the composition of poetry.

The first specimen occurs in the *Discourse* so often mentioned; and M. MALFILÂTRE has here attempted to give an example of the imitative powers of his native poetry. He introduces it very modestly, but we are compelled to notice its

total failure. The original is that celebrated passage in the first Georgic, among the "Prodigies at the Death of Cæsar :"

"*Vox quæque per lucos vulgo exaudita silentis
Ingens, et simulacra modis pallentia miris,*" &c.

"*On entendoit au loin retentir une voix
Lamentable, et des cris sortir du fonds des bois.*"

This version surely betrays several faults. In the first place, the singularity of the prodigy, the unique nature of its horror, the *vox ingens*, is totally lost by the feeble association of *des cris*! Secondly, the frequency of the sound, and the general spreading of the alarm, are omitted with the word *vulgo*. *Au loin* cannot be intended for a translation. These are objections to the manner of rendering the sense. How, then, is the sound imitated? '*Lamentable*' answers to *ingens* equally ill in both qualities. It is more like "*The voice in Ramah*;" and, if it has any effect, that effect is totally destroyed by the following superfluous *et des cris*, &c. The author surely forgot his own previous criticism; according to which, the sense and the sound ought to close here, and a new subject and rhythm should commence with the remainder of the verse.

We will now examine one or two of the best passages translated from the Eclogues; where the editor has placed the verse of MALFILÂTRE at the foot of the page, and has supplied the gaps in the prose above by similar prose of his own. "*Fortunaque senex*," &c. in the first Eclogue, is thus rendered:

"*O fortuné vieillard! dans un heureux repos
Ici tu jouiras de la fraîcheur des eaux;
Près du fleuve sacré qui coule dans ces plaines,
Et sous les arbres verts qui bordent ses fontaines.*"

In his '*Imitations of Virgil*,' subjoined to this Eclogue, M. MALFILÂTRE introduces some passages from *Gresset*; and the editor adds other imitations from M. *De la Bouisse*, from M. *Richer*, from M. *Dorange*, and from *Leonard*. We may observe, generally, that much taste is displayed in these selections both by the author and his editor; and that we cannot recollect any other French miscellany (for the present work may well bear that title) in which the young scholar would find an equal display of the classical treasures of his own language. It certainly is an admirable manual of poetical instruction for the French student, as its author intended it to be.

Our remaining limits are so narrowed by the space which we have allotted to an exposition of the author's design, and to our own remarks on it, that we must be comparatively brief in our specimens of its execution. We naturally turned to the fourth Eclogue, to see how the translator had succeeded with the noblest

noblest of these poems, and to judge by anticipation whether he was able to transfuse the genius (or the *paullò majore*) of his original into the French language. Alas! he has translated the whole Eclogue into prose; and the Eclogue itself is displaced from its old station, and is printed as the ninth instead of the fourth in the collection. It has also received the unauthorized title of Drusus for that of Pollio; and, in defence of both these innovations, we are referred to the life of Virgil, which the editor had before informed us *did not exist* among the MSS. of MALFILÂTRE! The scanty, careless, and superficial remarks of M. Miger ill supply the omission. He says nothing for the claims of Drusus to be the subject of this Eclogue; and indeed we consider this long agitated question as now decided*.

We have only one short passage in verse from the eighth Eclogue, but it is pleasingly rendered:

‘ Je préfère Phyllis à toutes nos bergères
 Ses yeux, à mon départ, pleins du plus tendre feu,
 Ont versé des larmes amères —
 “ Adieu,” m’a-t-elle dit, “ mon beau Ménalque, adieu.” ’

We must advance hastily to the Georgics: but we cannot avoid premising that, in the imitations subjoined to the fifth eclogue, the editor has taken occasion to quote a long passage from *De Lille's* translation of Milton. It is very beautiful, certainly, but rather foreign to the purpose. Indeed, we must strongly censure the disposition manifested throughout by M. Miger to swell the size of volumes, otherwise exceeding the common bulk, by long and most unnecessary quotations: such, for instance, as extracts of whole pages from Lucretius, Virgil, and Ovid. On this side of the Channel, we should call such a practice somewhat like book-making. — MALFILÂTRE lived long enough to see some part of *De Lille's* translation of Virgil: and he augurs well of its success: indeed he speaks of *De Lille* with the most generous feelings of contemporary authorship. This is as it ought to be; and such instances only want to be collected and brought before the detractors from the character of literary men, to shame them out of their vulgar and unjust assertion, that poets (especially)

“ Bear, like the Turk, no brother near the throne.”

The full refutation of this calumny would be a pleasing task. Of all the passages imitated or translated from Virgil by the numerous French authors (and they are very numerous, besides

* In the “ Observations on Virgil's fourth Eclogue,” see our Review for December last, p. 412.

those which we have specified,) in this publication, those that bear the signature of *De Lille* are almost uniformly the best.

In the reflections prefixed to the Georgics, (which, as well as those that precede the Eclogues, are amply worth the perusal of the scholar,) we find some very liberal and just remarks on our English poet, Thomson. Yet the author of *The Seasons* is robbed of many borrowed plumes. Virgil has been described as the prince of plagiarists: if so, Thomson assuredly is the keeper of his privy purse, and lays his royal master under perpetual contributions. M. MALFILÂTRE's conclusion of the first Georgic is spirited, though too much amplified:

- *Qui pourra d' imposture accuser le Soleil ?
Souvent même il prédit le secret appareil
Des troubles, des combats, des crimes près d'éclorre,
Et q'une épaisse nuit à nos yeux cache encore.*
- *Quand César expira, le Soleil dans son cours
N' éclaira qu' à regret le dernier de ses jours :
Le Soleil vit nos pleurs, le Soleil plaignit Rome
Des malheurs qu' entraînoit la mort de ce grand homme.
Il partagea son deuil ; cet astre étincelant
D'un voile ensanglanté couvrit son front brillant,
Et des hommes pervers la race criminelle
Craignit, à cet aspect, une nuit éternelle.**

In the second Georgic, we had marked the translation of the "Praises of a Country Life" for an extract: but we see the name of *Le Franc de Pompignan* subjoined to it. Indeed, we have sometimes reason to complain of the ambiguity of these citations; part of them belonging to one author, and part to another. The passage, however, is very inferior to the musical and correct version of *De Lille*.—We were equally disappointed in the "Praises of Italy." That noble digression has warmed the translator only once or twice into a feeble exertion of poetry, and the bulk of it is rendered into nerveless prose. *De Lille*, however, again amply supplies the deficiency.

The description of "The Plague," in the third Georgic, was naturally our next object of examination: but here, again, we are perplexed with the name of *Le Franc de Pompignan*. If this unsuccessful rival of *De Lille* be really the author of the whole of the extracts (which we have not at present the means of ascertaining) that bear his name at the conclusion, MALFILÂTRE has done little indeed in the Eclogues and Georgics towards versifying the Genius of Virgil; and he must be considered as a mere compiler of verse in the text, as he too often is of prose in the notes and dissertations*.

*—We find, by a note which had before escaped our observation, that in fact not a verse belongs to MALFILÂTRE in the third Georgic.

The commencement of the 4th Georgic (or the first twelve lines) belongs to M. MALFILÂTRE; and we have to observe that it is of that moderate sort of verse which excites neither praise nor censure: but the continuation by *De Lille* merits much higher commendation, although it is only his first copy of the original; and even the concluding Episode of Orpheus and Eurydice, from the pen of *Le Franc de Pompignan*, possesses considerable beauty.

The dissertation on Epic Poetry, which precedes the *Æneid*, is principally borrowed from *Bossu*. In the course of it, (as we premised,) are developed the author's ideas on an epic poem relating to the discovery of the new world. His remarks, indeed, are but brief and imperfect; and he was not aware of some poems on Columbus which had appeared in his time, and to which several have since been added. The editor mentions two in Latin by Lorenzo Gambara, and Huberto Carrara; one in Italian, by Th. Stigliani; one in *English** by M. Joël Barlow; one in Danish by M. Baggesen; and two in French by Madame Dubocage, and M. Lesuire.

' Je chante ce Héros, qui, des bords du Scamandre,
Aux champs Lavinien le premier vint descendre;
Qui, long-tems fugitif de cités en déserts,
Par Junon poursuivi sur la terre et les mers,
Eut à souffrir encore une guerre cruelle,
Quand il voulut fonder une ville nouvelle,' &c. &c.

We do not pretend to be very exquisite judges of French versification, for we are aware how difficult it is for foreigners to decide on such a point: but surely the above is again: only moderate? Yet this is the commencement of the *Æneid* according to MALFILÂTRE. — Let us follow him to the second book, and see how he describes *cadem illius noctis*. Here we meet with our usual disappointment, and find nothing but the prose of MALFILÂTRE: the verse belongs to *F. Bacquey*; and to *De Lille*; and one couplet to *Voltaire*. — In the third book, we have the same auxiliaries; with the addition of *H. Gaston*. In the 4th book, (with the exception of a few couplets,) all the poetry is claimed by the old allies, and by Lombard and M. Parseval Grandmaison.

Prefixed to the 6th book, we have a version of Warburton's ingenious but far-fetched hypothesis, which interprets the descent into hell as the ceremony of initiation at the Eleusinian mysteries. Not a word is said by either MALFILÂTRE

* Should we not rather say, in *American*, from some of the specimens of the "Columbiad?"

or his editor, of the able replies which have been made to this fanciful conjecture; and even the acute remarks of Gibbon are passed over in silence: remarks which M. *Miger* at least ought to have perused. The whole extract is copied from the old copy of *Desfontaines*. Subjoined is a concise account of the Pythagorean system. In this book we again have nothing but the prose of MALFILÂTRE, and the verse of his above-mentioned coadjutors; with the addition of M. *De Saint Ange*, and some hitherto unpublished extracts from M. *Fayolle*.

In the 8th book, another translator is introduced, whose work is yet in manuscript, M. *F. Guizot*. These auxiliaries are all honoured with more or less praise by the editor; while some names, on the contrary, seem to be brought before the reader solely for purposes of censure. The work proceeds in the same manner to the end; forming a sort of "Critical Port-folio," to which the 'Genius of Virgil' furnishes only a name, and MALFILÂTRE supplies the string that ties the leaves together.

ART. III. *Voyage Pittoresque à l'Isle de France, &c.; i. e. A Picturesque Voyage to the Isle of France, the Cape of Good Hope, and the Island of Teneriffe*, by M. J. MILBERT, Draughtsman on board the *Géographe* Corvette (in 1800), and Superintendent of the Engravings of the historical Part of the Voyage of Discovery to the South Seas undertaken in that Year. With a folio Atlas, consisting of Three Maps and Forty-five Picturesque Views. 8vo. 2 Vols. pp. 782. Paris. 1812. Imported by De Couchy. Price 3l. 3s.

WE had occasion, in our Number for December last, p. 428., to notice a little tract relative to the capture of Mauritius, and to extract from it a brief but perspicuous account of Port Louis, the capital. That work contained several useful particulars, but the publication of M. MILBERT is of a much more comprehensive nature. Like a true Frenchman, this author sets out with a relation of the habits and pursuits of his earliest years. Accustomed, he says, from his infancy to contemplate the varied prospects in the south of France, and the grandeur of the Pyrenées, he soon acquired a decided taste for visiting picturesque scenes: but, his circumstances not being exactly in correspondence with his ruling passion, he very properly proceeded to study painting, in order to obtain the means of support in those regions to which he might resort for the gratification of his curiosity. Having prosecuted his education at Paris, he made a journey into England, and, on his return, was appointed teacher (or, as he will have it, professor,) of drawing at the School of the Mines. Some time afterward,

afterward, he was invested with the farther honour of being nominated as member of a commission charged to report on the "Navigation of the Rhône between Geneva and Lyons:" but his ambition soaring beyond all employments so near home, he found means to be sent out in the capacity of draughtsman in the expedition of discovery in the South Seas, which sailed, with the knowledge and permission of our government, in the year 1800. The fraud or mismanagement of the contractors in laying in provisions for the *Géographe*, and her consort the *Naturaliste*, caused an alarming sickness among the crews; and M. MILBERT was one of the number left behind, in the hospitals at Mauritius, on the outward voyage. His observations, therefore, instead of embracing the whole range of the expedition, are confined to the Isle of France: but they are accompanied by some incidental details on the Canary-islands in the passage out, and on the Cape of Good Hope on his return.

When a subject of such limited extent as the Isle of France is dilated throughout two octavo volumes, it may naturally be concluded that it undergoes discussion in every variety of aspect. The climate, the soil, the vegetable products, the animals, the mode of culture, the manners of the inhabitants, the taxes, expences of living, the navigation around the coast, are all treated in regular succession. Much of the matter introduced into these volumes has been confessedly borrowed from the labours of others; especially from Grant's (*Viscount de Vaux's*) History of Mauritius, and St. Pierre's *Beauties of Nature*. Other communications were obtained from manuscripts and personal intercourse with the old inhabitants of the colony: but, since we can scarcely coincide with M. MILBERT in considering his favourite island as an object of interest to all the world, we shall confine our report of his book within a limited space. He agrees with other travellers respecting the salubrity of the climate; particularly in the inland part, where the heat is less intense than at Port Napoleon. Although cool in comparison with British India, a fall of hailstones in Mauritius is recorded as a wonder; and snow is entirely unknown. The nights, however, are by no means warm; a kind of hoar-frost being frequently visible on the plants in the morning, together with a white dew which seems to resist for some hours the action of the sun. The cool climate of the inland part of Mauritius is evidently owing to the height of the mountains, the frequency of rain, and the great number of rivulets. Port Louis, being situated in a valley, is considerably hotter and less healthy; so that it is customary for families to pass the summer, partly for health, partly for economy, on their plantations in the country. In the hot weather, travelling takes place in palanquins;

as in India. The character of the natives of the island is described by this writer with all the warmth of a Frenchman :

‘ To vivacity, impetuosity, and bravery, the Creoles unite goodness ; they are fond of an independent life, and nothing can equal their openness of disposition. Their capacity is naturally quick and penetrating ; and in order to be proficient in the arts and sciences, they want only perseverance. Nevertheless, many well-informed persons among them have never been out of their own island. For some time past, the education of the Creoles of both sexes has been well conducted. A college, under the immediate protection of the governor-general, receives the young boys : that establishment is managed with regularity ; and, with respect to health, all necessary precautions are taken : the masters teach mathematics, the Latin and French languages, and drawing. The latter art is not followed merely for pleasure ; every one knows how useful it is to those who are destined to navigation, as rendering them capable of sketching the outlines of a coast, and of making sea-charts. The women of the Isle of France have regular and noble features ; they possess the beauty of nature displayed to advantage by the salubrity of the climate ; their form is elegant and slender ; their eyes, although very quick, are full of sweetness ; and their complexion is rather white than coloured. They possess, in an eminent degree, the virtues of domestic life ; they are extremely temperate, and for the most part drink nothing but water. They have a decided taste for music and dancing. Many of them are proficient in the former ; while others make themselves useful in the business of their husbands, whose papers and correspondence they take under their charge. The men are in general active, laborious, and intelligent ; especially those who have engaged in commerce, or who occupy themselves with the cultivation of their lands. Few examples occur of the indolence which is commonly ascribed to Creoles. Dinner is served at a much earlier hour than at Paris, and, the heat being oppressive, it is the custom to sleep in the afternoon. During the hours of repose, the town appears deserted : scarcely a single person is to be met in the streets ; even the people of colour sleep on the public places, or under the shade of a tree ; all enjoy a perfect calm.

‘ Slaves, when they desert, occasion great disorder in the woods, and even in the neighbouring habitations ; so that the inhabitants are often obliged to employ against them means of coercion, the severity of which can be justified only by necessity. When information is received that bands of negro deserters are united in the woods, they are chased by other armed negroes, who beat the country as if they were in pursuit of game. In spite of an apparent stupidity, these run-aways devise many expedients for escaping their pursuers. When going on a plundering excursion, they take care to rub their bodies over with the oil of cocoa ; by which means, if they are surprised and taken, their skin is made so slippery, that they easily escape out of the hands of those who have caught them. They cut their hair with the same design : when a plantation-negro is observed to do this, it is an almost certain prognostic that he meditates some project ; and he is then strictly watched.’

The white population in the island amounts to 14,000, of whom two-thirds are resident at Port Louis. The number able to carry arms is about 3000. Of the negroes, the total number is 60,000, of whom 10,000 are in the town, and 50,000 are scattered throughout the country. The colonial revenue is 50,000*l.* sterling a-year; the expence under the French government was considerably more; and, under the British, it will in all probability bear no proportion to the slender amount of the receipts. We cannot, like the French, rely on the attachment of the island-militia, so that the number of our regular troops must be large, and the price of provisions is exorbitant. Our own markets, we once thought, ranked among the dearest of the habitable globe: but those of Mauritius seem to leave all competition at a distance. Beef is there (Vol. ii. p. 237.) 3*s.* 6*d.* a pound; butter, 9*s.*; bread, 1*s.*; potatoes, 2*l.* the cwt.; eggs, 5*d.* each; a new coat, 12*l.*; a hat, 5*l.*; a pair of shoes 1*l.* 7*s.*; and a pair of boots, far inferior in fashion to those of London, 6*l.* 6*s.* Such were the prices throughout the island before the capture: but, as the access of merchant-vessels is now more frequent and regular, we may be allowed to make some abatement in the items of this extraordinary list. — The produce of the island is small in proportion to its population. Estimating the former by a reduction to average-crops and average-prices, we may calculate the

Sugar annually produced at	-	£70,000
Arrack	-	22,000
Cotton	-	18,000
Indigo	-	12,000

The observations of M. *Poiré* as a traveller in eastern countries are well known to those who can appreciate a spirit of attentive and accurate research. This valuable man became, in the course of years, governor of the Isle of France; and we select with pleasure a few particulars relative to his career:

“ M. *Poiré* set out on a plan, very early in life, of doing good to his fellow-creatures; he was admitted into the “ Congregation of foreign Missionaries,” and was sent by that society into China; he traversed a great part of that country with the eye of an acute observer, and failed not to pay particular attention to the state of agriculture. On commencing his return to Europe, he embarked on board a vessel which was attacked by an English man of war; his arm was carried off in the action, and he was obliged on that account to decline following the ecclesiastical profession. The French India Company, being well convinced of his merit, made choice of him to go in 1749 on a pretext of commercial business to Cochin-china, where
he

he procured the pepper plant and cinnamon tree, in hopes of naturalizing them in the Isle of France.

'The Duke de Choiseul, knowing his uncommon abilities, named him in 1766 governor of the isles of France and Bourbon. Like an able administrator, he directed the chief attention of the inhabitants of these islands to agriculture; and he procured, from Madagascar, sheep and cattle for the two colonies, as well as the bread-fruit-tree from the Friendly Islands. He was indefatigable in augmenting his collection of spice-trees, and succeeded in introducing into the colonies, under his management, nutmeg, cinnamon, pepper, and cloves, all of which continue to thrive, and to furnish a supply fully equal to the consumption of France. He quitted the Isle of France in 1773, bringing home a very moderate fortune, but leaving behind him a great number of friends who deeply regretted him; and his memory is still dear to the colonists of both islands. Yet the time which he passed there was not exempt from difficulties and sorrow; he was exposed to persecutions and cabals: but he found in the celebrated minister, *Turgot*, a protector, who was well acquainted with his talents. He died on the 6th of January 1786, and left several valuable and useful works.'

In the mass of miscellaneous observations introduced by M. MILBERT, the chief object of critical animadversion is their prolixity. This trespass in his case consists less in tedious expansion, than in an accumulation of minute particulars. The Isle of France having been his residence for several years, and having of course assumed in his eyes a great share of importance, he is apt to forget its comparatively inferior interest to the public at large. The subject, in fact, is too small for the space so liberally allotted to it.—In another point of view, we mean in a propensity to indulge in animated effusions, this work might be made to exhibit some amusing specimens of the national character. Without going farther than the preface, we find (p. 13.) an apostrophe to the inhabitants of Mauritius, in which their patriotic adherence to France is asserted in as lofty terms as if they had been ready to sacrifice themselves to the last man in resisting the invasion of the British. The news of the surrender of the island having arrived before the book went to press, the author could not avoid mentioning that occurrence: but he has noticed it only by way of memorandum, without taking any trouble to reconcile the inconsistency between the slowness of the actual resistance, and the elevated tone of his anticipations!

The Atlas contains a variety of Views, Charts, and Plans, which are neatly executed, and add much to the interest of the publication.

ART IV. *Philosophie Zoologique, &c.; i. e. Zoological Philosophy,*
&c. By J. B. P. A. LAMARCK.

[Art. concluded from p. 484. of our lxvth Volume.]

SINCE we first invited the attention of our readers to this extraordinary publication, circumstances over which we had no controul have occurred, to retard our notice of its two remaining parts. Yet, if our estimate of their merits be as correct as we conceive it to be, the public, while they give us credit for the present redemption of our pledge to continue our report, will not perhaps be much disposed to quarrel with us for the lateness of its accomplishment.

The Second Part commences with a more comfortable analytical definition of *nature* than various passages, interspersed through the volumes, would lead us to apprehend; since the author limits the term to the physical bodies which exist, to the general and special laws which regulate the changes of their state and situation, and to their infinitely diversified motions, whence results the admirable order of things in the grand whole that is exhibited to our view. He even condescends to regard the *eternity of nature* as vague, abstract, and unsatisfactory; to contemplate the universe as an effect; and to ascribe the whole of nature to a First Cause, or Supreme Power, which has created every thing. Without examining too critically how far his subsequent attempts to explain the origin of life, sensation, and intellect, are reconcileable with these professions, the latter will sufficiently warrant the inference that the physical causes to which he refers are to be regarded as of merely a secondary description; so that, even on the supposition that his reasoning were in all respects unassailable, he has only pointed out those laws or processes which the Deity has ordained for the formation of organized Beings, of various ranks and conditions. When he asserts, however, that by studying the bodies which we know, or which have been observed, with their properties, qualities, relations, and motions, we can really ascertain even the proximate causes of the vast multitude of natural phenomena, and especially those of the existence of the living principle, he must pardon the tardiness of our conceptions, or the inaptitude of our judgment, if we do not fully comprehend the meaning nor feel the force of his arguments. His decided propensity to deduce intellectual and moral appearances from circumstances of physical organization bespeaks no novelty of doctrine: but his mode of illustrating his primary positions, however extravagant, frequently implies both originality and ingenuity of thought; and, if we cannot acquiesce in his conclusions, it is merely for want of that proof which probably

can never be attained, but which the author, in the plenitude of his imagination, flatters himself that he has unveiled.—Some idea of the scope and purport of this second part may be formed from his own sketch of its outlines :

‘ If we survey with continued attention the different phenomena of organization, more especially those which are connected with the development of that organization, and chiefly in the more imperfect animals, we shall be convinced,

‘ 1. That every operation to which nature has recourse, in forming her direct creations, consists in organizing into *cellular texture* the small masses of gelatinous or mucilaginous matter which she finds at her disposal, and under favourable circumstances, in filling these small cellular masses with containable fluids, put in motion by means of subtle exciting fluids, which constantly flow on them from the surrounding media.

‘ 2. That the *cellular texture* is the matrix in which all organization has been formed, and in the heart of which the different organs have been successively developed, by means of the motion of the containable fluids which have gradually modified this cellular texture.

‘ 3. That, in fact, the inherent property of the motion of the fluids, in the yielding parts of the living bodies which contain them, is to form in them passages for themselves, places of deposit, and issues; to create in them canals, and, in process of time, different organs; to vary these canals and organs, according to the diversities either of the motions or of the nature of the fluids which give rise to them, and assume their modifications in the parts; to enlarge, elongate, divide, and gradually to impart solidity to these canals and organs, from the matters which are incessantly forming and separated from the essential moving fluids: matters, of which one portion is assimilated and united to the organs, while the other is discharged outwardly.

‘ 4. Lastly, That organic motion is endued with the properties not only of unfolding organization, but of multiplying the organs and their appropriate functions.

‘ After having expounded these grand considerations, which appear to me to present incontrovertible truths, though hitherto unperceived, I shall inquire what are the faculties that are common to all animals, and shall then pass in review the most remarkable of those which are necessarily peculiar to certain animals, and incompatible with the condition of others.

‘ I may confidently assert that the progress of our physiological knowledge is very materially impeded by entertaining the inconsiderate supposition that all animals possess the same organs, and enjoy the same faculties, as if nature were constrained, on all occasions, to employ the same means to attain its ends.

‘ An object which I ought not to overlook, in this second part of my work, is the consideration of the immediate results of life in any body. Now I can demonstrate that these results give rise to combinations among principles which, independently of this circum-

stance,

stance, could never coalesce. These combinations even teem and multiply, in proportion as the vital energy increases; insomuch that, in the more perfect animals, they present much intricacy, and a considerable accumulation of their combined principles. Thus, living bodies constitute, in virtue of the power of life which they possess, the principal means which nature employs in giving existence to a multitude of different compounds that would never have taken place without this remarkable cause.

'It is in vain to allege that living bodies find, in the alimentary substances on which they feed, matter ready formed to enter into the composition of their frame, their solids, and their fluids of every description; for, in these alimentary substances, they meet only with materials fitted to form the combinations which I have just mentioned, and not the combinations themselves.

'Such are the subjects which compose the second part of this work. Their importance would doubtless require the most ample illustration: but I have limited my design to a succinct exposition of the points which are essential to the comprehension of my observations.'

With a view to the elucidation of these positions, M. LAMARCK states what he conceives to be the leading features of distinction between organic and inorganic or brute matter, and between the animal and vegetable departments of the former; as well as the points in which the two last-mentioned divisions of beings may be supposed to agree. As *Duméril*, *Richerand*, and others, have drawn similar parallels, we shall here only take leave to remark, in passing, that one or two of the reputed grounds of distinction will be questioned by those who ascribe an imperfect sort of organization to the symmetrical portions of matter; and that the doctrine of an abrupt and wide chasm between the elective attractions of mineral particles, and vegetable assimilation, will not be readily conceded by the advocates of a system of imperceptible gradations in the works of nature: a system for the existence of which, in other parts of his work, the writer eagerly contends. Indeed, we are not prepared to maintain the absolute negation of motion in mineral substances; and chemical changes and combinations, in many cases at least, proceed within them, which seem to make no contemptible approaches to the first obscure indications of the elements of life.

Let us now grant to M. LAMARCK his four conditions for the residence of life in any body; namely, the existence of cellular texture, of contained fluid, of the favourable state of these parts for the excitement of organic motion in the fluid, and an exciting cause: the origin of the very first requisite remains in the same degree of darkness as ever; since we are still completely ignorant of the circumstances which dispose the

particles of matter to assume the cellular in preference to the crystalline or any other arrangement: then, the formation of fluids susceptible of organic motions is not more easily apprehended; and we are equally at a loss to perceive what causes the favourable state of the parts to admit of vitality. Hence, on the supposition that these conditions are observed in every living being, we can consider them only as physical facts, and not as an *explanation* of the principle of life. With regard to the exciting cause, the author presumes that he has detected it in the form of caloric and the electric fluid; the first producing and maintaining the *orgasm*, or tension of the supple part of living bodies, and the latter causing the organic motions and actions of animals. That a certain temperature is requisite to the existence of every animal, we do not deny; but how can we prove that this temperature is the *cause* of life, any more than that atmospheric air is the cause of respiration? With respect to the electrical fluid, again, we know hardly any thing of its nature and properties, except when it is manifest, for a moment, in a state of accumulation; and when, like the accumulation of heat, it is destructive of the principle of life. M. LAMARCK admits, however, that other elements may enter into the exciting cause of life; and that, in the more perfect and complex animals, even caloric and electricity are so modified as to be maintained and renewed within the machine. The hybernation of certain animals in the northern latitudes, the perishing of others by excessive cold, and the luxuriant pullulation of animal and vegetable life in the tropical climates, sufficiently establish the fact that a due degree of warmth is indispensable to the diffusion and maintenance of vitality: but they no more imply the cause of that wonderful phenomenon, than the residence of fishes in water implies that the liquid element is the cause of their existence.

By the term *orgasm*, is here denoted that state of active tone, or tension of the flexible parts of animals and vegetables, which others have denominated *latent sensibility*, and which retains the parts in question in a proper state to be affected by the exciting cause of vital movement. If its intensity be increased to such a degree as to overcome the cohesion of the particles of matter that are affected by its influence, it is expressed by the term *erethism*, as its maximum is by that of *inflammation*, and its minimum by that of *atony*. *Irritability*, he maintains, has its source in *orgasm*, and cannot properly be predicated of plants; the *orgasm* which they manifest (and which others have, without hesitation, termed *irritability*) being too feeble to occasion those sudden contractions and tensions

tensions to which he thinks the name of irritability should be restricted.

An entire chapter is somewhat needlessly devoted to illustrate a position which few physiologists, we presume, are disposed to question; namely, that a *cellular texture* forms a more or less considerable portion of all those substances which are included under the title of *organic*: but this is followed by the assertion of a more problematical doctrine, namely, that of *direct* or *spontaneous generation*. The ancients, it is observed, had the sagacity to perceive that heat tended to generate certain animals, without the intervention of sexual union: but they overlooked the important consideration of its combination with moisture as essential to the eduction of animality; and, from their ignorance of the history of the smaller animals, they ascribed the existence of many of them to heat, or fermentation alone, though it has since been demonstrated that they proceed from parents like themselves. From this latter circumstance, again, the moderns (it is insinuated) have run into the opposite extreme, and cancelled from their philosophy the very idea of equivocal generation. We are, at all events, compelled to admit that the origin of various living beings, as of some of the byssi and mucors, infusorial animalcules, hydatids, intestinal worms, &c., is veiled in the most profound mystery, and seems to be scarcely reconcilable to our common notions of vegetable and animal reproduction. The present writer supposes that he has solved the difficulty by referring to nature the direct production of the first traces of animation, indued with propensities and dispositions to compound organization, to create particular organs, to insulate those organs and their functions,—to divide, in short, and to multiply their different centres of activity. A subtile and penetrating fluid, he alleges, perhaps analogous to that which constitutes fecundating vapour, is diffused over the globe, and constantly maintains the stimulus that imparts tension and motion to the gelatinous or mucilaginous bodies fitted to receive them. ‘Nature, in a word,’ to adopt the language of his own theorem, ‘by the aid of heat, light, electricity, and humidity, forms *spontaneous* or direct generations, at the extremity of each kingdom of living bodies, where the most simple of these bodies have their stations.’

As to the more imperfect animals and vegetables which are not propagated by sexual intercourse, he maintains that the direct interference of nature becomes even necessary as often as these frail sketches of vitality are obliterated by the rigour of the season. From the simple lineaments of the vital structure, are gradually deduced (though we are left to trace the steps) greater specialty of organization, more appropriate ha-

bits, and more complex fabrics; which are afterward continued by the pairing of the respective races. Aware, perhaps, that the direct mode of production may also be predicated of the *tæniæ*, and other intestinal worms, M. LAMARCK is willing to allow that nature may exercise her immediate influence in other parts of the scale of being than at its lower extremities. Now, all this, even if perfectly consonant with fact, does not very satisfactorily explain the principle of life, although it may indicate under what circumstances it is found to exist. The growth and multiplication of lichens are, somewhat inconsiderately, ascribed to the combined influence of moisture and *warmth*; whereas, like many of the mosses, they preferably flourish in winter, and in the colder regions of the globe.

In opposition to the common sentiment, that living bodies are endued with peculiar properties by which they are enabled to resist the influence of physical attraction and chemical affinities, M. LAMARCK contends that they are incessantly liable to the operations of mechanical and chemical laws: but that the tendency of these laws to decompose their structure is, during the period of their existence, counteracted by the repairing energies of the vital force. This is, at least, different language from that which is commonly held on the subject: but, if we rightly understand its import, its amount is nearly the same. Nature, we are told, is, on the one hand, every where busied in destroying all existing compounds, in disengaging their principles from the state of combination, and restoring them to that freedom which reinstates them in the use of their peculiar faculties: while, on the other, a particularly powerful and continually active cause *likewise exists in nature*, which possesses the property of forming combinations, of multiplying and diversifying them, and which uniformly tends to charge them with principles; having its residence in the organic actions of living bodies, in which it continually forms combinations that otherwise would never have existed. Our readers will easily excuse us from dragging them farther into this labyrinth of metaphysical speculation; of which the windings have conducted us to this notable conclusion, that 'all compound mineral matters, such as earths, stones, metallic, sulphureous, bituminous, and saline substances, &c., proceed from the residues of living beings; residues which have undergone successive alterations in their composition at the surface and in the bosom of the earth and the waters; and that living bodies are the primary source and origin of all known compound matters.' How, then, we may ask, did vegetables and animals exist before their recrements had formed the solid parts of the globe?

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The faculties which are common to all living bodies are, according to the author, those of nourishing,—of producing their bodies, (for he is convinced that living creatures form their own substance and organs,)—of unfolding their system, or growing to a limited extent,—and of regenerating themselves, or producing bodies in all respects like themselves:—phenomena which he deduces from his own principles of orgasm and vitality, and from the more obvious and *tangible* doctrine of assimilation and excess of nourishment. He ascribes the progressive decay and final dissolution of the body to the gradual stiffening of the originally flexible parts, which at length become incapable of performing the organic motions. The increasing rigidity of the organs, and the contraction of the vessels, are represented as inevitable consequences of the laws of animal nourishment, by which more matter is assimilated to the system than is lost by the natural discharges.

Among the numerous special or particular faculties, which appertain only to certain races or descriptions of living beings, the author reckons those of digestion, respiration by means of an appropriate organ, the performance of actions and locomotion by muscular organs, feeling, or the power of experiencing sensation, multiplication by sexual congress, circulation of the essential fluids, some degree of intelligence, &c. The original formation, however, of the special organs on which appropriate functions depend, remains to be explained; and the creation of a particularity of structure, destined to the performance of an exclusive office, is a problem scarcely less profound than that which is exhibited in the creation of a very imperfect vegetable, or animal, endued with the mere rudiments of vitality. Sensation, it may be alleged, is a general apurage of life: but, if it results from a system of nerves, concentrating in a focus or sensorium, we should then concur with the present zoologist in withholding it from the molluscs and infusorial tribes, and assign its first indications to the class of insects.

The special organ of *intellect*, in the theory before us, is a portion super-added to the brain, constituting the two-fold hemispheres which invest it.

Let it here suffice to remark that, among animals provided with a nervous system, none but the more perfect have their brain furnished with the two hemispheres which I have just mentioned; and that, probably, all the invertebral kinds, except perhaps some *mollusca*, of the last order, are generally destitute of them; though many of them have a brain, to which the nerves, from one or more particular senses, proceed directly, although the brain is usually separated into two lobes, or divided by a furrow.

' Agreeably to these views, the faculty of performing acts of intellect scarcely begins sooner than with the fishes, or, at most, with the *cephalopoda mollusca*. In these stages, it exists in its greatest imperfection: it is somewhat gradually unfolded in the *reptiles*, especially in those of the last orders: it has made great advances in the *birds*; and it presents in the *mammiferous* families of the last orders the utmost limits to which it can attain in the animal creation.'

Surely he is a sturdy physiologist who presumes to ascertain the boundaries of intelligence, which Supreme Power and Goodness may prescribe to the higher ranks of created beings!

The main object of the Third Part of the treatise under review is to illustrate the nature and cause of animal feeling, or sensation; and the origin of ideas through the intervention of the *hyποcephalus*, for so M. LAMARCK has technically denominated the supplementary organ of the brain to which we have just alluded. From the contents of two elaborate chapters, in which he details his notions of the nervous system and fluid, he attempts to prove, 1. that all animals cannot possess this system of organs; 2. that in its origin, and consequently in the state of its greatest simplicity, it imparts to the animals which possess it only the faculty of muscular motion; 3. that, in the progress of its composition, it moreover communicates the power of feeling; and, 4. that, when complete in all its parts, it supplies the animals to which it belongs, not only with muscular motion and sensation, but 'with the capacity of forming and comparing ideas,—in other words, of exerting judgment, or understanding.' The ingenuity of the reasoning which is bestowed on each of these particulars, and on the various modifications of the nervous system, bespeaks an intimate acquaintance with the structure and habits of various races of animals: but we shall not stay to analyze it, both because it contains a recurrence to some of those arguments to which we have already adverted, and because we are fully persuaded that it must ultimately fail of producing conviction on the mind of the cool and candid inquirer. Its general tendency is to refer not only animal motions and actions but mental energies, to particular modifications of organic matter, and to real or fancied medullary centres of relation, with which the nervous filaments are immediately connected. In the scale of intellect, too, fishes are (somewhat preposterously) exalted above insects; though their discernment and affections are, to all appearance, much less acute and prepossessing. It would be idle to refute the existence or non-existence of a nervous fluid, since even M. LAMARCK admits that it is not cognizable by any of the senses; and motion may be referred either to the influence of a fluid, or to some other unknown agency: but,
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if we are incapable of demonstrating the presence of any such subtile fluid in the nerves, much less can we prove that it is of an electrical or galvanic nature, modified by its residence in some part of the animal economy. However this may be, we are here taught that it is the vehicle of physical sensation; transmitting an impression from any part of the body, through the nerve, to the common centre or centres of relation, on which it produces a shock that affects the whole nervous system, with the solitary exception of the transmitting nerve. This general commotion occasions an instant re-action; which, terminating in the extremity of the nerve first affected, not only constitutes what we term a sensation, but gives rise to our fallacious reference of the feeling to the part affected. Transmission, commotion, re-action, and re-transmission, are all accomplished without our consciousness, (how, then, do we know that they take place?) and with the rapidity of lightning. No particular portion of the material system, we are repeatedly admonished, is capable of producing sensation, which is merely a general effect, or result of the operation of the sensitive system: but this system, we are told, is identified with that of the nerves; and hence we are driven to the alternative of either rejecting the theory, or admitting that certain delicate arrangements of matter, pervaded by a subtile and invisible fluid, are capable, in certain circumstances, of producing sensation: a conclusion certainly not very remote from the theory of vibrations, which M. LAMARCK himself regards as visionary and absurd. To meet the charge of materializing all animal actions and emotions, he occasionally reverts to the principle, that no particular organ is inherently capable of producing them; and that they are only the consequences of the whole machine being affected by a stimulating cause. Yet this cause we must presume to be material, since no species of excitement is suggested but caloric, and the electric, galvanic, or some analogous fluid. Besides, the actions and emotions themselves are distinctly represented as flowing from certain arrangements and dispositions of the corporeal organs, and the mention of any spiritual agency does not once occur. The multiplication of organs is invariably represented as the contrivance employed by nature to increase the powers and capacities of animals. The presence of a nervous system is asserted to superadd to irritability, sensation, an intimate feeling or consciousness of existence; and the property of acting by an internal power, or by the will. In all cases, the nervous fluid is extremely accommodating; since, notwithstanding its exquisite subtlety, and the continuousness of its particles, one portion of it is at the disposal of the animal, for the

the performance of actions, and another is reserved for muscular excitement.

It would be truly tiresome to pursue these excentric lucubrations to a greater length, or to dwell on the deduction of the mental processes of attention, memory, and reasoning, from the compartments and agitations of the wonder-working hypochondriac. Enough, we conceive, has been said to prove that the learned and celebrated Professor is more ingenious than convincing; that he more frequently resorts to doubtful principles than to well attested facts; and that, like many of his countrymen, he is more enamoured of bold and paradoxical discussion, than of sober observation and cool induction. Nothing short of direct proof will fully satisfy our scientific readers, that certain orders of animals are incapable of volition; that others are unconscious of existence; that all have originally inhabited the waters; and that life and thought have been evolved precisely in the manner which is set forth in the Zoological Philosophy of this redoubtable member of the Legion of Honour.

ART. V. *Voyages dans l'Inde, &c.*; i.e. Travels in the Western Peninsula of India and the Island of Ceylon. By M. JACOB HAAFNER. Translated from the Dutch by M. J. 8vo. 2 Vols. pp. 886. Paris. 1811. Imported by De Boffe. Price 1l. 4s.

THIS work is professedly a translation from the Dutch; and, in order to silence the suspicions of those who might be doubtful of its having existed in any other form than the present, an allusion is made in the preface to observations on the original, in a critical journal. The translator farther says that he has presumed to abridge certain passages of the Dutch publication. We speak thus cautiously of the existence of an original, because every thing about the book is calculated to engender distrust. The writer is represented as having passed many years in the Dutch and the English settlements in India, and as having returned to Amsterdam, where he died a few years ago, after having favoured the public with some literary productions of which this is the chief. Attractions of all kinds are studiously sought out and thrown together, to give interest to these Travels. Delineation of local manners, personal adventures, tales of love, and effusions of indignation at British tyranny in the East, are all made to join in harmonious assemblage. The coast of Coromandel furnishes the first (and a considerable) part of the scene: but, by way of variety, the untravelled province of Orissa becomes the object of peregrination, and

the island of Ceylon is also pressed into the cause. The pretended season of the chief occurrences is from 1781 to 1785; a period sufficiently recent to be interesting, and sufficiently remote to afford, in consequence of the death of most of the parties accused, an escape from contradiction and detection. The whole is ushered in by a preface in the plausible style which is common to French publications; and a biographical sketch of the author is made to follow. Names and places are given with every appearance of precision; yet it so happens that nobody comes forwards to answer for the book. The translator is anonymous, the biographical sketch of M. HAAFNER is unauthenticated, and HAAFNER himself is represented as stepping off this stage of frail mortality soon after the appearance of his narrative. — We proceed to give our readers some insight into its mysterious contents, beginning with the particulars of the author's early career.

M. HAAFNER is said to have been born in 1755, at the town of Halle, and to have been descended from a medical man; who, having received an appointment at Batavia, set out on the voyage thither, with his son, at that time in his eleventh year. The father fell a victim, on the passage, to a malignant fever; and the boy, on landing at Batavia, found himself destitute of friends and of employment. Thus situated, he went to sea, and passed twelve years in a course of Indian navigation. At the end of that time, circumstances led to his being employed as a clerk in the service of the Dutch East-India Company, in which he is said to have attained a considerable rank: but the war between the Dutch and the English in 1781 is represented as having deranged the tranquil course of his occupations, and led to a variety of travels and adventures:

‘I had passed,’ he says, (p. 40.) ‘two years at the small Dutch settlement of Sadras, not far from Madras, when in 1781, Hyder-Ali, being at war with the English, ravaged the country in our neighbourhood. We were under great fear of a visit from this formidable chieftain, until one of his Vakeels appeared, and assured us that we had nothing to dread, provided that we observed a strict neutrality. This proposition was faithfully maintained on both sides: but our tranquillity was of short duration. An enemy, equally cruel and vindictive with Hyder-Ali, and much more treacherous, came to take us by surprise. It was on the 17th June 1781, at four in the afternoon, when we were all dining at the house of the chief of the settlement, that a serjeant of the guard entered the room, and told our landlord that an English officer, holding a white handkerchief at the end of his case, was desirous of speaking to him. “Let him come in,” said our Chief, “and drink with us to the prosperity of Sadras.” A young officer then entered, and told our host that he had the painful task of bringing him bad news, and of delivering, moreover, a disagreeable message,

message. "War," said he, "is this day proclaimed between the English and the Dutch settlements; and Captain George Mackay, Commandant of Chingle-put, is encamped with his detachment at a mile distance. He has ordered me to summon you to surrender your settlement at discretion." How great was our astonishment on learning this intelligence! As soon as we had recovered our surprise, we burst out into violent effusions against the perfidy of the English: but what could this avail us?—we were unable to make any resistance, and it would have been folly to attempt it. We determined, therefore, to surrender, but on conditions, and by no means at discretion, which would in other words have been an abandonment of our property to the English. We prepared accordingly a capitulation sufficiently short and explicit; for it consisted of no more than two articles:

'1. The private property of the inhabitants of Sadras, of whatever nation, shall be respected and protected.

'2. The garrison and Company's servants shall be treated as prisoners of war, until a peace or an exchange.

With these offers, another gentleman and I repaired, in the evening, to the position of the English detachment. It was situated in a wood at a distance from the road: and Captain Mackay received us with an air of fierceness, as if he meant to extinguish us by his look. I put into his hands the conditions of capitulation, which he read, and threw back to me, saying, "Tell your Chief, that I will listen to no conditions; if he refuses to surrender at discretion, I know how to compell him to it. I have with me cannon and scaling ladders." "Captain," I replied, "you treat us like banditti; we are the subjects of a respectable nation; we will not surrender at discretion." "In two hours hence," he answered, "we will teach you to hold a different language." I then arose, and said to him with anger, "I know that you are responsible for all the blood which is about to be shed; we are determined to be cut to pieces before we will undergo such a humiliation." Like all other overbearing people, Captain Mackay softened his tone when opposed with firmness, put his name to the capitulation, and handed it to me without saying a syllable. He then gave orders to his men to march towards the town, which they reached and entered that night. Though we had stipulated for the preservation of our property, Captain Mackay soon shewed that, in one way, or another, he had every thing in his power. Having sent us round as prisoners to Madras, he burst open the warehouse in which we had deposited our private effects, and conveyed every thing of value to his own station of Chingle-put.'

This is a specimen of the nature of the tales which fill these volumes. A plausible story is contrived, by the introduction of real names, and by an affectation of accuracy as to dates, though the points chiefly maintained exist only in the malignant imagination of the writer. The truth is that hostilities were commenced against the Dutch as soon as official intelligence of the war was received at Madras from England: but it happens most unluckily for M. HAAFNER'S veracity, that the arrival
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of that intelligence did not take place till four days after the date assigned by him to the dinner-scene and the angry interview with Mackay. This point once ascertained, our readers can be at no loss as to the opinion which they should form respecting the charge against that officer, of breaking the capitulation, and seizing private property. Serious as that charge is, it is a trifle to others brought by this indefatigable writer against our countrymen :

‘ The death of Hyder-Ali,’ he says, (p. 35.) ‘ relieved the English from the worst enemy which they had in India. There is every reason to suspect that they contrived to have him *secretly carried off by poison* ; for that is quite customary with them ; and I could name several Indian Princes whom they have thus put out of the way, in order that they might get possession of their territories.’

P. 211. ‘ Pondicherry was at one time the finest city in India. The English have more than once obtained possession of it, and have committed at each time, but particularly at first, horrible excesses, demolishing not only the fort but the Governor’s palace, and the other fine buildings which formed the ornament of the town.’

Vol. II. p. 185. ‘ Benares is a large city, with a number of good buildings and magnificent ruins. It is the sacred city of the Hindoos, and was the residence of their principal philosophers, and doctors of law, until the English became masters of the whole province. Since that time, arts, sciences, and trade have disappeared from this city.’

P. 420. ‘ Chait-Sing was Rajah of Benares, and was driven from his throne by Mr. Hastings on the most improbable pretence. Hastings had long coveted the riches of this Prince and the possession of his territory, a robbery which he executed in 1781. It was in vain that Burke and others accused him of not fewer than forty-seven criminal charges, some of them of so atrocious a nature that the ladies fainted on hearing them read. But who ever heard of the English punishing an India-Governor ? The crying injustice of that reprobate Lord Clive, and of the whole list of his execrable successors, remains to this day unrequited. When property passes into the hands of Englishmen, adieu to restitution. Mr. Hastings knew how to get rid of the charges against him, and to obtain an acquittal. What is more, he had the good fortune to be *raised to the rank of a British Peer*. And why should we wonder at this ? Mr. Hastings was worth several millions of money, and had found means to make himself friends in various ways.’

M. HAAFNER, like other fabricating gentlemen, is apt to forget where to stop, and, by going a few steps too far, unwarily discovers the cloven foot. The possession of millions by Mr. Hastings, though a monstrous misrepresentation, (that gentleman’s fortune being, we believe, very moderate,) might have obtained currency for a time : but the assertion of his being advanced to the House of Lords is too gross a falsehood even for

French credulity. To do HAAFNER justice, however, he sets down all Europeans in India (Vol. ii. p. 428.) as nearly on a level, and declares that it is chiefly want of opportunity that prevents the subjects of other nations from being as harsh and as overbearing as our countrymen. 'We must confess,' he says, 'with the amiable *Rousseau*, that French, Germans, Spaniards, and English have similar passions and similar morals; all will call themselves pure, and will act as knaves; all will speak of the public advantage, and will think only of themselves; all will praise mediocrity of circumstances, and yet strive by the foulest means to acquire opulence.' It is amusing to find with what complacency this rigid censor of others can speak of himself; though various transactions in these volumes argue a character of at least doubtful morality. Not to enlarge on his treatment of the female sex, we find him in one part (Vol. i. p. 197.) opening without scruple a private letter; and at another (p. 97.) consenting to falsify entries in the Company's books. Yet, in spite of all this, he invariably takes credit for being a man of the first-rate honour and humanity. 'I have always,' he says, 'detested injustice and cruelty; and I look on all men, of whatever colour or whatever religion, as my brothers. — Let not those who think differently open the pages of my book. My object is to destroy the prejudices so strongly rooted against the Indians; and to extricate that degraded people from the contempt which overwhelms them.' By way of affecting the praise of impartiality, he chuses to say (Vol. ii. p. 8.) that the Dutch in India are almost as bad as the English: but he has a salvo for the odium which this might bring on him, in talking of the good which he expects from the 'recent change in the government of his country.' Let us observe in what way he speaks of *Bonaparte*, whose name has become detested in Holland since he begett the Dutch of their independance:

'The adored monarch, who now governs us, will not fail to take these people (the Hindoos) under his powerful protection. His acknowledged justice and humanity will not allow them to continue under that tyranny to which they are at present subjected. He will put an end to oppression of all kinds; and his paternal goodness will be extended over his Indian subjects, with the same zeal that he shews to restore Europe to peace and tranquillity.'

After a panegyric so *sincere* as this, we need not be surprised that the author of this performance asserts in confident terms his rigid adherence to truth. 'As to my personal adventures,' says M. HAAFNER, 'I can certify that, however strange they appear, there is nothing in them at variance with the strictest veracity. I might, were it necessary, adduce irrefragable

gale proofs, which would put all doubt on this respect out of the question.'

Sufficient, we believe, has been stated to take away on the part of our readers any wish for a farther acquaintance with these suspicious volumes. We should account it a prostitution of our pages, to make them a vehicle for the repetition of slanders against Lord Macartney and other British officers in India; and we shall merely mention, in order to give an idea of the contents of the work, that part of it is appropriated to a description of the dreadful famine at Madras in 1782; part is occupied with a detail of the author's attachment to a young girl, of whom he becomes passionately enamoured; while a farther part, more especially in the second volume, is given to a delineation of Hindoo manners. Of the last, we had translated some passages for insertion: but our disgust at the general tone of the book has deterred us from bringing forwards examples of this part, though it is less exceptionable than the rest.

The name of a Dutchman is evidently assumed to obtain credit for the narrative, in consequence of the extensive settlements of that nation in India: but the imposture is not difficult of detection. M. HAAFNER cannot keep up his feigned character. He represents the Dutch in 1781 as calling themselves (Vol. i. p. 47.) the subjects of a respectable nation; a term which these republicans in their better days never adopted. His birth-place also is said to be Halle, a name evidently introduced because it applies to several places; and especial care is taken not to tell us whether it is Halle in Flanders, in Saxony, or in Suabia. We are somewhat at a loss to account for the motives of the extraordinary violence which is manifested against our countrymen. *Bonaparte* can have, at present, no particular designs against India; and with the French public at large, who are to be the readers and purchasers of these travels, there is reason to believe that the English character is not unpopular. We are disposed, therefore, to seek no farther for the motive of the calumnies against us, than in a wish to make an ostentatious display of attachment to the interests of France, and to give a feature of decision to the performance. The author, whoever he be, is a man of reading, and acquainted with Indian customs: but it is that kind of acquaintance which may be obtained in a garret at Paris, being unaccompanied by any evidence of actual residence in India.

ART. VI. *Tableau Comparatif, &c.* ; i. e. A comparative View of the Results of Crystallography and Chemical Analysis, with reference to the Classification of Minerals. By the Abbé HAÛY, Honorary Canon of the Metropolitan Church of Paris, Member of the Legion of Honour, and of the Institute, Professor of Mineralogy in the Museum of Natural History, &c. &c. &c. 8vo. pp. 370. Paris. 1809. Imported by De Boffe. Price 12s. sewed.

THAT none of our readers may remain unapprized of the existence of this very serviceable help to the study of mineralogy, we are induced to give it a short and tardy notice ; *short*, because the prevalence of abridged and scientific matters, which it exhibits, forbids us to analyze it in detail ; and *tardy*, because various circumstances have unfortunately contributed to withhold it, till lately, from our perusal.

Since the appearance of his Treatise on Mineralogy, the celebrated author has had occasion to collect various observations and discoveries relative to the substances which he had described more or less perfectly, and to some which were then unknown, until the amount and importance of his supplementary statements required their methodical incorporation in his system. To accomplish this desirable object, and to impart at the same time the suitable degree of developement and connection to his former labours, the first portion of the volume before us presents, in very abbreviated language, and under the title of each of his species, the character by which he was enabled to determine it, and which in many instances coincides with the indication of the primitive form. In cases, however, in which the latter may be predicated of several species, the discrimination is effected by some physical or chemical properties ; and, when the primitive form happens to be undiscovered, recourse is had to the union of as many of these properties as are deemed sufficient to constitute a species.

In his estimations of the primitive forms of mineral crystals, M. HAÛY candidly acknowledges that he has sometimes adopted, as primitive, hypothetical solids, which he has since ascertained to be only secondary ; and instead of which he has now substituted the genuine forms, assigning to them their due stations in the method : — as the reader may perceive by turning to the articles *topaz*, *corundum*, and *oxyd of tin*. The acquisition of more perfect specimens, than he formerly possessed, has also enabled him to rectify several of the primitive angles. Of properties extrinsic to the type of the species, he has merely noted such as are not to be found in his larger treatise, or in the abstract of it which was published by Lucas ; referring, for more copious information on these particulars, to the works of *Bronhiart* and *Brochant*.

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In the present comparative sketch, the varieties or subdivisions of the species are generally exhibited in a twofold series, of which one refers to the crystalline and the other to the indeterminate or amorphous forms. The numerical amount of all the known varieties is duly registered: but those only are quoted and defined which occur most frequently, or are conceived to be most favourable to the exemplification of the theory of decrements. 'With regard to the amorphous varieties,' says the author, 'I have not omitted one of them, because they are often those which we find at every step in the regions of nature, where their disposition in large masses renders them interesting in a geological point of view. They are, moreover, comprized in a small number of general modifications, under the titles of *laminar*, *lamellar*, *granular*, *compact*, &c.; terms which, at the same time, involve their definition.' When the crystalline varieties have been already described in the original treatise, or subsequently in the *Annals of the Museum* or the *Journal of Mines*, the necessary references are made to these respective works: but, if the variety is described for the first time, or even if its former description has undergone correction, its figure is annexed, with the representative sign, and the measure of its principal angles. To the details which we have already specified, are subjoined not only the synonyms of *Karsten* and *Werner*, but the results of the more recent and authentic chemical analyses of the several species.

The second and most voluminous part of the present publication consists of notes, in which are discussed, with much learning and ingenuity, some of the objections that have been urged against the principles of the author's theory; with reviews of various chemical analyses; the sources of error and fallacy to which some of these processes are liable; the corroborative evidence which others lend to the doctrines of crystallography; explanations of the discrepancies which have been observed, in certain instances, between these two modes of discriminating mineral substances, &c. Among some of the more interesting novelties with which we are here presented, we may notice the following:

'I ought not to omit that, since the publication of my treatise, I have recognized the property of being electrized by heat, in a great many of the Saxon topazes; so that it is much more general with regard to individuals of this species than I had at first supposed.'

'In the collection of the Museum of Natural History, is a large crystal of rhombiferous hyaline quartz, from Brazil; which has been polished, and in which are impacted red topazes. This is the first indication which we have hitherto had of the matrix of this variety of topaz. The crystal in question was presented by M. *Geoffroy Saint-Hilaire*, Professor of the mammiferous department of zoology.'

APP. REV. VOL. LXX.

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Carbonat

‘Carbonat of silver, which M. *Selb* found in 1788, in the mine of Wincelau, near Attwölfach, in the Fürstemberg, in Swabia, is so rare that the authors who have hitherto made mention of it, not having themselves had an opportunity of observing it, have merely copied *Widenmann’s* description, which was borrowed from the author of the discovery. To Mr. Lucas, junior, I am indebted for the advantage of being enabled to verify this description by a specimen of carbonat of silver, which that learned mineralogist had received as a present from M. *Selb* himself, and with which he has had the goodness to enrich my collection. M. *Selb* having stated, in a letter which accompanied the specimen, that he considered the substance in question as a distinct species, I have judged it proper to concur in an opinion which rests on such weighty authority. The matrix of this specimen of carbonated silver is sulphat of barytes, accompanied by two other ores of the same metal; namely, native silver, and sulphuret of silver, with which are blended sulphuret of lead, and grey copper ore.

‘Phosphat of Manganese hitherto exclusively belongs to the soil of France, in which it has been discovered by the elder M. *Alluan*, a very learned mineralogist, near Limoges, in the heart of a granite, and in the same quartz vein which contains the berils. On breaking some pieces of this substance, which M. *Alluan* had the goodness to give me, I observed that, of the three natural joints, which appear to be perpendicular to one another, two, possessing the same distinctness, are more sensible and more easily obtained than the third; whence we may presume that the primitive form is not a cube, but a straight prism with square bases, of a different extent from that of the sides.’

The appropriate advantages and limitations of the geometrical and chemical methods of investigating the mineral kingdom are nicely balanced, in the introduction to the present volume: but, without attempting to scan the comparative excellences and defects of each, which would drag us into a maze of subtle speculation, we may in general be permitted to remark that M. Haüy’s treatise and supplement form as complete an exposition of our present state of mineral knowledge, as has proceeded from the pen of any individual. Yet he who candidly surveys the whole scheme will, no doubt, lament that so many and such important articles are still thrown into provisional and undetermined stations; that a wanton spirit of innovation pervades the nomenclature; that the symbolical notation is, in some instances, intricate and mysterious; and that the arrangement and distribution of the assignable forms rest on principles which few have the ability or leisure to verify in practice. Several apposite illustrations of these strictures will be found in M. *de la Méthérie’s* Mineralogical Lectures, which now lie on our table, and solicit that attention which we hope to bestow on them in our next Appendix.

ART. VII. *Choix d'Eloges couronnés par l'Académie Française, &c. ; i. e.* A Selection of Eulogies which obtained Prizes from the Academy of France. 2 Vols. 8vo. Paris. 1812. Imported by De Boffe. Price 1l. 10s. sewed.

SELF-approbation, though most to be desired, seems to be insufficient to man ; and sympathy is so necessary to his enjoyment, that he doubts the justice of his own good opinion, unless it is confirmed by the suffrage of others. In quick natures, the desire of glory is almost instinctive ; and the veriest child is more influenced by praise and blame than by the pains of punishment. Our ideas of merit originate in the epithets which we hear bestowed on the conduct of others ; and as these epithets, when applied to the living, are often perversely influenced by temporary considerations, we are especially attentive to what is said of the deceased. This is mostly panegyrical ; since, by the side of the tomb, envy must wear the robe of candor to pass for emulation. The effect of praising the dead is to encourage the living ; and in order that similar exertions may be made by the rising generation, it may suffice to applaud the deeds of their predecessors. So habitually efficacious is this process, that, if any given form of excellence be peculiarly rare in the community, the readiest way of causing it to originate is to publish detailed accounts of those persons who have acquired eminence in such a line of pursuit. Thus the biographies of the departed become the seeds of future merit ; and the character of the new crop of fruit will be found to depend much on the proportion of the kernels that are scattered.

It has been questioned whether the enthusiastic and excessive praise of the poet and the orator, or whether the inquisitive and critical justice of the biographer and the historian, be most conducive to awaken the love of glory, and to prompt the exertions of imitation. This result depends apparently on the intellectual advancement of the listener. In the earlier stages both of individual and of national culture, the exaggerations of romance are perused with predilection ; and thus a vague passion for celebrity is created : but, in the later and maturer years of practical effort, the records of philosophy are consulted for specific directions relative to the method by which other men have realized their property of fame. Eloquence kindles, and history guides, the glow of endeavour.

Formal eulogies of the departed were usual among the most ancient nations. The Egyptians had their judgments of the defunct, and their funeral orations. In Palestine, it was a department of the public worship (*Ecclesiasticus*, xlv. 15.) for the congregation to shew forth the praise of the illustrious dead, the benefactors of their country ; and from this Jewish ceremonial,

the first Christians borrowed their public veneration of the martyrs and saints. Among the Greeks, Pericles pronounced an eloquent harangue in honour of his fallen comrades in the war of Samos; and Demosthenes preached the farewell sermon for those who had been left at Cheronea. Indeed, the office of public eulogist was at Athens an annual and a salaried appointment; for the purpose of attaining which, Plato is supposed to have written the *Menexenus*. The Romans had *public* funerals for their ministerial, and *collative* funerals for their opposition, chieftains: but they placed their pride rather in the dignity of the bearers, than in the beauty of the *laudation* pronounced, or in the poetry of the *nenia* chaunted.

In modern times, the French have imitated the Greeks, and the English have followed the Romans, in the spirit of their funerals. The French are chiefly anxious respecting what shall be said about the dead; and they appoint an academician, or the academy advertizes a reward, for celebrating the services of a deceased friend to science. The English are principally solicitous that men of weight in the community should be seen to accompany the final procession, and are careful to record the names of those who undertake a delegated mourning in behalf of the country. French literature is consequently rich in funeral orations; and when the ecclesiastical orators have omitted to sound the trumpet of fame over the sepulchre, literary declaimers have been eager to waken the echoes of the tomb. The Academy of France annually pointed out for celebration some one benefactor of the nation or the human race, and conferred a valuable prize on the composer of the best panegyric. The two volumes before us contain a selection of the most eloquent eulogies which were thus crowned by that Academy.

An *Essay on Eulogies*, by *Thomas*, is prefixed to the collection, and comprizes an extensive though still imperfect history of mortuary eloquence. Many anecdotes are interwoven; and an analysis occurs of the harangues of Isocrates and other competitors in this branch of composition among the Greeks, down to the dialogue in praise of Demosthenes by Lucian. Cicero's extolments of Cato, and others, also pass in review.—There are turns of style, by means of which any qualities can be described panegyrically. Nero, according to custom, had to ascend the rostrum, on his accession to the empire, and to pronounce a laudation of his predecessor, the lazy and stupid Claudius. "His mind," said the orator, "like the invisible wisdom of nature, by letting every thing alone, kept every thing as it should be." This speech is supposed to have been furnished by Seneca, and committed to memory. The funeral-

oration composed by Tacitus on the death of Virginius is known only from the account in Pliny's letters : but it deserved notice among the celebrated specimens of the art.

With the accession of Constantine, a new religion was destined to predominate, and to supersede many antient moral usages. The laudations, hitherto delivered by the next of kin, were supplanted by funeral-sermons; and public praise now became in a manner the exclusive privilege of the priesthood. A new class of characters was of course to be exalted, the endowers of temples, and the sophists of superstition. The church flourished, but intellect decayed.

To Libanius and Julian, a brilliant and interesting chapter is allotted : but the dying speech attributed to the Emperor is unquestionably the forgery of a sophist. The tolerance of Julian is the more praiseworthy, as it was accompanied with much personal superstition. The orations of Themistius are also examined, and many of their beauties are selected; which, like the flowers of the laurustinus, blossomed after the frosts of neglect had commenced. A separate chapter is devoted to poetical encomiums, in which are given extracts from Claudian and Sidonius Apollinaris. Already the evening twilight of antient illumination was arrived; the clouds of night and ignorance were gathering; and many centuries were fated to roll past, before the arts of eloquence were again permitted to produce an enduring eulogy.

The age of Leo X. was the dawn of modern light. Paulus Jovius is first noticed as a composer of panegyrics. He resided, says M. Thomas, beside the lake of Como, on the same spot on which Pliny dwelt; took a pleasure in assembling at his residence the busts and portraits of celebrated men; and had acquired such a taste for hero-worship, that he devoted his expenditure to the perpetual embellishment of this collection of the objects of his idolatry. His extensive *lararium* comprehended the chief ornaments and benefactors of the human race; and he made a pompous catalogue of his museum, composing orations in praise of each of the illustrious personages whose images appeared in his solitude. Thus he propagated his classical enthusiasm: but, like a true priest of fame, he more willingly opened his elysium to greatness than to virtue.

A spirit of hyperbolic reverence for its eminent men runs through the literature of Italy. This was partly parodied from the saint-day-sermons of the ecclesiastics; and partly infused by a platonic or paganizing sect, which, in the age of the Medici, and under the auspices of Gemisthus Pletho and Marsilius Ficino, had become the genteel heresy. Pomponius Lætus founded at Rome an academy which attempted to imi-

tate the ritual of antiquity, holding sacrificial banquets, and pouring out libations to the manes of the worthies of paganism; and this with a devotion so marked, as to incur the animosity of Pope Paul II., who thought that he could discover, in these sportive orgies of the learned, an attempt to discredit, or supersede, the worship of saints and martyrs. A curious instance of the warmth of Italian piety towards the dead occurred at the funeral, or apotheosis, of Michelagnolo. This artist, says *M. Thomas*, (p. 512.) died at Rome; and the Pope was preparing to bury him with great pomp in the church of St. Peter, which his genius had embellished, and which would have formed his sublimest monument: but Florence, his native country, could not consent to resign him. It was known that he would not have been given up; it was resolved, therefore, to carry him off; and a conspiracy was formed to obtain his body, which has often been done to seize a city. The enterprize succeeded: the sovereign of Rome was indignant: but the Florentines maintained their rights with courage. At the approach of the corpse, all the people went out of Florence to meet it: the coffin could scarcely be made to penetrate the crowd; and it was deposited in the great church, until the funeral-pomp could be arranged. No sovereign was ever buried with greater honours. A *catfalque* was erected to him, adorned with paintings, emblems, and statues. The whole church, and its eight chapels, were decorated by day, and illuminated by night; and banners, on which were painted the principal incidents of his life, were hung up. Here was the embassy to Julio the Second; the princes of the house of Medici receiving him with attention, and seating him beside the Pope, while Cardinals were standing. There was depicted his arrival at Venice, and the heralds of the Doge coming to welcome his presence. On a third ensign, was represented his school; while he, like a god of the arts, accepted the votive offerings of an enthusiasm which he had inspired. Over the coffin was suspended a figure of Fame, guiding the beatified form of Michelagnolo in its rapid flight to immortality. Such were the honours shewn to the memory of an artist; they paint that adoration of the arts which distinguished his country and his age.

M. Thomas proceeds to the enumeration of the French writers of eulogies, and specifies, as the earliest recorded instance, the funeral-sermon of *Duguesclin*, in 1389. The printed specimens begin in 1547, with that of Francis the First. Cardinal *Duperron's* funeral-sermon for Mary Queen of Scots drew tears from all the congregation, and is the earliest specimen distinguished for its eloquence. *Bossuet's* funeral-sermon for
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the Queen of England is considered as the best example in the French language. The remark of Mr. Burke is confirmed, that nations ascend from poetry to oratory, which is the more difficult department.

Charles Perraut, the architect, a friend of *Colbert*, attempted to snatch from the pulpit the distribution of mortuary honours; and, under the title of *éloges*, he attached flattering biographical notices to one hundred portraits of persons who were distinguished in the sixteenth century. This enterprize was intended to circulate the productions of the graver rather than those of the pen. On the same plan, *Giovanni Rossi* of Rome had published, in 1647, a gallery of illustrious persons, which contains a courageous panegyric of Antonio de Dominis; who first explained by refraction the colouring of the rainbow, but who perished in the dungeons of the Inquisition. The eulogies of Scævola Saint Marthe are indicated, as containing many curious facts concerning the earlier heroes of modern literature.

Of academic eulogies, the history is undertaken next. *Fon-tenelle* is praised both for the number and the value of his monumental harangues; among which that of Newton is one of the best: but incessant praise, as *M. Thomas* observes, sickens at last: like the Greek peasant, we grow tired of always hearing of the just Aristides: heroic portraits are too similar to each other: striking likenesses engage curiosity more, and please longer.

The concluding chapter recommends it to the provincial academies, or philosophical societies, of France, to extend the practice of periodical prize-eulogies. They will direct, says *M. Thomas*, the attention of our young men to those characters which have been useful to the country and to mankind; and at the same time that they exalt the glory of our ancestors and enrich our literature with new master-pieces, they will arouse the emulation of the living, and create a substitute for the departed merit which they deplore.

To these preliminary observations, a selection is appended of thirteen eulogies, two of which only are contained in the first volume; viz., those of Marcus Aurelius Antoninus, the predecessor of Commodus, and of the Chancellor *D'Aguesseau*, both by *Thomas*. The latter of these eulogies obtained the prize of the academy: the former is a voluntary, and very dramatic, exertion of eloquence, not called forth by the spirit of competition, but replete with fine diction and with philosophical morality. A translation of this excellent piece of oratory would decorate any of those periodical publications which are intended for the use of young men; and the bar-

rist, or the preacher, who renders it into English, will not have lost his time. The imperial philosopher is a hero of the human race, and this panegyric of him well deserves to be contemplated: the model may teach philanthropy; and the moulding, declamation.

Volume II. consists entirely of select eulogies. I. *Descartes*. This name begins to pall on the ear; and the traces left by him in the sciences, to which he attended, are now almost obliterated. Biographical notes, containing curious details, accompany the oration; which is full of common-places, that may be transplanted into future funeral-orations on metaphysical and physical philosophers. II. *Duguay-Trouin*. This courageous naval commander of the French distinguished himself in 1692, at the time of the battle of La Hogue: but he is especially famous for the capture of Rio Janeiro, in Brazil, accomplished during 1711. Both these eulogies are written by *Thomas*.

III. *Fénelon*, by *Labarpe*. The composition here reprinted might have deserved to be appended to Mr. Butler's recent life of the Archbishop of Cambray. IV. *Catinat*, by the same. This General was opposed in Italy to Prince Eugene, and acquired reputation for the deliberate skillfulness of his plans, and the disinterested humanity which accompanied his courage. V. *Racine*, by ditto. In the panegyric of the poet, M. *Labarpe* appears to us more at home than in those of the Ecclesiastic or the General; and of the three orations here selected from his works, we therefore prefer this last: but we do not discover in any of them the shining copiousness of style, and the generous independence of spirit, which ennoble the turgid exuberance of *Thomas*. The chaster beauty has sometimes the feebler attractions.

VI. *Molière*. VII. *La Fontaine*. These eulogies are written by *Chamfort*, in a more easy and natural style than the preceding specimens, which affect the drawl of solemnity. *Thomas* walks on stilts; *Labarpe* on high heels; *Chamfort* in flat shoes; and this mode becomes him, because the topic is of inferior gravity and majesty. Another good eulogy of *La Fontaine* exists, composed by *Gaillard* of Marseilles.

VIII. *Louis XII.* The interior administration of this prince is here applauded, referred to a cordial affection for his people, and thus recommended to the good-will rather than to the approbation of his subjects. The author of this eulogy is named *Noël*; it is the feeblest, we think, in the collection.

IX. *Suger*, by M. *Garat*. This meritorious ecclesiastic was born in 1082, and educated in the abbey of Saint Denis, with *Louis VI.*; who formed an early friendship for him, and promoted

moted him in the ecclesiastical order. When Louis VII. undertook an expedition to the Holy Land, he named *Suger* to be regent of the kingdom in his absence; and this task was fulfilled with a fidelity and an economy which were alike satisfactory to the King and the people. *Suger* wrote the life of his friend and benefactor Louis VI. He is praised by *Garat* with an eloquence which the Revolution farther evolved. X. *Fontenelle*, by the same. Either the subject, or the method of treating it, gives to this oration an inferior degree of interest. It contains less of fact and date, and less of literary criticism, than we require in the memorial of an author. XI. *Montausier*, by the same. This concluding panegyric is a skilful effort. *Montausier* was remarkable chiefly for a courageous frankness of opinion, which he exerted in the presence of Louis XIV.; and for a virtuous and sound taste in character and conduct, which rendered him a valuable adviser. These moral excellences, which are well brought out in the eulogy, were taken off by *Molière* in the *Misanthrope*: but they obtained for the possessor an appointment to superintend the education of the Dauphin. *Montausier* was the friend of *Bossuet*, and applied to him for an abridgment of Universal History. The education of the Prince, which was of the severer kind, was not eminently successful.

If these volumes are to be translated, they may undergo much abbreviation. Dexterity is requisite properly to compress the introductory Essay on Eulogy; and the only orations, which can hope to attract attention in our language, are those of Marcus Aurelius Antoninus, *Fénelon*, *Racine*, *Molière*, and *La Fontaine*. Thus, perhaps, a thin volume might be extracted from a work which is itself a concentrated distillation from a large vat of the weak but scented wash of academic encomium.

ART. VIII. *Etudes sur La Fontaine, &c.; i.e. Studies on La Fontaine*; preceded by an unpublished Eulogy on him, by the late M. Gaillard, of the French Academy. 8vo. pp. 480. Paris. 1812. Imported by De Boffe. Price 12s. sewed.

THE French have not hitherto given to the European public many annotated editions of their classical writers. An attempt was made in 1711 to illustrate *Rabelais* with a glossary and notes, but the enterprise was dedicated to our Lord Raby Wentworth. Yet most writers require and all writers gain by a skilful commentary. Allusions occur to incidents which the memory, and to passages which the erudition, are beginning to neglect; and concerning the life, the times, the studies, of an author,

author, as much ought to be recorded as is requisite for the understanding of his composition. It is with pleasure that we announce to our readers these *Etudes sur La Fontaine*, or Notes prepared for a new edition of his Works.

This separate publication of Notes, before they are attached to the text of the author whom they expound, appears to us of good example, and to deserve repeated imitation. The Notes will find reviewers, and other commentators: many of them will in consequence be discussed, enlarged, and corrected; and the right interpretation of an obscure passage, the real precedent of fable or of style which is secretly imitated, or the forgotten literature which had been consulted, will thus be ascertained by a sort of common and public consent. Instead of an anarchy of suppositions, and of pedantic hostile contradictions, as in the *variorum* notes to Shakspeare, we shall obtain only the critical result, and its motives; and we shall hear the Judge summing up his charge, without the fatigue of listening to a rabble of opposite and vulgar testimony. How often have the English been obliged to purchase the entire text of Shakspeare, when a single volume of notes would have sufficed to establish the relative rank of Stevens, Malone, and Reid.

Three commentators contribute to this fasciculus, or bundle, of notes and illustrations; viz. M. Gaillard, the author of the biographical eulogy prefixed; M. Chamfort, who had prepared for the booksellers a new edition of *La Fontaine's* fables, and had so far provided a perpetual commentary; and M. P. L. S——t, (such is the designation here given, which we know not how to complete,) who is intrusted with Chamfort's papers, who intends to proceed with the task of editing the works of *La Fontaine*, and who here pours out both Chamfort's port-folio and his own.

The Irish Abbé Grosley first set on foot the project of editing *La Fontaine*. In 1775, he read, before the academy of Nancy, a dissertation on the sources of that author's fables, and pointed out the use there made of *Camerarius* and *Nevelet*. This beginning was followed up by the Abbé Guillon; who, under the title *La Fontaine et tous les Fabulistes*, collected much curious and recondite matter concerning the antiquities of fable-writing, which may be useful to the future editor of our Gay.

Of all these earlier rills, the present author avails himself, and unites them into a single canal. An engraving of *La Fontaine's* dwelling at Chateau Thierry serves as frontispiece. An alphabetic list follows, of the authors who have written concerning him, with references to those portions of their several

works in which the panegyric, or the criticism, or the illustration, of this celebrated fabulist is to be found. Next occurs a bibliographical description of all the successive editions of *La Fontaine* which have come to the publisher's knowledge; and of the statues, portraits, and engravings that have been made of him. More than twenty distinct impressions or publications of the fables are enumerated: from which we find that an English translation of them by one Robert Thompson was printed at Paris in 1806.

† The eulogy of M. *Gaillard* was pronounced before the Academy of Marseilles in 1776. Though eloquent, it requires a minute knowledge of the biographical particulars of *La Fontaine's* life to be thoroughly understood and enjoyed.

“*Son art de plaire, et de n'y penser pas,*”

is well displayed. His *bonhomie* was divertingly amiable; and his attachment in adversity to his friend *Fouquet* (the supposed man with the iron-mask) is deservedly praised: in defiance of the intolerant *Colbert*, the poet endeavoured to interest the monarch and the public, in behalf of a dismissed courtier under persecution. To his wife, whom it is thought he describes in the fable *Le Mal Marié*, he did not behave with such exemplary fidelity. His piety is said to have approached superstition; and the son of *Racine* relates that the author of *Joconde* was found on his death-bed armed with a hair-shirt, — *armé d'un cilice*. Admitting the fact, we may still question the priest's interpretation of it: persons, who live somewhat licentiously, are subject to a pruriginous state of the skin, to a formication of the reins, for which a hair-shirt is the best remedy; and on this account *La Fontaine* may possibly have worn it, as well as certain monks, who preferred the pretext of mortification.

To these preliminaries, succeed specific annotations; and first on *the Grasshopper and the Ant*. *Rousseau's* critique in the *Emilius* is discussed, and enfeebled. Next follow criticisms, not on the morality, but on the literary execution of the fable; and *Voltaire*, *D'Alembert*, *Chamfort*, all agree that it is not fortunate. Then comes the history of the fable, which is shewn to have been negligently borrowed from *Dreux du Radier*, who thus gives it:

“*Tout l'été chanta la Cigale,
Et l'hiver elle eut la faim râle;
Demande à manger au Fourmi:
Que fais tu tout l'été? — Je chante.
— Il est hyver, danse, fainéante.
Apprens des bêtes, mon amy.*”

Then

Then follows a ridiculous imitation of this fable in an echo of *Fumars* :

“ *J’ai tout mangé, dit Claude, accours, ô Providence !
Providence se tut, mais l’écho reprit : danse.*”

Retif de la Bretonne successfully brought on the theatre of the Odéon, a dramatic poem with this very title, *La Cigale et la Fourmi*. It is a comedy in one act, which exhibits analagous human characters : a lover is in the place of the grasshopper, and is rejected by the father of his mistress, because he has cultivated the amiable and not the profitable qualities.

All the fables are successively reviewed in like manner, with much of critical inquiry, and less of antiquarian research : but amusing matter of various kinds is attached to the text. Fables constitute heavy reading ; and the interruption of notes is in such circumstances peculiarly welcome.

The oldest fables are those which occur in the Jewish Scriptures, as of Jotham, and of Nathan. Quintilian says (*Instit. Orator.* V. c. 11.) that to Hesiod we owe the collection of fables which bears the name of *Æsop*. It included the fable of the Hedge-hog offering to drive away the flies from the Fox, which Aristotle quotes, — the fable of the Eagle and the Beetle, which Plutarch quotes, — and the fable of the Lark and her young, which Aulus Gellius so beautifully relates. Suidas mentions a Rhodian lady, named Myro, who wrote fables ; and he says that Socrates versified fables : but those which Babrius put into Greek iambics seem to have obtained the preference.

Among the Latin writers of this class, Phædrus is chiefly read. On his first nineteen fables, excellent critical remarks were published by one of the *Lessings*, which may be supposed to have furnished a model for the annotations before us. With comprehensive erudition, the different ways in which successive authors have related the same fable are compared ; and many incidental remarks on *La Fontaine* himself occur, which deserved transplantation.

Lessing was no warm admirer of *La Fontaine*. He thought, with the ancients, that the fable belonged to the department of rhetoric rather than to that of poetry : that its allegorical application is the purpose of the narrative ; and hence that descriptions form a blemish, and *brevity* the highest merit of a fable. For the sake of this brevity, the fable employs the most familiar animals, which it needs not describe nor characterize : but our poets (instead of hastening to the point, the *gist*, the catastrophe, which is the lesson,) conduct themselves like the archer who had a mind to have his bow made fine, and

carried

carried it to a sculptor; who carved on it, with admirable completeness, a decoration quite in costume, viz. a chase: but, when the bow came to be tried, it broke. We, too, forget over our ornaments the purpose of our fables; and, by these ornaments, we unfit them for that purpose.

La Fontaine, however, treated the fable as a tale. He uses the anecdotes in *Æsop* as themes for narrative poetry, and, conscious of his epic facility, endeavours to relate them entertainingly. He indulges also in conversations of a dramatic vivacity, and in descriptions which *Buffon* might borrow, in order to prolong the story agreeably. To idlers, at least, this form of chronicle is welcome; and surely, in order to understand the prose-writer, or orator, who concisely applies a fable, it is expedient, if not always necessary, to have read beforehand the fable at length. The pleasing fabulist tempts such perusal; and this we hold to be a sufficient justification of *La Fontaine's* manner.

To his successful poems, a high rank in art is due. His prologues are often superfluous, and sometimes tedious: but the fables themselves are usually attaching and attractive beyond those of rival writers. Compare (liv. iii. f. 1.) *the Miller, his Son, and their Ass*, with other analogous attempts. How skilfully the age, sex, and character of the passengers is varied; how exactly the taunt is adapted to the person criticizing; how lively and how natural is the entire series of dialogue and personification! Indeed, this dramatic animation of his actors constitutes the peculiar merit of *La Fontaine*, and may be traced not only in those fables, (liv. vii. f. 10.) such as *the Girl with the Pail of Milk*, which introduce human beings, but in *the Animals sick of the Plague*, (liv. vii. f. 1.) or in (liv. i. f. 2.) *the Fox and the Crow, the Frog and the Ox, the Wolf and the Dog*, &c. The picturesque features, the *scenography*, (if we may use the word) of every piece, may also vie with the dialogue for descriptive effect. Watch the flight of the Rabbits:

“ *Ces Lapins, qui, sur la bruyère,
L'œil éveillé, l'oreille au guet,
S'égayaient, et de thym parfumaient leur banquet;*”

or the peeping of the Mice, who

“ *Mettent le nez à l'air, montrent un peu la tête,
Puis rentrent dans leur nids à rats,
Puis ressortant font quatre pas,
Puis enfin se mettent en quête.*”

The Oak and the Reed is throughout a masterly fable, in point of diction.

The

The tales of *La Fontaine* have not, in our judgment, so high a literary value as his fables. They are prolix, and often tiresome. We urge not the objections of the moralist to his lewdness and libertinism, but those of the critic to his superfluity and exorbitancy. The decorous and moral story of *Le Faucon* may be commented; it is one of the best among the tales; yet surely in no other language would such slow, drawling, empty narration be tolerated: mark especially the dialogue at table, while Clitia is dining on the falcon. A Chaucer-like exuberance oozes and trickles through every distich; and the manner of the good old times is copied not only in the antiquated diction but in the needless garrulity. The ideas, however, are few, and eked-out with expletives, as in a Greek poet. — In chusing the fable of his tales, *La Fontaine* is not habitually fortunate. Many of them are uninteresting and vulgar, such as *Le Paysan*, or *Le Diable de Papefiguiere*; and few, even of the more heroic, have the merit of a very happy construction. In order to support his reputation as a writer of tales, a prudent editor would withdraw, from among the fables so called, every poem which can be denominated a tale, and include them in the latter collection; such as *Simonide préservé*, *Testament expliqué par Esope*, *Philomèle et Progné*, *Le Berger et la Mer*, *Parole de Socrate*, *La jeune Veuve*, *Les deux Amis*, *Tircis et Amarante*, *Democrite et les Abderitains*, *Les deux Aventuriers*, *Le Paysan du Danube*, *Le Philosophe Scythe*, *L'Hyménée et l'Amour*, *Daphnis et Alcimadure*, and the other poems which, in many editions, form parts of the twelfth book. How inferior is the Philemon and Baucis of *La Fontaine*, to Swift's modernization of the same story! How inferior the whole mass of *La Fontaine's* Tales to the *Fabliaux* of Wieland! Still an increased proportion of decorous matter would give to the mass a greater respectability.

The *Psyche*, a narrative in prose, altered from Apuleius, possesses a sort of merriness, which is not in unison with the elegantly graceful character of the incidents and personages. The *Adonis*, and the *Captivity of Saint Male*, narratives in verse, have a cold heroic solemnity. Of the comedies, *La Coupe Enchantée* and *Le Florentin* have some merit; and so has the translation of *The Eunuch*.

We shall gladly see a new and critical edition of this popular writer: but we recommend the courageous rejection of all the doubtful pieces, such as *Le Rossignol*, which have been rashly attributed to him.

ART,

ART. IX. *Histoire générale de l'Espagne, &c.; i. e.* A general History of Spain, from the earliest Times to the End of the Eighteenth Century. By G. B. DEPPING. Vol. I. containing an Account of Spain under the Phœnicians, Carthaginians, and Romans, to the Termination of the Republican Government at Rome. Vol. II. comprizing the Period under the Roman Emperors, and the Gothic Kings, up to the Moorish Conquest. 8vo. pp. 875. Paris. 1811. Imported by Dulau. Price 1l. 6s.

OUR notice of this work has been delayed by an expectation of the arrival of the remaining volumes in this country. M. DEPPING pledged himself, in his preface, to comprize the whole history in four volumes; an engagement which we find some difficulty in reconciling with the extent of space occupied by the two that are already published, and with the notice that the third volume will reach no farther than the overthrow of the Moorish empire. The author, being of German origin, is familiar with the literature of his country, and has frequent occasion to make references to German authorities. He was led to bestow his labours on Spain, as well from the interest excited by the contest into which his imperial master so unluckily plunged, as by the circumstance of the French having no complete history of that country in their own language. The narratives composed in Spanish, however numerous, are little known in the rest of Europe. No writers are more credulous, and more disposed to exaggerate, than the Spanish; while their ignorance of the literary taste of northern Europe tends to deprive their works of the attraction which is necessary for general circulation.

M. DEPPING begins with a recapitulation of the various difficulties that are attendant on the execution of his work. The imperial library of Paris, though extensive, perhaps, beyond any repository of books in the universe, was found very defective in the department of Spanish literature; and in the private libraries of France, Spanish books are scarcely known, so that it became necessary to have recourse to Spain itself. Among the most useful writers of that nation, was the learned *Masdeu*, the author of a voluminous history of Spain; in which the most attentive investigation of medals, inscriptions, and other monuments, has been made subservient to the development of the authenticity of narrative. *Masdeu* was the first Spanish writer who thought of connecting an account of the progress of civilization with a relation of the acts of government. Prolixity, and, to a certain degree, national prejudice, are blemishes in his performance: but its merits on the whole are such as constitute it a valuable guide to all who aim at a thorough know-

knowledge of Spanish history. For an earlier period, the classical work of *Mariana* deserves to be consulted; and *Ferreras*, though inferior in elegance to *Mariana*, has a title to attention on the ground of accurate research. The names of these and many other writers are introduced in a list prefixed to M. DEPPING's publication; and this list is followed by topographical observations on Spain, and by a division of the history into four epochs:

- 1st, Entrance of the Romans into Spain.
- 2d, Invasion of the Goths.
- 3d, Invasion of the Moors.
- 4th, Establishment of the Christian kingdoms, and their union under one monarch.

The manners of the inhabitants at the time of the Roman invasion are thus described:

The Aborigines of the north and west of Spain seem to have owed a great share of their courage to the barrenness of their soil. Not finding on their own ground the means of comfortable subsistence, they descended into the plains cultivated by their peaceable neighbours, carried off produce and cattle, and sought a retreat in the midst of their woods and mountains. The inhabitants of the low country, on the other hand, owed the military habits which they possessed to the necessity of defence. In those days, as at present, the Spaniards were neither tall nor robust: but agility supplied the want of strength, and enabled them frequently to obtain successes over the Romans. They were accustomed to despise the labour of cultivation, and to devote themselves to warlike exercises; their tournaments bearing, as we learn from medals, a great resemblance to the amusements of the same name in succeeding ages. Their arms were, for the infantry, two darts, or short lances, and a two-edged sword, with a leathern shield of nearly two feet in diameter. The cavalry bore a lance of six feet in length, and were remarkable, in several provinces, for dexterity in the management of the horse. Their food, in mountainous districts, consisted of little else than acorns. The oak, known by the name of *quercus suber*, (in French *akornogue*;) affords a crop of acorns five times in a year; and the length of the fruit is from one to two inches, with a taste not unlike that of dried filberts. In the level country, the natives partook of a less simple diet; without, however, departing from those habits of sobriety which have been at all times a conspicuous characteristic of the Spaniards. Even at their public entertainments, the use of tables was unknown. The guests occupied seats around the wall, yielding priority of station to age, and rising soon after the repast to join in the pantomimic dance. Their ordinary covering was a black woollen cloak, called by the Romans *sagum*. The dress of the women had more variety, and was interwoven with flowers of different colours: but, in many respects, the lot of the fair sex was as hard as in other barbarous countries. They were obliged to submit to the meanest drudgery, and even to the toilsome labour of the
-plough.

plough. The dwellings in these ages consisted of a mixture of earth and stones, into which were frequently introduced pieces of hard wood, a practice not altogether disused at the present day. In the more cultivated part of the country, the turrets and other public buildings were remarkable for their solidity.

Spain, after it became a Roman province, contributed several names of eminence to the republic of letters. Among these may be reckoned Lucan, Martial, the two Senecas, and the rhetoricians Julian and Iatro. * Lucan was cut off, under the terrific tyranny of Nero, at the early age of twenty-six. However opinions may differ with regard to his heroic poem as a whole, it contains enough of beauty to shew that his education must have been very carefully conducted. He spent his youth at Rome, a circumstance in which his case was different from that of Martial; who, being born and educated at Bilbilis, did not take up his residence in the metropolis until the age of one-and-twenty. Having thus passed his boy-hood in his native country, and acquired a strong attachment to it, he leaves traces of keen sensibility on this subject in many passages of his poems; a disposition which leads his readers to view, with a more indulgent eye, the improprieties which he has unfortunately admitted into his pages. Seneca was a native of Cordova, and went in his youth to Rome; where he became a celebrated pleader, and was particularly admired for his strength of memory. The two productions of his pen which have remained are cool philosophic discussions, and convey no idea of his eloquence. His son, Lucius Annæus Seneca, might have rivalled his father in oratory, had not a predilection for Greek philosophy diverted him from the bar, and carried him in some measure into political life. It is ascertained that he was for a time in favour at court; that he was exiled subsequently into Corsica, but recalled to Rome, and appointed preceptor to Nero; and finally, that, being condemned to death by his cruel pupil, he opened his own veins, and brought to a tragic close a life which had been marked by strange revolutions, and not exempt from the faults, perhaps the crimes, of a court. His works are chiefly philosophical, and have long ceased to occupy a first-rate station in literature. *M. de la Harpe* has lately expressed the following opinion of them:

“ On comparing the style of Seneca with the natural, easy, and becoming manner of other philosophers, we discover that his grandeur is of a false kind. At first, his appearance is lofty: but he is mounted on stilts; and, on a close inspection, he will be found to

* See also p. 451. of this Appendix.

tetter on his artificial foundation. His notions are generally forced and disagreeable ; it is in vain that he dwells on a contempt of death ; he says too much on the subject to be sincere. Cicero, on the other hand, treats this topic in its proper place, and seldom notices it afterward. The faults of Seneca's style are similar to his faults in reasoning ; they consist in rant, boasting, and an abuse of language ; he may be called a fencer, who spends his force in the empty air.

“ Julian, the rhetorician, was an intimate friend of Aulus Gellius, and remarkable for his extensive erudition in Roman literature. Latro has likewise been praised in high terms by Seneca, Quintilian, and Pliny. He was a student of great ardour and assiduity ; being in the habit of shutting himself up whole days in his closet, and of having a person to read to him at meal-time. — In addition to these distinguished names, Spain has laid claim to the honour of giving birth to Quintilian, Silius Italicus, Pomponius Mela, and Florus. Other countries dispute these pretensions : but the merits of the case are of little consequence, because these men, wherever they may have been born, received their education and were formed to habits of literature at Rome.”

The peninsula was divided by Augustus into three great provinces ; Lusitania, corresponding nearly to the modern Portugal ; Bætica, comprehending Andalusia ; and the Tarraconensis, under which was comprized a track of country more extensive than the two others together, as it included the modern Castiles, Valencia, Arragon, Catalonia, Navarre, the Asturias, and even Galicia. Different names were for some time assigned to different towns, according to the degree of intimacy in their political connection with Rome. The *colonia* were peopled by settlers, generally soldiers, from the Roman territory, the ancient inhabitants being frequently obliged to make room for them. They were governed by Roman laws, and retained, however distant from home, the rights of Roman citizens. The towns or districts called *municipia* were differently circumstanced : their inhabitants being governed by their own laws, without enjoying the rights of Roman citizens, although admissible individually to offices in the metropolis. The towns which enjoyed the *jus Latii* were such as had been peopled by inhabitants of Latium, who formed a part of the Roman empire, without possessing the rights of Roman citizenship. These political privileges were successively extended throughout Spain, in proportion as the inhabitants adopted Roman manners. The Emperor Otho gave to many Spaniards the right of Roman citizenship ; Vespasian conferred the *jus Latinum* on all Spanish towns ; and, finally, Antoninus passed a decree admitting all the subjects of his empire to the same rights with Roman citizens.

The

The form of magistracy in Spanish towns was similar to that of Rome. Each place had its *curia*, or town-council; and *duumviri*, or two mayors, acting as colleagues, generally for one year, but in some districts for five years. The principal towns had magazines of corn; a custom which has been retained, under some modification of circumstances, until the present day. The taxes were heavy, as may be inferred from the obligation of paying to the metropolis the value of the twentieth of the corn-crop throughout Spain. A legacy-tax also was exacted with considerable rigour. For some time, the provincial governors were impowered to fix the value of the twentieth of corn, and were guilty of great abuses; and though the senate at last took this dangerous prerogative out of their hands, Spain continued to experience many of the evils that are attendant on the government of prefects and pro-consuls. These rapacious rulers had no scruple in swelling the train of their followers, because the expence fell altogether on the people: but some went farther, and levied contributions on the districts through which they passed. They possessed the dangerous power of regulating the rate of interest, and became connected with the odious tribe of usurers. All these irregularities were contrary, indeed, to the directions of government: but the distance from Italy enabled the governor to abuse his authority, and a bribe to men of interest in the capital was generally successful in stifling accusations. The governors even went the length of exacting, from the most oppressed provinces, those testimonials of popular gratitude, of which an example had first been given in the case of a few benevolent rulers. The grant of public money, the erection of statues, and the dispatch of solemn deputations to Rome in honour of these artful tyrants, were farther contrivances for popularity, to which the terror of military power forced the Spaniards, like the other subjects of Rome, to submit.

The plan of M. DEPPING's book will be best comprehended by a brief abstract of its contents.

Vol. I. Book i. Description of Spain. — Book ii. State of Spain before the arrival of the Romans. — Book iii. Spain under the Romans; — Progress of its Conquest by the Romans; — War of Sertorius; — War of Cæsar and Pompey.

Vol. II. Book iv. Spain when reduced into a Roman Province; — its civil and moral Condition; — the Introduction of Christianity. — Book v. Spain under the Goths; — Invasion and Progress of the northern Nations; — Series of Gothic Kings; — Overthrow of the Power of the Goths; —

Establishment of several independent States in Spain;— Civil and moral Condition of Spain in the time of the Goths.

Considerably more erudition is manifested in this account of Spain, than in many of the works which are called forth from the Parisian press by the recent, and, as we may now say, temporary interest of the topic. M. DEPPING, however, seems to undertake too many subjects * to bestow on them the care and attention which are requisite to obtain lasting reputation; and his preface has no little tendency to excite a suspicion that he belongs to the book-making fraternity. We regret, likewise, that so large a number of his pages has been devoted to an account of barbarous periods; a circumstance which, joined to the erroneous views on the state of society that are entertained by the author, (Vol. I. p. 106, &c.), leads us to apprehend that he has no correct conception of the progressive advance of civilization. The division of his history into four volumes, in correspondence with the epochs of the four principal changes in Spain, without adequate attention to the superior importance of the last period, comes farther in support of this ungracious conclusion. After all, however, the book will be found to contain much curious matter; and a larger proportion of such works would not fail to have the effect of raising the public estimate of the Paris press.

ART. X. *Mémoires de la Classe des Sciences, &c.; i.e. Memoirs of the National Institute of France, Vola. VII.—X.*

[*Art. continued from our last Appendix.*]

WE resume our report of the papers relative to NATURAL HISTORY, MEDICINE, CHEMISTRY, &c., in the first part of the Seventh Volume.

Memoir on the Affinity of Bodies for Light, and particularly on the refractive Power of the different Gases. By MM. BIOT and ARAGO.— The principal object of this paper is to ascertain by experiment the action which the different gaseous substances exercise on light, as manifested by the refraction which the luminous ray experiences in passing across them. The authors observe that some experiments were formerly made on this subject by Hauksbee, who viewed an object through a prism, first filled with air, and afterward in the state of vacuum, and compared its apparent elevation under these different circumstances: but, at the period at which these experiments were performed, that degree of accuracy was not practised which is now found

* See M. R. Vol. l xvi N. S. p. 438.

to be indispensable in such researches. They enter on the subject, by giving a detail of the means which they employed to insure correctness in their results; and indeed nothing appears to have been defective, either in their instruments or in their manner of employing them. As a preliminary step, they commenced by examining with great minuteness the relative gravity of the gases, and also that of mercury as compared to air. In order to comprehend fully the nature and object of their experiments, it is necessary to be acquainted with the meaning which they attach to the term *refractive power*.

‘We do not mean,’ they say, ‘by *refractive power* simply the deviation produced in the luminous ray: it is not the angle which measures this deviation, but it is the total increase of the square of the velocity, or the real force of light after it has experienced all the action of the transparent body. If the function of the distance which expresses the action of bodies on light was of the same form in all, and only differed in each in proportion to the product of their density and of a constant co-efficient depending on their nature, the quantity which we call the refractive power of a body would be in proportion to its attractive force for light: but in all cases it is the sum of all the actions exercised by the body, multiplied by the element of the space and by the density.’

The experiments are then detailed, and their results are arranged in the form of tables; the first of which exhibits the experiments on the passage of light from a vacuum into air; the second contains the experiments on the different gases; and in the third table we have the deductions from the preceding facts. The gases employed were oxygen, hydrogen, azot, ammonia, carbonic acid, carburetted hydrogen, and the same gas with a larger proportion of carbon. Supposing atmospheric air to be as 1, the refractive powers of the other gases are represented by the following numbers: 0.86161, 6.61436, 1.03408, 2.16851, 1.00476, 2.09270, 1.81860. Oxygen, therefore, seems to be of all bodies that which refracts the least; and hydrogen the most: the refractive power of the latter being six times and a half as great as that of the former. The authors found that the refractive power of air and of the other gases, from the greatest degree of rarefaction to the ordinary pressure of the atmosphere, is for each gas, the temperature remaining the same, exactly proportional to its density; and the same rule seems to prevail even when the air is artificially condensed. The presence of water in the atmosphere does not appear to affect its refractive power.

The authors make some very ingenious observations on the composition of bodies, from calculating the refractive power of the gases which enter into their composition; for they re-

mark that the refractive power of the compound should not differ from that of the substances which compose it, unless there be a considerable degree of condensation. This conclusion was verified by the refraction of atmospheric air and of ammoniac, which agreed with that which should result from the refraction of their component parts. The refractive power of water is indeed greater than that of its component parts : but this deviation is attributed to the condensation which its elements experience. The refractive powers of oil, alcohol, and gum, nearly agree with what should result from their chemical composition : the refraction of the diamond does not coincide with the idea that it consists entirely of carbon, but would lead us to suppose that hydrogen enters into its composition. The train of reasoning employed by the authors affords a very happy example of the application of different branches of science to the illustration of the same object, and displays much genius as well as patient research.

To the body of the essay are attached three learned notes, of considerable length, illustrative of some of the points treated in the text. The first is on the measure of the refractive angle of the prism ; the second contains the formulæ to determine the refractive powers of gases, from observations made with the prism ; and the third consists of the determination of the barometrical co-efficient of the formula of *Laplace*, from the proportional densities of air and mercury.

PART II.

Memoir on Pullet's Eggs, considered as an Article of Commerce, and on the Method of preserving them. By M. PARMENTIER.—Although this memoir is not destitute of useful information, it is on the whole not very interesting ; nor is the information, which it does contain, exactly of that kind which would appear best adapted for a learned society. It is divided into two parts ; first, observations on the management of poultry ; and, second, on the best method of keeping eggs. The plan recommended is that which was suggested by *Reaumur* ; and which consists in excluding the action of the air from the egg, by covering the shell with some unctuous substance.

Analysis of the Juice of the Papaw. (Carica papaya.) By M. VAUQUELIN.—A quantity of this peculiar substance was received from the Isle of France, some of it in the form of a white brittle mass, which had been dried in the sun ; and another portion in the liquid state, having been kept in a closely-corked phial. The analysis was conducted with the accustomed accuracy of the author, and discovered that the constituent to which this juice owes most of its peculiar properties, especially its tendency

tendency to putridity, is a large portion of a highly animalized substance, much resembling albumen. This substance is coagulated by heat, and, when dried, is converted into a kind of horn, exactly resembling the membranous parts of animals, and similarly affected by chemical re-agents.

Analysis of the Beryl of Saxony; in which M. Tromsdorff has announced the Existence of a new Earth, which he has called Agustine. By the Same. — The experiments of Tromsdorff, in which he had stated the existence and properties of Agustine, were repeated and confirmed by Richter, and were generally supposed to be correct: but M. VAUQUELIN felt some doubts respecting their accuracy; and, on examining the mineral, he found that the supposed new earth was nothing more than the phosphate of lime.

Comparative Analysis of different Kinds of Alum. By the Same. — M. VAUQUELIN here observes that all manufacturers, who employ alum, agree in giving the preference to the Roman alum, but that it was not known in what respects it differed from the same salt that was manufactured in other places. He examined the composition of different specimens of alum, and compared it with the Roman: but the difference was so very inconsiderable as in his opinion not to account for the preference which is given to it. The quantities of alumine, of sulphuric acid, and of potash, were found to be the same: but the alum manufactured in France, Germany, and England contained some particles of sulphate of ammoniac and of iron.

Essays on a Species of Coin which might be substituted for brass and copper Coins, not having the Inconveniences which belong to them, and affording a greater Security against Counterfeits and the Debasement of the Coin. By M. GUYTON. — Objections are made against copper coins, as being extremely inconvenient from their weight; silver coins of small value are so minute as to be easily lost; and the plan of alloying the more valuable metals, in order to increase their bulk, is undesirable, as opening a door for counterfeits and frauds of different kinds. To remedy these inconveniences, M. GUYTON proposes that the coin should be composed of a ring of copper, inclosing a central piece of silver. This would form a circulation of small value, which, without being inconveniently heavy, would be sufficiently large not to be easily lost, and (he thinks) would not be subject to be counterfeited.

Experiments on the comparative Nature of fresh Ivory, of fossil Ivory, and of the Enamel of the Teeth. By MM. FOURCROY and VAUQUELIN. — Morichini, an Italian chemist, had been said to have detected in all these substances a considerable quantity of Fluoric acid, but the discovery was not confirmed by the experiments

periments of the present authors. In the fossil ivory alone they found it to exist, in a small quantity, and not at all in the other substances.

Observations on the crystallized Fossil martial Blue. By M. SAGE. — The author here gives an account of some specimens of this substance, one of which was found in the bed of an antient canal, intermixed with a ligneous turf; and another, which came from Siberia, was mixed with fossil shells. It is generally obtained in situations in which the decay of organized substances has been going forwards.

Memoir on the Employment of the Amianthus in China. By the Same. — Small stoves are commonly used in China, which the author found to consist principally of amianthus. He conceives that, in order to form them, the mineral is reduced to small pieces, and that it is then mixed up with some kind of mucilaginous matter, the nature of which is unknown. We are informed that a specimen of paper was made of amianthus in France, which received the ink; and which, M. SAGE suggests, might be usefully employed for some particular purposes, when the preservation of the writing was of great importance.

Memoir on the Composition of some antient Stuffs taken from two Tombs of St. Germain-des-près; with Details to serve as a Commentary on the Chapter of Pliny respecting Wool. By M. DESMAREST. — This is a long, a learned, and not an uninteresting paper. It is divided into four parts: 1st, an account of the substances which were found, consisting of different articles of dress or ornament; 2d, a discussion respecting the passages in Pliny, which give an account of the manufactures of wool that were practised in his time. M. DESMAREST differs in his interpretation of them from former commentators and translators, and illustrates his explanation by the specimens procured from these tombs. In the 3d part, he takes a view of the state of the woollen manufactures in antient Gaul, as related by Pliny; and he compares together the modern operations with those which were practised in former times. In the 4th, he gives a particular account of the manufacture of brocades, and endeavours to shew that a like kind of process was employed by the antients: he afterward inquires how far they practised any operation similar to that of knitting, and he concludes that it is comparatively a modern invention.

Vol. VIII.

The Historical part of this volume is considerably more brief than that of the former, and the biographical sketches are only two in number, viz. that of *Lalande*, written by M. DELAMBRE, and that of *Broussonges*, by M. CUVIER. M. *Lalande* was born at

at Bourg in 1732: his temper and dispositions appear to have been warm and impetuous; and these peculiarities were probably increased by the injudicious indulgence of his parents. While yet a child, he exhibited a decided taste for the study of astronomy; and although he was destined by his father for the profession of the law, he devoted the greatest part of his time to the study of his favourite pursuit: in which he had made so much progress, that, when only nineteen years of age, he was sent to Berlin for the purpose of observing the transit of Venus. The incidents of his life consist almost entirely of his different publications on astronomical subjects. He appears not to have made many original observations, but he always derived the greatest possible advantage from those of others. His most celebrated work is his History of Astronomy, which must always be regarded as a production of the first importance, and as having tended most materially to diffuse a knowledge of the subject among his contemporaries. He died in the full possession of his faculties, at the age of 75; and his biographer thus sums up his character:

‘ *M. De Lalande* was good, humane, and beneficent; he knew how to oblige in the most delicate manner, and to find the means of disguising his kindness. To serve his friends, he never regarded danger, never wanted an occasion, and never feared to render himself importunate. He had a strongly marked character, which gave relief both to his virtues and his defects. The latter, indeed, all arose from the excess of a commendable quality. In the ardor which induced him to diffuse knowledge, he forgot that, for the interest of science, we should be careful not to lavish it, and that those only know how to profit by instruction who have the courage to seek it. He was too greedy of fame; but this greediness has itself powerfully contributed to all the good that he has effected. Were we to give him more circumspection, more diffidence, and less vivacity, to take from him some of his imperfections, and diminish one of his defects, we should make him a more ordinary character, and less open to criticism, but likewise much less useful.’

M. Broussonet was born at Montpellier in 1761, and very early in life displayed a taste for that pursuit in which he afterwards acquired so much celebrity. His ardor in the prosecution of natural history led him to visit this country, where he acquired the friendship of Sir Jos. Banks, and was elected a Fellow of the Royal Society. His first publications were chiefly on marine animals, but he also wrote some valuable memoirs on subjects connected with physiology, and he devoted considerable attention to the study of agriculture. He was a member of the National Assembly; and, like many others of the most respectable part of that body, was one of the intended victims to the tyranny of *Robespierre*. With much difficulty, however,

however, and after having endured great personal hardship, he effected his escape to Madrid : but hence he was obliged to fly to Lisbon, and finally took refuge in the empire of Morocco. Thus, says M. CUVIER, ' the man who had supposed that the most civilized people in Europe might give themselves a rational government was obliged to seek his personal safety in Morocco ! ' When the reign of terror ceased, he was recalled to his country, and resumed his scientific labours : but they were interrupted by an apoplectic seizure, from the first stroke of which he partially recovered, but which finally carried him off in his 47th year. A curious account is given of the state in which he was left after his first attack. His faculties were in general restored to their natural character, except his memory, which was defective only with respect to the names of persons or things ; and he could with great minuteness and facility describe an object or an individual, but was unable to recall the name. After death, a large effusion or abscess was found on the left side of the brain.

The *Memoirs* begin with a paper by M. VENTENAT, intitled ' Notice respecting the Plants which will be published in the last five Numbers of the Work named *Choix des Plantes*. ' — This work is a continuation of the *Jardin de Cels* of the same learned botanist, the object of which is to give an account of the new plants that may be collected by naturalists in different parts of the world, or cultivated in the public gardens of Paris. In this paper, are introduced several new genera, as well as some new species.

History of some Vaccinations performed at Lucca, in the Months of June and July 1806. By M. HALLÉ. — A minute, and indeed rather a tedious account of some cases of the vaccine disease, which were attended with eruptions around the inoculated part, and with some little irregularities in its progress and appearance. The cases are similar to some that have occasionally occurred in this country, and, we apprehend, may be referred to the influence of the variolus effluviu, which was at that time very prevalent in the neighbourhood. The medical attendants seem to have taken great pains to ascertain the facts, and to have related them with candor ; and we do not find that any of that unscientific clamour was excited, which has too frequently disgraced the writings of some of our countrymen, and which is always a most effectual obstacle to the discovery of truth.

Chemical Examination of the soft Roe or Milt of Fishes. By MM. FOURCROY and VAUQUELIN. — These celebrated chemists have exercised their well-known skill in the examination of the milt of fishes, and for this purpose they employed that of the Carp.

Carp. After having related its most obvious sensible and chemical properties, they noticed the effects produced by combustion in an open fire, then by distillation in close vessels, and afterward by the action of water and of alcohol. It was found not to be acid nor alkaline, nor sensibly saline; it loses three-fourths of its weight in drying either by calcination or by distillation; and at a high temperature it is decomposed, and a charcoal is left, amounting to 5 per cent. of the original weight, which contains phosphoric acid, a small quantity of a peculiar kind of oil, together with the carbonat, prussiat, and muriat of ammonia. When the temperature is raised, carbonated hydrogenous gas is disengaged, and likewise carbonic acid and phosphorus. The action of water on the milt seems to separate it into two parts, one of which is described as being similar to gelatine, and the other to coagulated albumen: this last contains the phosphorus; and phosphorus appears to form an essential element in the composition of the substance, in the same manner with hydrogen, carbon, and azot. The authors observe that it would be desirable to examine whether phosphorus enters into the composition of the milt of all kinds of fishes; and also to ascertain, if possible, how far this element bears a relation to the fecundating power of the animal.

Report of a Memoir by M. Decandolle, on the Nutrition of Vegetables. By MM. CHAPTAL, LABILLARDIÈRE, and CUVIER.—It is here observed that the subject of vegetation should be considered under three points of view; the chemical changes which it produces, the anatomical structure of the plants, and their physiological actions. Of the chemical effects, the most important is said to be the production and fixation of carbon, which is generally accomplished by the decomposition of carbonic acid. It is the reverse of the change induced by animals: this consists in generating carbonic acid, which is continually expired from the lungs, while vegetables decompose the carbonic acid thus formed, and discharge the oxygen. The author is then led to inquire how far the functions of digestion, respiration, and transpiration, or any thing analogous to them, can be said to exist in plants. He admits the analogy, and supposes that the fluid received from the ground undergoes a proper digestion and assimilation in the vessels of the plants; and that both an aqueous transudation and an emission of gases from vegetables take place, which we may compare to the transpiration and respiration of animals. A question here arises, which is discussed at considerable length, whether the parts are nourished and developed immediately by the sap, or by peculiar juices prepared from it. *M. Decandolle* embraces the second opinion, and supports it by many arguments: but they
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are of an indirect nature, and do not appear to us very decisive. The physiological investigation is perhaps more difficult, but it is at the same time more interesting; viz. what is the source of the powers which produce the motions of the vegetable fluids? The author concludes, on this point, that the vegetable possesses a vital action, and a proper contractile power which assists the different external causes in propelling the fluids along the appropriate vessels. With respect to the existence of irritability in plants, it is considered as in some degree a verbal controversy; if we define irritability to consist in a motion which is not produced by mechanical impulse, we must admit the existence of such a power in vegetables. — We may infer from this report that the author was unacquainted with the late productions of the English writers on vegetable physiology.

Memoir on a Carbonat of Manganese. By M. LELIÈVRE. — The mineral here described came from Bohemia, mixed with the arsenical ore of iron. The quantity of carbonic acid seems to have been very considerable, viz. about one-third of the weight of the whole. An analysis of a similar kind of mineral from Transylvania had been previously made by *Lampadius*.

On the Yenite, a new Mineral. By the Same. — We learn that this substance was procured by the author from the Isle of Elba, and had its name given to it in commemoration of the battle of Jena. It was analyzed both by *Descotils* and by *Vauquelin*, and appears to consist of the oxyd of iron, constituting about $\frac{1}{3}$ of its weight, of nearly $\frac{1}{3}$ of silice, 12 per cent. of lime, together with a little oxyd of manganese, and a trace of alumine.

Observations on Effusions of Blood into the Pericardium, and on a Collection of Pus in this Cavity which was discharged by an Abscess above the Clavicle. By M. SABATIER. — Effusions of either blood or pus into the pericardium generally prove quickly fatal: but the present author has had an opportunity of examining some cases after death in which the progress was less rapid. The blood is stated in one instance to have oozed from a small crevice at the point of the left ventricle, the nature or cause of which was unknown. In another case, a rent or cleft was found in the aorta, accompanied by an extraordinary enlargement of the sheath of the vessel, as well as of the parts about the heart; which appeared to depend on a rupture of the cellular coat of the artery, producing a kind of aneurysm. In a third case, the blood issued from a small opening in one of the superficial arteries of the heart. The collection of pus mentioned in the title was the consequence of a carditis, or proper inflammation of the heart, and would appear to be an unequivocal case of a disease of which the reality is admitted, although

its existence in any particular instance is very difficult to recognize.

Memoir on fungous Exorescences in the intestinal Canal and other internal Parts. By M. PORTAL. — This memoir commences by a case in which, after violent colic pains, constipation of the bowels, and general derangement of the health, a fleshy tumour was discharged from the intestines, by which all the complaints were relieved. The same symptoms however recurred in the space of about two years, and a tumor was again evacuated: but the constitution was too much debilitated, and death ensued. On opening the body, a considerable number of fleshy tumors were found in the large intestines, attached by pedicles to the mucous membrane. — The author is led to make some observations on the nature of these tumors, and on the means of removing them when they are situated within the reach of the surgeon. He considers them to be diseases of the membrane only, to have nothing cancerous in their nature, and, when properly removed, to be not liable to return.

Report of a manuscript Work of M. André, intitled, "A Theory of the actual Surface of the Earth." By MM. HAUY, LELIÈVRE, and CUVIER. — A considerable part of this paper is occupied by some very judicious observations on the general study of geology, and particularly on the premature and indiscrete use of hypothesis in this science. Geology, the authors remark, is almost the only part of natural philosophy in which we still proceed on the old plan, of forming systems before we have acquired a knowledge of facts; and they point out a considerable number of individual subjects of inquiry, not one of which is yet understood, but which are absolutely necessary to be determined before we can advance a single step in forming a theory. Learned societies, they observe, should act respecting this in the same manner as respecting all other branches of natural philosophy; they should encourage those who state positive facts, but keep an absolute silence with regard to systems. — M. André's work is divided into two parts, the first of which is descriptive, and, from the character given of it by the reporters, seems to possess great merit. They indeed pass on it the highest commendation, when they say that it is written very much in the manner of *Saussure's* travels among the Alps. It consists of a minute and faithful account of the different observations made by the author himself in Switzerland, and in the S. W. of France. The reporters are very brief respecting the hypothetical part of the work: but it appears that the author agrees with *Deluc* in considering the present arrangement of the surface of the earth as comparatively of late formation.

Report

Report of a new Machine invented by MM. Niepce, and called by them Pyreolophorus. By MM. BERTHOLLET and CARNOT. — The object of this invention is to produce a moving power, capable of being employed in various mechanical purposes; which is effected by means of the expansion of air by heat. A metallic reservoir is filled with a portion of air, a small quantity of a combustible substance is introduced, and is immediately inflamed; the air of course expands, and escapes through an opening, where it encounters a piston; which it raises with a certain degree of force, and thus puts the machine into action. The reporters do not profess to give more than a mere outline of the nature of the invention, and it appears to be intitled to the praise of ingenuity: but we cannot pretend to determine how far it is likely ever to become practically useful.

Discovery of a new vegetable Principle in the Juice of the Asparagus. By MM. VAUQUELIN and ROBIQUET. — A quantity of the juice of the asparagus having been concentrated by evaporation, some crystallized matter was found in it, which forms the subject of this paper. On examination, these crystals did not appear to partake of the nature of an acid, nor of an alkali, nor of a neutral salt, but to consist of hydrogen, carbon, and probably a little azot, and to constitute (as was supposed) one of the immediate products of vegetation. Whether it be peculiar to the asparagus, or whether it be a vegetable principle contained in different plants, is a point not yet ascertained.

Comparative Experiments on the Titanium of France and the Oisanite or Anatase. By M. VAUQUELIN. — The Oisanite, or anatase, although known to contain titanium, had been supposed to be a mineral of a specifically different nature: but the object of M. VAUQUELIN's experiments is to prove that it is simply an ore of titanium, and owes its peculiar properties to the mixture of a small quantity of iron.

Results of Observations and the Construction of Tables to determine the Probability of the Cure of the Insane. By M. PINEL. — The author of this paper is so well known for the attention which he has bestowed on the treatment of insanity, that every thing which he writes on this subject must be received with confidence. He observes that, in conducting the cure of any disease, or in estimating the probability of recovery, we should place little dependence on the accounts of individual cases, but draw our conclusions from the comparison of great numbers taken indiscriminately; a proposition to the truth of which every one must assent, though it has been generally disregarded. His own situation is very favourable for acquiring the kind of experience which it is the object of his paper to recommend, and he seems to have taken the full advantage of it. In the
space

space of nearly four years, he had the management of above 1000 patients; and from this number he deduces his general conclusions and forms his tables. A part of these were cases of idiotism, which probably depend on some original cause of deficiency, and are seldom relieved: but, in the remainder, which compose the greatest portion of the whole, the probability of cure is very considerable. Out of 814 patients, 444 were cured; and when it is considered that in many of these the disease had been of long standing, and had undergone previous treatment, the chance of success in recent cases is greatly increased. It would appear that, in France, as well as in this country, the management of the insane has experienced the greatest improvement in the last half century.

Memoir on the Analysis of Hair. By M. VAUQUELIN.—According to the analysis of this able chemist, the animal matter which forms the basis of the hair consists of animal mucilage in a state of desiccation. This term has indeed been generally used in rather a vague sense, and is not defined with sufficient accuracy in the present paper: but it is said to be something different from either albumen or gelatin. Several substances are mixed with or diffused through this mucus; some of an oily, some of a metallic, and others of a saline, or earthy nature. M. VAUQUELIN made many experiments to ascertain the cause of the difference of colour in different kinds of hair, which he concludes to depend on the variously-colored oils that enter into their composition. In black hair, this was of the appearance and consistence of bitumen; in red hair, of a red color; and in very light hair, nearly transparent. A quantity of sulphur was found mixed with the oil.

Observations on the Dispersion of the Light of Lamps by means of Screens of ground Glass, Stuffs of Silk, &c., with the Description of a new Lamp. By Count RUMFORD.—We believe that the experiments detailed in this paper, and the application that has been made of them by the author to the improvement of lamps, are well known to most of our readers, because a translation of the paper appeared in one of our English journals very soon after it had been read to the Institute. The most important fact ascertained is that which respects ground or scratched glass, that, although it disperses the rays of light which proceed from any luminous body, it does not in fact intercept any part of them. The light is therefore brought to the eye in a less concentrated state, and is in-course less likely to injure or oppress the vision.

Experiments and Observations on the cooling of Fluids in Vessels of Porcelain, gilt or not gilt. By the Same.—This active philosopher here remarks that it is often curious and useful to inquire how

how far popular opinion is correct on subjects connected with the practice of the arts of life. It is the common idea that tea is prepared to more advantage in metallic tea-pots than in those of earthen-ware; and although he formerly thought that this was an erroneous prejudice, he now finds, by accurate experiment, that a vessel with a metallic surface is a worse conductor of heat, and therefore will be more suitable for the preparation of any beverage which is made with hot water. This circumstance depends on the general fact which has been discovered, that the nature of the surface of a body has a very powerful effect in promoting or retarding the transmission of caloric. After some observations on the fact, the Count proceeds to give an hypothetical explanation of the cause; which he founds on his system that temperature does not depend on the accumulation or deficiency of a subtile fluid, or matter of heat, but on a peculiar kind of motion that is excited among the particles of bodies.

Extract from a Memoir on the Analysis of some Mines of Bog-Iron Ore in Burgundy and Franche-Comté; to which is added the Examination of the Casts and of the Scoria which proceed from them. By M. VAUQUELIN.—A perfect knowledge of the operations of working and refining iron-ores can be obtained only by examining the results of every part of the process: first of the ore itself, next of the different fluxes and kinds of fuel that are employed, of the metal as it first comes from the furnace, of the metal after it has undergone the process of refining, and, lastly, of the dross or scorix. The present author applies this method of examination to five different cases in which the metal is formed from bog-ores; and the following are some of his most important results. These ores all contain silice, alumine, lime, the oxyd of manganese, phosphoric acid, magnesia, and chromic acid; and, with the exception of nickel, they afford very nearly the same ingredients as the meteoric stones. A considerable part of these extraneous substances remains in the metal as it first proceeds from the furnace, and probably is the cause of the brittleness of cast iron. During the process of refining, most of these substances are separated, and are found in the dross or sublimed into the chimneys of the furnaces. In iron of good quality, after it has been purified, traces of these substances are still perceptible; which it would be desirable entirely to remove, because they still tend to give to the metal some degree of brittleness.

Notice respecting the Existence of Platina in the Silver Mines of Guadalupe, in Estramadura. By the Same.—It is the object of this paper to announce the discovery of the fact mentioned in

in the title. The proportion of platina in these mines varies from 10 to 2 per cent., and it seems to be not an essential part of the ore, but to be dispersed through it in the form of threads. The ore contains also copper, lead, antimony, iron, sulphur, and arsenic: but it does not appear that any of the four new metals exist in it which Dr. Wollaston and Mr. Tennant discovered in the platina from South America.

Report on the Cloths manufactured at Montolieu, in the Neighbourhood of Carcassonne. By MM. FOURCROY and DESMAREST. — We need not dilate on this nor on the next paper, viz.

Report on a new Stocking-frame presented by M. Dautry. By MM. COULOMBS and DESMAREST.

Memoir on the different Species of Oaks which grow in France, and on those that are foreign to the Empire which are cultivated in the Gardens and Nurseries in the Neighbourhood of Paris; also on the general and particular Cultivation of each. By M. BOSCH. — This writer seems to be well acquainted with the subject on which he writes, and treats it both as a man of science and as a man of practical experience. He describes, in the whole, 50 kinds of oaks, which he conceives have a claim to be regarded as distinct varieties; out of which, 14 are natives of France. The directions for the culture and management of oaks are very minute and judicious, but are too prolix to be extracted.

PART II.

Memoir on the Effects of Humidity and Warmth on atmospherical Refraction. By M. BIOT. — In the paper on atmospherical refraction which was written by this author in conjunction with M. ARAGO, and of which we have already given some account, it was stated that the presence of water in the atmosphere does not affect its refractive power; and this conclusion being of great importance in a variety of physical inquiries, M. BIOT determined to ascertain the fact with a greater degree of attention, and by the aid of more direct experiments. He also entered into a minute investigation of another question connected with the former, viz. whether a difference of temperature produced any alteration in the refractive power of the air, more than such as might be resolved into the effect of a change of density. The means adopted to determine these points seem to have been very ingeniously planned, and we have no doubt that they were very carefully executed. The nature of the instruments employed, and of the experiments performed, is described at full length; and the general conclusion is the same which had been before advanced, that the atmospheric refraction is affected solely by the density of the air, independently of any difference

ence in its humidity or temperature. — This paper does great credit to the talents of M. BIOT as an experimentalist.

Some Remarks on the membranous Concretions, or false Membranes, which are formed in different Parts of the Body; and on the Diseases which may produce them, or to which they may give Occasion. By M. PORTAL. — The false membranes, as the author calls them, which form the subject of this paper, consist of those effusions of a serous or glutinous nature, which are occasionally formed on the surface of the external cavities of the body, and are the consequence of inflammation or other diseases attacking the membranes that line these cavities; and they are supposed, when formed, to give rise to different complaints, by their mechanical obstruction to the due exercise of some of the animal functions. A membrane of this kind, effused on the trachea, is conjectured to produce the most urgent symptoms of croop; it is also formed in violent cases of cynanche and pneumonia, in inflammations of the stomach, and more particularly of the intestinal canal. These effusions of serous matter are not unfrequently evacuated from the body, and were formerly imagined to consist of a portion of the membrane itself, which composed the natural lining of the parts whence they were discharged. This, however, has been long known not to be the case; and although their chemical nature is still undetermined, with respect to their formation, yet the ideas commonly entertained concerning them are probably not far from the truth. M. PORTAL's paper contains many sensible remarks: but we think that it might with advantage have been compressed into a smaller compass.

Experiments and Observations on the mutual Adhesion of the Molecules of Water. By Count RUMFORD. — This paper, like some others of the same author that were presented to the Institute, was likewise transmitted by him to Mr. Nicholson's Journal, and has in that way become known to the English reader. We may therefore be excused from giving any particular account of the experiments, which are, as usual, marked with simplicity and ingenuity: but we must hesitate in admitting the existence of the *films*, which are supposed to be formed at the surfaces of different fluids, and to act an important part in causing various bodies to float on them.

Researches on the slow Progress of the spontaneous Mixture of certain Liquids disposed to unite chemically, when they are put simply in contact with each other. By the Same. — A solution of common salt had a stratum of pure water poured on it, and a single drop of the oil of cloves was suspended between the two fluids; its specific gravity being greater than that of pure water but less than that of the saline solution. As the fluid

mixed,

mixed, the drop of oil changed its situation, and thus an opportunity was offered for observing the progress of their mixture. It was in fact found to be very slow, notwithstanding the chemical affinity which the fluids possessed for each other. The explanation of the cause is left as an object for future inquiry.

Memoir on the Tumors which are formed by the Accumulation of Bile in the Gall-Bladder. By M. SABATIER. — We are here presented with an account of the enlargements of the gall-bladder which have been occasionally observed, when it becomes so much distended as to be felt externally like a tumor in the left side of the abdomen. Such cases are on record, although rare; and it is necessary, in a practical point of view, that their possibility should be ascertained and borne in mind by the medical attendant, because the means that might be adopted to remove collections of matter of a different kind would in these cases be useless, or even injurious.

Observations on the Family to which we must refer the Genera Samyda and Casearia, with a Description of some new Species of these two Genera. By M. VENTENAT. — The plants that are classed under these names have been the subject of much discussion, with respect to the place which they ought to occupy in the general system. The present author displays his usual critical acumen in their diagnosis, and describes them with his wonted accuracy.

Considerations on the Nature and Treatment of some Hereditary or Family Diseases. By M. PORTAL. — We must admit that this paper contains many sensible remarks, but, like the former from the same pen, it might have been advantageously compressed. It discusses at some length the general question respecting the existence of hereditary diseases; a point which most of our readers will be surprized to hear has been controverted. From the general resemblance, and still more from the malconformation or defects in the external parts of the body, which are apparent to every one, M. PORTAL argues in favour of the probability of internal resemblances in the structure of minute organs; which, it is supposed, may lay a foundation for a similarity in the state and condition of the functions of the body, and consequently of its diseases. The cause is next investigated; and here we find the author attempting to derive all hereditary complaints from one source, viz. the operation of a rickety or scrophulous habit of body. Some ingenuity is displayed in the method by which he thus endeavours to deduce so great a variety of affections from the action of one cause, but we are not disposed to give our full assent to the speculation.

Memoir on the chemical Analysis of the Onion. By MM. FOURCROY and VAUQUELIN. — These indefatigable experimentalists have here given a new proof of their analytical skill, in the examination of the chemical formation of the onion. They find it to contain eight different constituents :

1. A white, acrid, volatile, and odoriferous oil. 2. Sulphur, which appears to be combined with the volatile oil, and to impart to it by this combination the foetid and disagreeable odor which distinguishes it. 3. A very considerable quantity of saccharine matter, which does not appear to be of a crystallizable nature. 4. A great quantity of mucilage analogous to gum Arabic. 5. A vegeto-animal matter, coagulable by heat, which gives much ammoniac by distillation, and which is of the nature of gluten. 6. Phosphoric acid, in part free, and in part united to lime ; and also acetic acid. 7. A soluble citrate of lime, in small quantity. 8. A very tender fibrous or parenchymatous substance, in which, notwithstanding repeated ablutions, a small quantity of vegeto-animal matter remains.*

[To be continued.]

ART XI. *Reise durch Norwegen und Lapland, &c. ; i. e. Travels through Norway and Lapland.* By LEOPOLD VON BUCH, Member of the Royal Academy of Sciences at Berlin. 2 Vols. 8vo. pp. 486. and 406. Berlin. 1810.

LITTLE more than a year has elapsed, since we had the satisfaction of announcing to our readers the celebrated *Linné's* account of his tour in Lapland* ; and we are now about to introduce to their acquaintance a recent traveller through the same inhospitable districts, who is also a naturalist, of less note indeed than the Swedish philosopher, yet of considerable respectability as a mineralogist and geologist. The route pursued by M. VON BUCH coincides only in part with that which was chosen by *Linné* : but it extends much farther, and comprizes the whole of Norway, together with its islands, as well as Norwegian and Swedish Lapland. To the natural philosopher, those parts of the globe are decidedly of the highest interest : but they appear to have little attraction for the inquirer into the social relations and customs of man ; and it is rather painful to view his powers struggling, with little hope of success, against the obstacles which soil and climate oppose to the comfort and almost to the existence of a human being. The savage of the frigid zone possesses few of those qualities that invite our attention to the rude inhabitants of the regions which are more favoured by nature, and which afford a greater portion of enjoyment

* See Rev. for March, 1812.

to their indolent possessors than the former bestows as a reward of the most laborious exertion. Early prejudices may also often lead us to narrow, in our judgment, the boundaries of civilization and of rational enjoyment, much more than nature has ordained; and impartial inquiry would probably convince us that some regions are not quite so inhospitable, and some nations not quite so contemptible, as we have supposed them to be: or at least that the former might become more productive if more attention were paid to them, and the latter more respectable if they were less neglected or despised. The information which M. VON BUCH conveys relative to Norway and Lapland, and their inhabitants, so far justifies these observations as it contains evidence of progressive improvement in the part of Europe which seems to be least susceptible of it; and of the probability of a much more rapid advance, if those, to whom a mighty influence over the state of nations is intrusted, would use some efforts to promote it.

The primary object of the author's expedition was to make observations on the formation and nature of the northern mountains, and thus to enrich the science of geology: he is consequently very minute in his descriptions of the mineralogical aspect of every place which he visited, as well as of the facts which appeared important to the geologist; and perhaps the principal and most lasting value of his work consists in that scientific part of it. Men and manners, however, not only have not escaped his observation, but are the subject of the greater portion of the volumes; and so far from having reason to complain of the brevity of his remarks on these subjects, we rather regret that he has not been more concise in his descriptions of towns and other human institutions. Altogether, the publication must be ranked not only among the instructive but among the entertaining of its class; and we cannot doubt that our readers will be gratified by the few extracts which we shall lay before them.

M. VON BUCH left Hamburg on the 4th of July 1806, and proceeded through Copenhagen to Christiania; where he resided till the spring of the succeeding year, employing part of his time in mineralogical and geological researches in the neighbourhood. Both in that city and in Drontheim, he met with a degree of civilization and refinement among the inhabitants which he had not expected; and he is inclined to attribute the recent progress of those cities, in that respect, partly to the influence of their theatrical amusements: of which the Norwegians in general appear to be very fond, and by which they have become acquainted with many of the best literary productions of foreign nations. The climate of Christiania

differs little from that of the north of Germany, the average temperature being 4, 8° of Reaumur; and it permits most of the species of fruit that are common among us, except peaches and plums, to come to maturity in the open air. M. VON B. never saw the thermometer sink more than 12° below the freezing point, but so mild a winter was considered as uncommon.

Some districts situated between Christiania and Drontheim produced corn enough to enable the inhabitants to assist their neighbours: but in others they are obliged sometimes to have recourse to *bark-bread*. The author thus describes the laborious process of preparing that wretched food; which, to use his language, an evil dæmon must have invented in order to insult our race:

* After the young and sound Pines have been cut down, to the great injury of the woods, they are stripped of the bark. From this bark both the outer part and the green substance lying beneath it are peeled off, and nothing remains but the soft and white rind; which, after having been carefully dried in the air and in the oven, is pounded, and then ground in a mill like barley or oats. The meal thus produced is mixed with some chaff, or the seed of some kinds of moss; and then cakes of it are baked, which are about as thick as the human finger. Nature resists this bitter astringent food, and the peasants are obliged to wash it down with a large quantity of water; if they have lived on it during a great part of the winter, they become feeble and languid, and are affected with an acute pain and burning in the chest. Those places in which it is impossible to obtain any other kind of subsistence are surely not intended to be inhabited by men.'

The valley of Lessoe is remarkable as the only one in Norway which has a direction from the east to the western ocean; and it completely intersects the chain of mountains stretching through the whole length of that country. It lies at the foot of the highest mountain of Norway, the Dovrefield; the summit of which, having an elevation of 7620 feet above the sea, was for the first time visited about 14 years ago by a M. *Es-marck*, whose boldness is still mentioned with astonishment by the inhabitants of the valley.

To Drontheim, M. VON BUCH assigns a decided superiority over every other town of Norway; and he extols the high public spirit of its inhabitants. The general prosperity is derived from home-trade rather than from intercourse with strangers; and from the copper-mines of Roraas, which furnish employment for a considerable part of the population of the town. In mentioning the great number of horses used for conveying the produce of these mines, the author relates the singular mode in which the dung of those animals is made serviceable in that country;

‘ I do not know whether the scarcity of food, or any other cause, has induced the people of Roraas to make use of the horses for the support of the rest of their live-stock : but Roraas and a few vallies near Drontheim are, as far as I know, the only places in which the singular custom prevails of carefully collecting the dung of the horses in order to give it to the cows, who eagerly devour it. It is also frequently boiled in large coppers, and, mixed with some meal, is used for fattening not only cows but swine, sheep, geese, ducks, and fowls.’

Respecting the present state of the Drontheim Academy of Sciences, the author says :

‘ This excellent institution possesses sufficient funds, and, amid much rubbish, contains also many very important materials for excellent collections. The libraries of two great historians, *Dass* and *Schlömming*, with a great quantity of manuscripts concerning the topography of the country, are among its treasures. The actual labours of the society, however, are at present confined within very narrow boundaries, and scarcely remind us of the times when *Gunnerus*, *Subm*, and *Schlömming* rendered it so celebrated ; and when its memoirs could rival those of the first societies of Europe.’

Travelling through Norway during the spring is not only attended with great inconvenience, but with considerable danger, arising from the torrents produced by the melted snow and the formidable *Tellegrod*, which M. VON B. thus describes :

‘ It was on the 21st of May that I first saw the frightful *Tellegrod* ; and I was soon convinced that the dread, with which I had heard those places mentioned, was not without cause. The ground freezes during the winter to the depth of several yards ; and when in spring the thaw has commenced, the surface may be already dried up while the frost still continues beneath : so that a kind of morass is formed between the dry surface and the frozen interior. As such places are not distinguishable to the eye, horses and carriages are suddenly affected as if floating on the waves of the sea ; the solid crust undulates, the carriage totters, the horses are frightened, and, if the crust breaks, horses and carriage are thrown into an abyss. The usual wish to all strangers, travelling in spring, is, throughout Norway, “ May heaven protect you from *Tellegrod* ! ” ’

Near Aargard, the author embarked in a large open boat, with sails and six rowers, and in this vessel performed the tour along the coast nearly as far as the North Cape. We do not recollect any account of this coast and its numerous islands, and that of M. VON B. has therefore the additional recommendation of novelty. Some of the islands which he visited are described as capable of advantageous cultivation, but the soil is generally neglected ; and the fishery of Lofodden engrosses almost all the time and attention of the rude inhabitants. A few years ago, a new commercial establishment was formed in the *Saltenfjord* by

a few opulent merchants of Drontheim, which bears the name of Hundholm. M. Von B. saw there ships of considerable size, and expresses his sanguine expectations of the success and beneficial influence of the colony. Its object was to carry on a direct trade to Spain and Italy, and prevent the loss of time and of men which is a necessary consequence of the annual expeditions to Bergen with the produce of the fisheries. We fear that the war has disappointed all these hopes.

The author did not visit Vaage, the centre of all the fisheries of the north: but, being within a few miles of it, he had an opportunity of collecting the best information respecting that remarkable source of subsistence:

‘ I have been assured,’ he says, ‘ that the number of boats annually collected near Vaage amounts to about four thousand; and, in each contains four or five persons, nearly 20,000 fishermen arrive in those boats: a number exceeding the fourth part of the whole population, and the half of all the adult males of the districts of Helgeland, Salten, Lofodden, Seujen, and Tromsøe, on an extent of country of nearly 100 geographical miles in length. Besides these boats, more than 300 vessels arrive from Bergen and other places, containing each seven or eight men. Every boat takes, during the few weeks of the fishery, on an average 3000 fish; and if to that number we add those which are caught in the larger vessels, it appears that nearly 16 millions of fish are taken in one year; the value of which is, in Bergen, about 600,000 dollars. Though the fishery has hitherto been completely free, few complaints have been heard of the gain having thus been diminished, or of the strangers from the south having been prejudicial to the success of the natives of the north. While the fisheries of almost every other part of Norway have gradually been declining, that of Lofodden has maintained its fame above a thousand years, without a single instance of failure.’

From the want of proper regulations for providing the poor fishermen with shelter, on the islands which they visit, frequent and destructive diseases have been a great obstacle to the increase of the population; and in this point, as well as in many others, Norway and Lapland have just cause for complaining of great neglect on the part of the Danish government. Experience has proved that, by the proper encouragement of agriculture, the condition of Lapland might be much bettered; for, so lately as since the year 1796, a colony of Norwegians coming from the south have established themselves, with the assistance of some private individuals, under the 69th degree of latitude, on the banks of the Mosenelo, and have so successfully cultivated a tract of land which had scarcely ever been visited even by the wandering Laplanders, that they have never stood in need of foreign aid. Their crops of corn had never failed, nor suffered by the cold; and they have every year been enabled

to add to their arable land, as well as to their flocks and herds. On the other hand, the towns, by the formation of which in the year 1787 the Danish government hoped to benefit its most northern possessions, have not answered the expectations entertained of them; since it appears that Tromsøe, after having possessed for twenty years the rank of a town, counted not more than 150 inhabitants; and Hammerfest, the most northern town in the world, in lat. $70^{\circ} 40'$, consisted, at the close of the same period of existence, of nine habitations and forty inhabitants. The former of these places possesses the only church in so extensive a district, that some of the parishioners have to travel above fifty English miles, in order to hear Divine service; and, as no place for their reception when they come to attend the church was prepared, almost every proprietor in the parish has erected in the neighbourhood of the church a small wooden hut, in which he and his family take up their residence during his visit. Thus the church forms the only place of rendezvous, and at the same time of social amusement, for these scattered people.

In the beginning of July, when consequently the sun did not descend below the horizon, M. VON. B. found the temperature at Tromsøe rise, about two o'clock P. M., to 13 or 14 degrees of Reaumur. From that hour, it gradually decreased; till at twelve o'clock it had fallen to 8 or 9 degrees, when it again began to rise, yet patches of snow were still lying in the fields. At Lyngen, however, in the same latitude as Tromsøe, but in the interior of the fiord, corn is cultivated with considerable success; and, since the year 1790, potatoes have been introduced and become quite general. About twenty years earlier, that valuable root was first known to the inhabitants of Bergen. In Altengaard, lat. 70° , the thermometer rose on the 13th of July to $21\frac{1}{2}$ of Reaumur; and the average temperature of that month was nearly 14° ; that is, as high as in any part of Sweden or Norway. That province is the most northerly part of the world that produces corn, and it is there nothing uncommon to meet with Pines 60 feet high. For the former production, the province is indebted to the Quœners, descendants of the Finlanders, who settled there about 100 years ago, and still preserve a striking difference from the original Laplanders, as well as the Norwegians, or *Normen*. Their language, their houses, and their customs, are still those of Finland; and it appears that their number is annually increasing. Among the population of the district of Alten, consisting in 1801 of 1973 persons, 1200 were Quœners, 475 Normen, and the rest Laplanders. This latter race of men seems every where to be rapidly declining in number, as the range of their herds is rendered

rendered more confined : but few instances occur of any of them having become fixed settlers, and attempted the culture of the soil.

‘ In the year 1799, the Swedish part of Lapland contained 5113 Laplanders ; and if to these we add 3000 living in Norway, which is rating their number as high as possible, and 1000 for Russia, the whole strength of that people, so widely diffused, does not reach 10,000 persons.’

The Danish government seems to have made few or no attempts for the real improvement either of the external or the moral condition of these distant subjects. Indeed, it is the old and undiminished complaint of the Norwegians, that their interests are neglected, and sacrificed to the advantage of their fellow-subjects in the south ; and that no plan, proposed for the benefit of their country, is impartially considered or warmly supported at Copenhagen. The predilection with which men remain attached to their native soil, however unpropitious it may be, must in many instances excite astonishment : but in few can it be more strikingly exemplified than in that of the inhabitants of the northern extremity of Europe.

‘ On Maasoe, (an island not very distant from the North Cape, lat. 70° 59' 54'') sea and sky, clouds and land, appear as but one ; the rays of the sun scarcely ever pierce the mists ; and for a few moments only the high coast of Mageroe and the singular rock of Stappen towards the North Cape become visible, like ghosts vanishing in the clouds. On the rocks a few herbs are found, but nothing that resembles a bush or a tree. The stranger is generally carried off in the first year of his residence by the scurvy ; or, if youth, a hardy constitution, and caution, enable him to sustain the immediate influence of the climate, a few years are sure to destroy his health, without the possibility of recovery. Yet clergymen have been compelled to remain here for six or eight years, until scurvy and despair bring them to a premature grave.’

On the island of Mageroe, the inhabitants live in huts made of earth ; which, being overgrown with grass, resemble small hillocks. The interior, however, is not without all the comforts of a house. The average temperature of the island, situated in lat. 71, is stated to be about 1.5 of Reaumur ; its greatest elevation is about 1400 feet, and not sufficient to produce constant snow or glaciers.

‘ The interior of the island is indeed inhospitable and barren, yet it is not left wholly without some use being made of it. From five to six hundred rein-deer roam nearly wild about the mountains. During the winter, they enjoy complete liberty : but in summer the Laplanders collect them, and avail themselves of their milk. These rein-deer and ermines are the only wild quadrupeds on the island ;

as bears and wolves, the dreaded enemies of Finmarken, have not been able to penetrate so far, the Sound being too broad for them to swim over. Every settler keeps a few cows and sheep near his habitation : but the preservation of them during the winter is attended with considerable difficulty, since they have no meadow-ground to supply winter-forage. The people, therefore, mark before hand the spots between the rocks, perhaps only of a few yards in circumference, in which during the summer some grass begins to sprout up, but does not attain its full growth. It continues, however, to thrive under the snow ; and when in the midst of winter an opening has been made, the fresh and luxuriant grass is drawn up with hooks. This employment is not without danger ; because, as those fertile spots are usually situated at the foot of the steepest rocks, they are exposed to *avalanches*. It happened during the last winter (1806), that a field Laplander sent his two sons to one of these places to gather grass. They removed the snow, filled their nets with grass, and hastened home : but, in descending, they were both buried by one of these *avalanches*. Their dog, which had run a little way before them, missed the boys, began immediately to search for them, and with his feet scratched a hole in the snow until he had reached one of the lads, who, being thus enabled to extricate himself, endeavoured to find his brother. The dog soon discovered also the place where *he* lay, and assisted in saving him.—Not only the rein-deer, but also the sheep, are very sagacious in the discovery of food beneath the snow. A farmer was compelled, in the last winter, to turn his sheep out, because his stock was exhausted. They opened the snow, though it was from 12 to 15 feet deep, and in the spring were in better condition than they had ever been.—What can give to the ground so much warmth, in a zone of which the average-temperature is below the freezing point ? The same singular circumstance is observable throughout Finmarken. The brook, which flows into the bay near Hammerfest, is never frozen up, and supplies the inhabitants of that place with good water throughout the winter. Well-closed cellars in the same place are never accessible to the frost. How different are the regions of Siberia and North America ; where, as we have been assured, the warmth of the summer never thaws the ground beyond a couple of feet under the surface !

On his return from Alten through Swedish Lapland, M. VON BUCH had an opportunity of becoming perfectly acquainted with the character and mode of living of the Laplanders. Small, indeed, is the progress which civilization has made among them ; and no prospect can be discerned of their condition being speedily improved. To their great dislike of settled habitations, which appears even among those who subsist by the fisheries, and are not like the others whose support is derived from rein-deer, must now be added a far greater obstacle to every improvement ; viz. their unfortunate love of spirituous liquors, which has introduced among them vice and sickness, and threatens to hasten the entire extinction of their race.

race. Their character appears to be devoid of pleasing simplicity; and the lowest self-interest seems to guide all their actions. Brandy only is capable of wakening in them some fine feeling, or appeasing their angry passions; and this bribe is required to make them hospitable, or to induce them to guide the stranger through their trackless wilds. 'Where firs, and pines, and birch-trees, no longer thrive,' exclaims our traveller, 'the better part of human nature cannot be developed; man is overwhelmed in the contest with his own wants and with the climate!' In one or two instances, however, the author met with a friendly reception, and with liberal offers of all the enjoyments and comforts which the *gamme* of a Laplander could afford. After having described these habitations, he proceeds:

'It is almost inconceivable how a whole numerous family can find room within so small a space. It seldom happens, however, that all the members of it are there assembled, because the rein-deer require the presence and the care of some of them, even in the night, and during the most dismal weather. Men and women, old and young, take that charge by turns, twice or three times in a day; and each person is attended by dogs, which will obey no one else. The former guards in the mean while return home, with their dogs; and it is therefore not uncommon to see in a hut ten or twelve dogs at the same time, stepping over the heads of the persons who have lain down to sleep, and seeking a convenient resting-place for themselves. It must be allowed that these animals require and deserve repose, for on them depends the safety of the herd. They keep the rein-deer together or conduct them to fresh pastures, and defend them against the wolves, the most formidable enemies of the Laplanders. When the Laplander returns to his hut with these faithful and indispensable companions, he is always willing to let his dog enjoy a part of his soup and his meat, though he would hardly share it with his father or brother.' —

'Aslack Aslackson Sura was just about leaving the mountains of Zjarajaure, and to remove to a place nearer to Kautakejmo. We had scarcely left the *gamme* in the morning, when in less than half an hour the habitation was destroyed, packed with all the furniture and utensils on the backs of rein-deer, and in motion towards the new residence. Ten rein-deer were sufficient to carry the whole. They were tied together, five in a row; and the mother and daughter led them over the mountains, while the father had preceded them to level the place of their future residence, and the other children drove the herd towards their pastures. This herd was composed of about 400 rein-deer. We had seen none that consisted of fewer than 300. A family possessing that number lives in moderate prosperity, and has a sufficient subsistence. It can kill as many as will furnish the necessary supply of clothes, shoes, and boots, and will probably be able to sell a few skins and horns for flour, brandy, or woollen stuffs. One hundred rein-deer cannot secure a family from absolute want; and if its stock be so far reduced, it is generally obliged to quit the free life on the mountains, and remove to the shore of the sea, in order to derive from the

the ocean that subsistence which the mountains will no longer supply. They remain, however, so attached to their former mode of life, that they will exchange their huts and their gains for the herbs of the field-Laplander. The latter, indeed, fares much better than the former. Every day I have found them, in all their huts, cooking rein-deer meat for the whole family, both at noon and in the evening, of which each person received at least a pound. As soon as the meat was boiled, the master of the house tore it into pieces with his fingers, and gave to each his share, who with great eagerness divided it farther with the fingers and teeth. In the mean time, the broth remaining in the iron kettle, in which the meat had been boiled, was mixed with some rein-deer milk, rye, or oat-meal, and sometimes (though rarely) with a small quantity of salt. This broth was then likewise distributed, and devoured with the same rapidity. In winter, their fare is more varied, as they then catch many wild fowl, and occasionally shoot a bear. The rein-deer flesh is kept for a long time frozen, and even the milk they know how to preserve by exposing it in autumn to the cold, and laying the frozen pieces up in store. After several months, the milk, when melted, is as good and pleasant as when it was fresh. If a stranger comes to the hut, to whom some civility must be shewn, a frozen piece of milk is immediately placed near the fire; and the guest receives a spoon, with which he scrapes off the thawed milk. When he is satisfied, the remainder is again put by in the cold for a future guest. Such pieces are often brought down by the Laplanders for sale, and eagerly purchased by the inhabitants of Alten.

How little has yet been done to improve the condition of these people appears from the circumstance that the clergymen, who are sent among them, generally have no other mode of communicating with them than by means of an interpreter; who translates the Danish sermons of the preacher, sentence after sentence, to the audience. Some efforts have indeed been made, to educate young Laplanders for the purpose of becoming the instruments of civilizing their countrymen; and in 1754 a seminary for Lapland-missionaries was established at Drontheim: but both plans seem to have failed, as well as the attempt to introduce the Danish language among the Laplanders.

The author was struck by the superiority of Swedish Lapland over those parts which belong to Norway, and he furnishes some interesting statements of the progressive improvement of that country. The description given by *Linné* is no longer a true picture. The population of Lapmarken has increased, between the years 1751 and 1801, from 26,000 to 52,000; particularly by the arrival of Finland families; who, wherever they have established themselves, have also brought with them industry and useful habits.

Torneo did not correspond with the expectations which the traveller had entertained of it. It contains not more than 632 inhabitants, and several of its *streets* are still used as *pasture-land*.

land. From that town, M. VON BUCH returned to Christiania, and thence to his native country. — We have not, in this article, entered into the merits of the geological part of his details: but we have derived both pleasure and instruction from his work; which, though it is very deficient in point of style and diction, contains a great fund of observations that seem to have been made with care, and are communicated with candour and modesty.

ART. XII. *Mœurs, Usages, Costumes, des Othomans, &c.*; i. e. The Manners, Habits, and Customs of the Ottomans: with an Abridgement of their History. By A. L. CASTELLAN. Author of *Letters on the Morea and on Constantinople, &c.* 18mo. 6 Vols. 72 Plates. Paris. 1812. Imported by De Boffe. Price 2l. 2s.

OF the useful rather than classical *Letters on Greece*, which were formerly published by this writer, a detailed and analytical account was given in our sixty-sixth volume, (N.S.) p. 460. Still availing himself of his skill and industry as a draftsman, M. CASTELLAN here empties another layer of his portfolio, and has now undertaken a picturesque sketch of the appearance, habits, manners, and customs of the Ottomans. — In 1802, our London booksellers published a quarto volume intitled *The Costume of Turkey*. (See M. R. Vol. xxxix. N.S. p. 276.) On a less expensive scale, and in a form adapted for young persons who are studying geography, M. CASTELLAN has provided a similar though more extensive work. His first and second volumes comprize the history, and the other four delineate the manners, of the Turks; and many of the engravings are copied which adorn the more splendid English performance.

The historical introduction is good: it is in part derived from *Digeon's* concise *Abrégé de l'Histoire Othomane*, and is stated in the preface to have been revised by that celebrated orientalist, *Langlès*. This summary is worthy to be transferred into our domestic books of geography, or to be translated separately. In a note to the 28th page, *Langlès* observes that the word *Saracen* is the vulgar Arabic plural *charqyn*. The Greek writers attempted to express the word by *Zapakiv*, and hence the Latins made *Saraceni*. In Arabic, *charqyn* signifies *orientals*; it is opposed to *mughrebyn*, which signifies *accidentals*, and is applied to the inhabitants of Africa.

Vol. III. treats of the Ottoman court, of its officers and ceremonials, of the harem and its appendages: but it adds little to the information of the time of *Petit de la Croix*. — Vol. IV. Of the government, of the civil and military bodies, of the administration of justice, of the divan, and of whatever regards the state. — Vol. V. Of the religion, its priests, and ceremonies; of Islamism, in short, and of all the exterior practices which that faith enjoins. — Vol. VI. Of arts and trades, of popular occupa-

tions

tions and amusements, and of all those miscellaneous phenomena which were not reducible under any of the foregoing heads. In this last part, some use has been made of Turkish writings on the subject.

Apparently, this is a made-up book; perhaps a speculation of the trade; or perhaps an elementary work bespoken by the office for foreign affairs. The engraver, M. Lambert, is hired first, to copy in miniature the prints in the more expensive *Costume of Turkey*. M. CASTELLAN is next called in, to furnish a text consistent with some knowledge of the country; and when his literature is found to be a little deficient, M. Langlès is required to state where a trust-worthy supplement of completion may securely be stolen. He mentions some inedited manuscripts of *de la Croix* in the library of the Louvre; and hence is derived the antiquated intelligence, which constitutes much of the matter that is peculiar to these volumes.

Yet, although formed partly out of second-hand materials, these treatises have convenient dimensions and a rational proportion; they are correctly and neatly fitted together, and they are finished in a workmanlike manner. They moreover comprize just that quantity and that quality of knowledge concerning the Turks and their empire, which an European young gentleman should possess who wishes to converse about them at home, or who aspires to visit them as a guest or an invader. — The French have many other agreeable books of the same kind. Bodies of geography they sell out in limbs; thus enabling every purchaser to study exactly and solely the country to which his own speculation is directed; and they seem desirous of completing, in the minute form, a "World displayed."

ART. XIII. *Correspondance sur la Conservation, &c.; i. e. Correspondence relative to the Preservation and Amelioration of Domestic Animals; new Observations on the best Modes of employing them and of managing them while in Health, of increasing them, of improving their Breeds, and of treating their Diseases; &c. &c.* Drawn from the Practice of a great Number of skilful Persons, and published periodically by M. FROMAGE DE FEUGRÉ, Veterinarian in Chief of the Gendarmerie of the Guards of the Emperor, Doctor in Medicine, &c. &c. 12mo. 2 Vols. Paris. 1810. Imported by De Boffe. Price 16s. sewed.

THE title-page of this work so fully explains the object of it, as to leave little for us to add on this point. It consists of a collection of essays, or notices, on all subjects connected with the management of the different species of domestic animals; some communicated by the authors themselves, and others extracted or abridged from different publications, by the editor. In order to convey the most correct idea
of

of the nature of its contents, we shall transcribe the titles of some of the articles in the first volume.

* Fragments of Vegetius on animal medicine, extracted and translated from the Latin, by the editor. Observations on a bitch, which brought forth three whelps of different species, by M. *Barrier*. Observations by M. *Girard* on a 'quinsey in the horse. Notice of a palsy in the horse, by M. *Damoiseau*. Is it possible to cause animals to produce males or females at pleasure? An idea for augmenting greatly the multiplication of Merino sheep. On the inversion of the rectum of a dog, by M. *Rigot*, sen. Bilious fever (*ménigo-gastrique*) observed in horses, by M. *Damoiseau*, &c. &c.'

The above will be a sufficient specimen of the nature of the subjects treated in these volumes. The execution is necessarily various, as being derived from so many quarters. Of the whole performance, however, we should speak favourably; many of the articles appear to be the result of observation and judgment; and others afford amusing information respecting the customs and opinions of the peasantry of France.

ART. XIV. *Essai sur les Mérinos; i. e.* An Essay on Merino Sheep. By M. GIROU DE BUZURELINGUES. 8vo. pp. 93. Paris. 1811. Imported by De Boffe. Price 5s.

THIS writer styles himself a shepherd, and professes to detail the results of his own experience: but, as far as method is concerned, he displays a knowledge of authorship, and regularly divides his Essay into chapters and sections; in which he treats of the beauty of the sheep, including a comparative view of the advantages and disadvantages of a large and a small breed, and of the qualities of a fine fleece;—of the formation of a flock;—of the shearing of the fleeces, and the sheep after they have been sheared;—of couplins;—of the fold and sheep-house;—of the maladies of sheep;—of shepherds;—and of the profit of a flock of Merinos. A variety of practical observations will be found under each of these heads, which may be of use to the French agriculturalist: but to the English farmer they can afford little profitable information. In our island, the distinguishing properties of the Merino-race are as well known as on the Continent; and the peculiarity of management, which this breed may require in France, is not intitled to adoption in England. It is not necessary, for instance, that we should construct our folds with netting on the top, to defend the sheep from wolves; and to have a division in the centre for the shepherd's dogs. The *numerotage*, or new method of marking the ear, represented in several plates, may be worth notice.

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